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THE PENNY PROTESTANT OPERATIVE.

UNDER THE DIRECTION OF

The Protestant Association.



ISAIAH viii. 20.

"If they speak not according to this word, it is because there is no light in them."

VOL. IV.

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PREFACE.

WE have now arrived at the close of another year, and are reminded that the December Number of our little Periodical will require a Preface.

To what can our attention be so well drawn as to a revision of the past year; to mark what effect events have had on the interest of that cause and those principles to which our efforts are devoted; and to a consideration by each one of our own friends and readers, of his own individual position, with reference to the change which, sooner or later, awaits him, and every child of Adam. Who can say how far distant may be the period, when time shall be no more to them? It is well to hold converse with our past hours; to muse on all God's wondrous works, and those most wonderful, the working of his Holy Spirit in the soul of man. Oh! how sublime is the contemplation which *then* unfolds itself to our view, when raised on the wings of Faith we soar above "this visible diurnal sphere;"—hold communion with the Father of our spirits;—enjoy a foretaste of heavenly blessedness;—and catch a glimpse (though but a faint one) of those glories which shall be revealed? Then how passing human estimate and comprehension seem the unsearchable riches of Christ Jesus: how do we learn more to aspire after those treasures which the world can neither give nor take away; how low and dim and vile, appear the pomp and pride and glory of this world! Then, as it were, placed upon an eminence from which the field of this world's conflict is seen before us, we can estimate things by their relative importance. God and man—earth and heaven—time and eternity—are brought together before the soul; and when we leave the mount of contemplation, we bring with us the heavenly effects of the renovating atmosphere in which we have been.

What a hallowed and hallowing effect has this upon the soul! It exalts the peasant above a prince—a mechanic above the mere philosopher;—it makes philosophers acquainted with more than human wisdom, and gives to kings and princes so to wear their earthly crowns, as those aspiring after crowns of glory which fade not away. It ennobles, whilst it debases; and exalts, even whilst it humbles. It makes us at once to feel our dependence, and our independence—it shows us our weakness and our strength. It debases us to a sense that we are but dust and ashes and impurity in the sight of the holy, the heart-seeing God; and it ennobles, because it reminds us that this worm of earth, may yet be a saint in glory—that the Almighty has breathed into the clayey tenement a living soul, whose existence must be lasting as eternity:—thus it exalts while it humbles. It makes us to feel our nothingness when alone—our omnipotence when the omnipotent God is on our side; our dependence upon Him, and our independence of all beside when the Lord of Hosts is with us:—thus it is, we can say with Paul, "When we are weak, then we are strong. I can do all things through Christ, who strengtheneth me."

We have thought it well thus to occupy part of the space allotted for our Preface: and we trust our readers will take it in good part. We have done so under the entire conviction that personal religion is invariably the foundation of all true exertion, and future usefulness. It is the centre and moving spring, and forms so essentially a part of the individual possessing it, that his

every action, whether in public or private life, in office or retirement, will be an elucidation of it. Has he a family? he will endeavour to rule his household in the fear of God. Has he political power and influence? he will desire to employ all, as instruments of righteousness. He can part with his existence, but he cannot be separated from these. He can relinquish life into the hands of God who gave it, but he will scorn to hold it, on the terms of living only to dishonor Him who gave him life and breath and being. What is it to him that tyrants threaten, powers oppress, Infidels scoff, and Papists persecute? It cannot touch him: none of these things move him: they cannot alter the essential property of Truth, nor swerve him from his course of steadfast adherence to it. No! As the needle is ever attracted to the pole, so in every circumstance of life the Christian turns to Christ; the love of Christ constraineth him; becomes the animating principle:—hence the zeal, the spirit, the boldness, the fervour of the prophets, apostles, and martyrs:—hence, from the difference of the spring, the different courses of those who at the first glance have seemed alike:—hence in Erasmus and Luther, two minds working together for a while, yet in time of persecution falling apart, because not animated by the same spirit; Luther's soul was filled with love to Christ, and he braved all for that love—Erasmus confessed that he had no spirit or desire to be a martyr.* We are not all called on to be martyrs; but to take up the cross daily, and follow Christ, is the duty of every Christian: we should at all times be ready to endure the death of martyrdom, though we may not be called upon to suffer it. The moment a falling back takes place in nations, or individuals—that course begins, which if unchecked, must end in ruin. The voice of Scripture and the experience of human nature testifies this; and why need we appeal to all history, ancient or modern, sacred or profane, to corroborate this assertion. The path of pure religion and true national glory is an upward path, requiring much agonizing and striving that the acclivity may be gained, and held when it is once acquired. It is like rolling a stone upwards; the laws of nature and gravitation are against it; and pressure from without, and influence from above, are wanting, nay necessary, to ensure success. The moment of doubt is one of danger. The onward movement is arrested; to progress again, requires fresh force: a retrograde movement soon follows, and in its rapid career, where the laws of gravitation help on its course, the once ascending weight speedily comes downward, and beneath it crushes those who have faltered in their work. Thus have our ancestors faltered—thus have we faltered. The work of the Reformation went on well for a time; truth made aggressions upon error: but men after a while neglected duty; truth was little thought of, and Popery—opposed by those who cared not for the truth, was opposed on wrong principles. Darkness returned; Popery took advantage of it, and demanded power. There came then a feeling that Popery might be pacified. Thus from the moment that our onward career was checked, mark how soon the retrograde movement commenced—how rapidly it has gone on—how fatally it threatens to terminate!!

* See an excellent abridgment of D'Aubigne's work on the Reformation, by the Rev. E. Dalton; published by the Protestant Association, price 4s.

A free people are protected by laws framed by their own collective wisdom. Laws are not imposed upon them by a tyrant, but are made for them by themselves. Hence to a great extent they express the views and feelings of the nation. Are we not then compelled to infer that the laws which first removed the bulwarks of Protestantism, had been preceded by a national decay of Protestant principle; that those enactments were but the *fruit*, the *result*, before they became the *cause* of evil? Take the first of them, from the close of the last century: why were alterations made?—did the predicted good result from them? Take the second: apply to it the same question. Try the third: take every one of them. They commenced after a calm, engendered by a forgetfulness among Protestants, that Popery was an idolatrous system, hostile to the Word of God; opposing and denouncing that Word, because it was opposed and denounced by it. A State Religion had grown up—its baneful influence was operating unseen. Expediency, rather than principle, bore sway: expediency, not that true expediency, of which it may be said, that nothing is truly expedient that is not right; but that crooked kind of expediency, which prompts the liar to falsehood,—and the thief to dishonesty,—as temporary expedients to alleviate suffering, or extricate from an unpleasant situation, though the consequence of that theft or falsehood may be the forfeiture of all previous character, the cause of losing self respect, and one step in an evil course, that can never be retraced. Which, then, of these measures, on the subject of Popery, dictated by expediency, has been attended with the predicated amount of good? Not one. We have compromised our principles to please those who must despise us for so doing. Yet, year after year, the infatuated course has been pursued. With what effect, let the results of past concession declare. Cast your eyes over Europe and the World—give attention, but for a moment, to the British Empire. Mark how, at home or abroad, the ambition of Rome,—not satisfied, is asking more—see how in Ireland, life and property are rendered insecure, how agitation and disorder abound—mark the activity of Roman Catholics, their increase of power, the unchanged nature of the system, its unmitigated hostility to the Truth—see Rome, professing to be the friend of order and good government, teaching disloyalty, and urging to rebellion—see how, while she professes liberality, she imprisons Ensign McLaughlan for dropping a nutshell on a wafer, in Malta, and Dr. Kalley for teaching and distributing the Scriptures, in Madeira.

We enter not here into a consideration of prophecy, though we well know, from what has been fulfilled, the truth of those predictions yet to come to pass. And in the fearful crisis which many, even politicians of this world, feel, and some men *fear*, to be at hand,—in the approaching struggle—it may be well nigh the last one—between Rome and England, Truth and error, Scripture and tradition, Popery and Protestantism,—oh! may it be the precious privilege of each of our readers, as it is their bounden duty, to pray for grace and light, and love and Truth, and strength and wisdom, that they and their rulers, in Church and State, may be found faithful in the discharge of the trust reposed in them, and the great duties to which the times call them.

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THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

No. 34.

JANUARY, 1843.

VOL. IV.

RANDOM REMINISCENCES OF PORTUGAL.

By an Officer's Daughter.

ON the occasion of a grand procession in honour of the Virgin at Magara, all the most beautiful boys of the neighbourhood were selected to officiate as angels; they were twelve in number, and were gaily attired in garments of gold and silver tissue, with pasteboard wings upon their shoulders. They were to surround the figure of the Virgin, and formed a very striking feature in the procession. They were all carefully dressed, and desired to keep themselves quiet until they were called to take their places by Nossa Senhora. This was, however, not easy to children under six years of age; and accordingly when the priests had taken their places, the candles were lighted, the censers filled, and the Virgin ready to start, two of the "little angels" were missing! Great was the consternation of those who had charge of them—they searched, as they thought, every possible and impossible place;—"Until at length," said a priest, who was telling the story, "in despair I ran into a stable, the door of which I saw standing open; and there I found the two d—d little angels playing at pitch and hustle!"

ANOTHER.

A rich vinegrower, not a hundred miles from Leira, in a sudden fit of piety, built a small chapel by the side of a cross road, in a wild part of the country, and dedicated it to "Our Lord of the Crucifixion;" a huge cross, with the figure of our Saviour nailed upon it, occupied the centre of the altar; and, to render the work of righteousness more decidedly popular and edifying in the neighbourhood, the wood which had been made use of for the purpose of constructing it, was purchased of one man in the village and its formation intrusted to another. It gave, by no means, as may be believed, a very sublime idea of that which it was designed to represent; but the intention was not the less pious, or the artist the less proud. When the building was finished, and the altar fitly arranged, an immense crowd assembled to witness the consecration. During the celebration of the Mass, the officiating priest was much impeded in his holy duties by the grimaces of an individual among the crowd, who was making most violent efforts to control his laughter, which at times broke into hysterical giggle in despite of him; in vain the astonished and angry curé frowned and stared; still the man shuffled and smirked, and as he raised his eyes to the crucifix, smothered, with increased difficulty, a fresh burst of

merriment; his neighbours murmured among themselves that Senhore Joachim was certainly star dondo (quite mad). The priest looked longer and more sternly on him, but nothing availed, and during the entire Mass, the incorrigible Senhore continued to cover his face with his hands, and until his brow and ears were crimson. At the conclusion of the ceremony the enraged curé ordered the delinquent before him, and the following dialogue ensued:—"Man! are you aware that you have been committing a deadly sin, by treating with contempt the actual presence of your God, in the celebration of the most holy Mass." "Srin, mio Senhore," (Yes, Sir). "And wherefore, then, have you thus wilfully and deeply sinned." "I could not help it"—a fresh burst of laughter.—"Not help it! know that I am greatly displeased." "I hope not, mio Senhore."—"But I tell you that I am, and, moreover, I tell you, sinner as you are, that 'Our Lord of the Crucifixion,' who was here in the midst of us, fixed on you an eye of anger and of judgment." "Oh no! he knows better than to do that," raising his eyes to the figure, and once more laughing heartily. "Knows better!" again echoed the bewildered priest, who began to imagine that the man had been suddenly bereaved of his wits.

"Yes, knows better than to be angry with me," persisted the culprit; "why Lord bless you, Senhore, he was a bit of my cherry tree once!"

THE MASS.

WITHOUT shedding of blood there is no remission of sin, therefore, since no blood is shed there can be no remission of sin in the mass. It was not needful that Christ should offer himself often, for then he must have often suffered. Christ, then, cannot offer himself without suffering, but he does not suffer in the mass, therefore is not offered. By one oblation he hath for ever perfected them that are sanctified, therefore the sacrifice of Christ is not to be repeated, since a further oblation would be superfluous, which renders the pretended true and proper sacrifice of the mass vain and useless. Where remission of sin is, there is no more offering for sin. Now, the blood of Christ obtaining that remission, the sacrifice of the mass only derogates from the all-sufficiency of his true sacrifice on the cross. The apostle speaking of Christ, says, Whom God hath set forth to be a propitiation. But no part of the Bible says either that he is to be continually set forth in the mass, or that the

mass itself is that propitiation. The whole epistle to the Hebrews shews that there is no priest under the Gospel that can reconcile sinners to God but Christ, nor any other than a commemorative sacrifice of his death in the Lord's supper.

The obvious and evil tendency of masses for the dead, is to encourage and sanction a vicious life. The diabolical notion of indulgences and infallibility is such, that common reason, at its earliest dawn, at once starts and revolts at the adoption of such a sentiment. These, with other like absurd and impious standards of action in fallible mortals, have been most emphatically styled "*the master-piece of the devil.*"

SAINT MAKING.

Soon after landing in *Malta*, I paid a visit to a subterranean cavern beneath the church of St. Pubblio, at Florainne, just out of Valetta. In this valley of vision were two bodies, which one of the monks informed me, laid claim to what the papal pale styles *canonization*, that is, to hold the rank of *saints*, and stand in the calendar as *mediators*. I approached these skeletons—"These," said the Monk, "claim canonization."—"Then what are they doing here?" "The question is not yet settled at Rome."—"What question?" "Whether they are really saints."—"How is that?" "Why, no miracles have yet been wrought by their bones, and their living relatives have not been able to defray the *heavy expenses of a trial at Rome.*"—"What trial?" "Any human body preferring a claim to canonization, must undergo a trial like those in courts of law. An ecclesiastic acts as advocate for the candidate relics, while a second performs the part of a demon, raking up whatever he can against the candidates, to prevent his attaining the high honour of saintship. After both parties have finished their statements, the decision is pronounced by an appointed judge."—"And who pays the process?" "Oh! the friends of the man or woman tried."—"Does the man who acts Satan's part at a trial tell all he knows of a candidate's faults?" "Of course. The man who acted this part at the trial of the bones of St. Francis, alleged against that saint, that when a mere boy he played at bowls; but this objection was overruled."—"Are the expenses great?" "Very; in fact, it is for want of money that these two bodies remain here unsainted." Any attempt at comment is superfluous.—Wilson's *Narrative of the Greek Mission*, &c. pp. 126-7.

THE NUMBER OF THE BEAST—666.

(To the Editor of the Penny Operative.)

SIR,—Now that Romanism is exerting all its energies to gain its lost ascendancy, anything on the subject must be productive of lively interest.

In the Apocalypse (chap. xiii., v. 18) we read, "Let him that hath understanding count the number of the beast, for it is the number of a man; and his number is six hundred threescore and six." Let us look for a moment at the names taken by the Popes, and we shall arrive at an extraordinary result.

1st name. Vicar General of God upon Earth—a name assumed by Pope Innocent III., who established the Inquisition, and originated the crusade against heretics.

2nd name. Vicar of the Son of God—a name taken by several Popes,—Clements, Martins, Bonifaces, and Juliiuses, and inscribed over the doors of the Vatican.

3rd name. Paul V., God's Vicar—a name recognised by the Pope, when so addressed by Bellarmine.

4th name. Silvester Secundus—the Pope who first commenced the Crusades.

5th name. Lateinos—the Greek word for Latin, the name borne by the corrupt Western church, and the language in which her superstitious and idolatrous services are performed.

6th name. E Latine Basileia—the Greek for Latin or Italian kingdom, which is the Pope's territory, the seat of the beast.

7th name. Benediktos—the Greek name for the Pope who generalized the monastic life.

8th name. Romiith—the Hebrew word for Roman, in which Papists glory, as the distinctive name of that constitution they call a church, every soul out of which is cursed.

NUMBER COUNTED.

1.

VI C ARIVS GENERA L IS D EI IN TERRIS
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2.

VI C ARIVS FI L II D EI
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3.

PAV LO V VI C E D EO
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SI L VESTER SE C VN D VS
01 50 500000 00 100 50 500 50 666

5.

L a t e i n o s
30 1 300 0 10 50 75 200 666

6.

E L a t i n e B a s i l e i a
8 30 1 300 10 50 8 2 1 200 10 30 5 10 1 666

7.

B E N E D i k t o s
2 5 50 5 4 10 20 300 70 200.. .. . 666

8.

R o m i i t h
200 6 40 10 10 400 666

Many other names of Popes, &c., in Hebrew, Greek and Latin, are coincident in making out the number 666; and it is further remarkable, that until the time of the Reformers the word "mystery," *mysterium*, was inscribed upon the Pope's mitre, according to the words of Scripture, "And upon

her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth."

I have the honour to be, Sir,

Yours very respectfully,

A. V. A.

THE SCRIPTURES.

God hath appointed good means to lead men to knowledge: he hath caused the Scriptures to be written for our learning; without the knowledge whereof neither can kings bear rule, neither subjects obey and live in order as they should. Wherefore Joshua was commanded not to lay aside the volume of the law at any time, night or day; the prophet David made it his continual study; the wisest governors of Israel would not enterprise any matter of weight till they had turned the leaves of this book, thence to take advice for their better direction. This most precious jewel is to be preferred before all treasure. If thou be hungry, it is meat to satisfy thee; if thou be thirsty, it is

drink to refresh thee; if thou be sick, it is a present remedy; if thou be weak, it is a staff to lean unto; if thine enemy assault thee, it is a sword to fight withal; if thou be in darkness, it is a lantern to guide thy feet; if thou be doubtful of the way, it is a bright shining star to direct thee; if thou be in displeasure with God, it is the message of reconciliation; if thou study to save thy soul, receive the word ingrafted, for that is able to do it. It is the word of life: whoso loveth salvation will love this word—love to read it—love to hear it; and such as will neither read nor hear it, Christ saith plainly they are not of God. For the spouse gladly heareth the voice of the bridegroom; and “my sheep, hear my voice,” saith the Prince of pastors.—*Archbishop Sandys.*

QUEEN ELIZABETH AND THE BIBLE.



ELIZABETH was indirectly requested at her coronation to countenance a translation, the Bible being presented to her in her procession, which she accepted with great appearance of gratitude and veneration; and the bishops were soon afterwards appointed to prepare a translation.

In 1560 the whole Bible, in quarto, was printed at Geneva, by Rowland Harte; some of the English refugees continuing in that city solely for this purpose.

An act of parliament was passed in England for a translation of the Bible into Welch, of which the New Testament was printed in 1567; the whole Bible appeared in 1588. In 1568 Archbishop Parker's English translation appeared: this is called the Bishop's Bible.

The Roman Catholic Rhemish Testament was published in 1582. Their Douay Old Testament appeared in two quarto volumes, the former in 1609, and the other in 1610.

“Nor were they ashamed to confess, that we forced them to translate the Scriptures into English against their wills.”—*Preface by King James's Translators.*

ON THE AGENCY EMPLOYED FOR
THE OVERTHROW OF
THE TRUTH.

AN ESSAY.

BY MR. R. H. BINDEN.

FROM the earliest ages of the world's history, we find the existence of two opposing powers:—the one of God and the other of Satan. The divine intentions of Almighty God, as he has revealed them in his holy word, the oracles of sacred and eternal truth, are those of love, mercy, peace, goodness, faithfulness, and truth, towards mankind.

The designs of Satan are of an opposite character. He maketh war with God and his people, who constitute his church. Love is a stranger to him: hatred, wrath, malice, bitterness, and falsehood, are his great distinguishing marks. His throne is evil—his kingdom darkness—and his end eternal perdition.

Being without God, who is the author and giver of strength, he is of himself powerless and weak. Having been conquered, cast down, and subdued, he cannot thwart or overthrow the divine and gracious intentions of God: but to effect his object, and carry out his devices, he seeks an agency for that purpose, the best adapted for the end, and that the most sure of success. This is observed in the first effort he made for the overthrow of God's truth in the minds of our first parents. Had he fully manifested himself and his designs to them, they would have been better prepared to resist him and his temptation: but he chose the agency of the serpent to deceive the woman, and the agency of the woman to deceive the man; and the sequel shews with what success.

If history is traced, from that period up to the present time, it will be seen that there always was an agency actively employed for the frustration of God's work and man's temporal and eternal salvation.

The patriarch Job felt this sorely. The agents who were employed to overthrow his faith in God, were not his enemies, but his friends, and his wife, who frequently required him to "curse God and die," so that Satan might triumph.

"Israel was tempted in the desert, and overthrown in the wilderness," for yielding to the agency employed against themselves and their faith in God's truth: false prophets rose in Israel, and agents, like Jeroboam, who caused them to sin.

The agency employed against our great Redeemer himself, was frequent and of long duration. Satan tried all the strength he could command to obtain the obedience of Jesus to his desires on the mount and on the temple, and was completely discomfited. Having failed himself, he henceforth employed agents to perform his purposes.

These agents were often the Pharisees, Sadducees, priests, and people; and more frequently the Apostles themselves: hence the reproof of the Saviour to Peter, whom he called Satan, with a desire that the secret and invisible designer should get behind him, as that which savoured not of the things of God. The work of the death of Christ was left for an Apostle—the Judas!

The Nazarenes sought his death, together with the Jews, but they failed in their purpose, until all things were accomplished which were written of Jesus. The agency of Satan seemed for a time to prevail in the death of Christ; but by the overruling providence of God, the very triumph of Satan and his agents was turned as a sword to their own destruction, and a means of eternal salvation to those that obey the truth.

Since the personal ministry of the great Redeemer on earth, Satan's agency has still been employed for the purposes he has in view, and so often failed to accomplish. It will be our wisdom—if we feel an interest in his work of salvation,—his *one perfect* satisfaction for sin, and his glorious triumph over the agency of Satan by his death,—his resurrection from the grave, for the justification of those who believe in him,—and the gift of his spirit for the sanctification of his people who are his body—to ascertain clearly what have been, and are now, the agencies he has, and does now employ, and who are his agents that he employs for the overthrow of the truth of God, as revealed in the sacred scriptures, and by his spirit to the hearts of his people.

After the death of Jesus, his resurrection, and ascension into heaven, the apostles faithfully preached his gospel to all people; experiencing the fulfilment of the promise of Christ, that he would not leave them, but remain with them, and all faithful preachers of his word, unto the ends of the world (and to none other); working with them, giving them power, and confirming their faithful preaching with signs and wonders; so that the church (or believers in Jesus) multiplied daily. Against this church and people, every agency was at work that Satan could devise.

The agency of persecution was employed to a fearful extent: the believers were worried like wild beasts; their lives were sacrificed to the fury of the agents who carried out this agency: driven from their homes, they worshipped God with a pure conscience in caves and in the desert; but notwithstanding every agency of evil, and the multitude of agents so employed, the number of believers increased, and God's truth rapidly spread, wherever the church by persecution had been driven. The blood of the martyrs proved the seed of the church.

The adversary of the truth of God, having found that all the efforts of his agents were unavailing, ceased the agency of outward violence, and now employed an agency and agents of a different form and character.—

Having tried outward force, he now had recourse to corrupting the simplicity of the gospel of Christ,—by introducing paganism into christianity,—rites and ceremonies, instead of the preached Gospel,—by stirring up a spirit of pride among the clergy and ministers, instigating them to exalt and lift up themselves,—the sacraments and observances of the sanctuary, to the eclipsing from the sinner's view the Saviour of the world; well knowing that if the simplicity of the gospel could be mystified, the people's hearts would then be divided, and so God robbed of his worship, and the sinner of his salvation.

Against this agency and those agents, the apostles, in their writings, forewarned the church;—the *mystery* of iniquity, as they called it, then beginning to develope itself, and the workers of iniquity, as they termed the agents, were even at that time lying in wait to deceive; who should bring in damnable errors and doctrines of *devils*. Agents were very easily found in the church even to personate the Saviour, the Holy Ghost (as Montanus), and true prophets. The clergy was exalted in the place of God: they were called his vicars, or substitutes, viceregents, patriarchs, &c. &c.; and indeed as though they were a superior class of men, to whom homage and obedience were due, kings honoured them by bowing the head—the people sang hosannas to them, and their seat in the church was called the lofty throne—their orders multiplied—ascetics were venerated as the elect of the elect of God—monasticism was introduced, and passed as a life of merit and virtue—pilgrimages to a distance were undertaken to ensure eternal salvation, and superstition increased, while piety decreased—the use of lamps, incense, images, pictures, divers washings of the hands and face, and reliques were very early brought into the church, and continued to multiply rather than decrease, appearing to have the sanction of antiquity. The clergy being proud, the people superstitious, and the practice of most of them being contrary to the letter and spirit of the gospel, clearly indicates that their preaching was in accordance with their living; and their writings being in accordance with their preaching and practice, could not and are not a safe or sure guide to those seeking the truth of God.

As this corrupting agency, and agents of corrupt minds, was rapidly gaining strength in the church, so agents were being prepared in the Eastern and Western churches, to aspire to and assume the office of universal head of the church, or universal bishop.

The first agent for the supremacy was John, Patriarch (as was called) of Constantinople, Bishop of the Eastern or Greek church. His assumption was denounced by Gregory, the Bishop of the Western or Romish church, as the forerunner or agent of Antichrist,

This subject having been once mooted, the successor of Gregory of the Roman church sought to gratify his ambition and pride by taking to himself the title denounced by his predecessor Gregory; and by the aid of the murderer, Emperor Phocas, obtained the supremacy, and was declared by Rome as head of the church and universal bishop. From this time it is manifest that the church of Rome did virtually cast off her allegiance to Christ, the Head of the church (Col. i. 18), the universal Shepherd and Bishop of souls (1 Peter, ii. 25), by giving her bishop (now called Pope or Holy Father) the pre-eminence.

Satan's agency and agents having been successful at this period in establishing a system, from the christian church, diametrically opposed to christianity; having the form or appearance of a branch of Christ's church—being only in reality a synagogue of Satan, a refuge of lies, and destined to be the abode of every unclean thing,—having now a head of its own, it cast off Christ;—having now oral tradition of its own, it throws aside as a useless thing the written revelation of God;—having now merits of its own, it has no need of the merits of Christ;—having a sacrifice of its own, it rejects the one perfect sacrifice of Christ;—having many mediators of its own, it refuses to seek the one only Mediator between God and man, Christ Jesus;—having a clergy who it declares can absolve from sin, it needs not the sanctification and pardon by the Spirit of God;—having an imaginary place for souls of its own, it declares its independence of the mansions in the kingdom of Christ;—and having the *Mother* of the Creator as its patroness, it refuses to receive the entire sanction, presence, and guidance of God, the Creator, Redeemer, and Sanctifier of his people. Hence we now perceive the establishment of an opposing system to the church of God. Popery against the truth—falsehood and a lying system of divination, against the eternal word and revelation of God. The one the mystery of iniquity, and the other the church of the Redeemer which he has purchased with his own blood.

(To be continued.)

CORRESPONDENCE.

Sunday's Well, Cork.
Nov. 23rd, 1842.

SIR,—As a constant reader of your little Magazine, I take the liberty of sending a few lines on what appears to me a subject of importance. I perceived in the number for November that a "Protestant Conference" is recommended to be held by the Branch Society. As a member of our Operative Association here, I had the honour of proposing a similar plan here a short time before I saw it in your paper. My object in writing now is to mention that the following question has been discussed and is not yet concluded:—"Which is it better to seek, the withdrawal of the grant from the College of Maynooth, or an investigation into its doctrines and operations?" And as petitions to Parliament will shortly be proposed on the Maynooth Grant, I think so important a question might be discussed at some Conferences at your side of the water, previous to the adoption of petitions on the subject. For my own part, I am for a petition for the *withdrawal*, considering that the oaths taken by Protestant M.P.'s, and the language used in the Articles and Homilies of the Church, which are part of the "law of the land," justify us—to say nothing of God's word—in demanding that no state support be given to the Church of Rome.

If through the press you would start the subject, it may be taken up, and good arise from its publication.

I trust you will excuse me for this communication,—and believe me,

Your obedient Servant,
And a Member of the Cork
Protestant Operative Association,
EDWARD HARPER.

*The Editor of the
Penny Protestant Operative.*

Nice, Piedmont,
Dec. 2nd, 1842.

To the Editor of the Penny Operative.

MR. EDITOR,—I do not know whether you have received news of the miracle performed at Nice lately; it was copied into two or three Paris newspapers—it is something as follows. The daughter of the present Governor of Nice, Madlle. de Maistre by name, went into a convent in Turin, where the bad treatment and hard work she had to undergo as an expiation of her sins, brought on a sort of disease in her knee (rheumatic I suppose), which contracted it till her heel was embedded in her thigh and she could not unbend

it (query might not such a contraction of muscles be the effect of kneeling for a long time on a marble floor?) Her sufferings were so great that she left the convent and returned home to Nice, where her cries filled the adjoining space, as report goes (I never heard them). The best medical advice was called in, but to no effect; homœopathy was tried to a great extent and no ease procured; the knee began to swell,—at last one of her dear friends, a German governess, I think, recommended a *neuvaine** to some saint who is just canonised (and report states that a piece of his shirt was brought to her, and she rolled it up and swallowed it); however as soon as the *neuvaine* was ended the governess came and ordered her to rise and walk, on which she rose and walked, and was restored to the use of her limb completely as ever. Such is the story.

I heard lately of the fate of a Bible which had been smuggled into Nice. A lady on leaving Nice gave a French Bible to her *femme-de-chambre*. The *femme-de-chambre* went to the landlady of a lodging house next door, and told her she had a Bible, but that she must burn it, as she had no desire to go to prison for it. "Well," said the landlady, "let me have a look at it first."—She did so, and read a great part of it, and then they burned it. Perhaps the ashes of that Bible may rise up to do a more effectual work than it ever did while it was whole and unhurt. She does not forget that she has burnt the word of God. Perhaps she may be induced to treat the next that comes in her way differently, should God in his long-suffering let her have another opportunity of reading one.

The government punish both giver and receiver of Bibles, but most severely the receiver. Observe how cunning their policy. Let us pray for this poor benighted people, chained down to ignorance by the iron arm of bigotry, backed by despotic power: God can cause His light to shine here as well as elsewhere, perhaps his time is already nearly come. Let us pray Him to hasten it.

I remain, Mr. Editor,

Most truly yours,

R. O. P. E.

CABINET.

In the worst of times there is still more cause to complain of an evil and corrupt heart, than of an evil and corrupt world.—Prov. xxx. 2.

* Nine days prayers to a saint to implore his assistance.

POETRY.

AWAY TO THE MASS!

Onseeing a number of professed Protestants attending the opening of a Roman Catholic Chapel.

Away to the mass! there is music as fine
As money can purchase, or science supply;
There is swinging of censers with odours divine,
And much that may ravish the mind through the eye.

O! once there were Britons who—but let it pass,
We are liberal now—So away to the mass!

As to which creed is true, since we cannot agree,
It were harsh to infer that one's neighbour is wrong;

'Tis as likely that I am in error as he;
Then why should debate the old rancours prolong?
We had fathers who reasoned not thus—but alas,
The Briton is changed.—So away to the mass!

There cannot be peril—the water they use
Is water, the wafer is but what it seems;
The crucifix, made of what metal they choose,
Is metal,—then who is 't of evil that dreams?
Our Fathers were men of a different class,
And would blush for such sons.—But away to the mass!

Go, Protestant men, to yon edifice go!
Encourage the rites, if you do not partake—
Encourage by joining and swelling the show—
Your fathers would rather have died at the stake!
But then they were bigots—the man is an ass
That thinks as they thought.—So away to the mass!

Take your offspring, your sons, and your daughters, to look

On crosses, white roses, and on altar-flamed;
Your fathers, that could not idolatry brook—
Those fathers would sooner have seen entombed!
But those fathers sleep under the churchyard's rank grass,
And a new, giddy race—But away to the mass!

R. S.

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

Finsbury.—A meeting of the Finsbury Operative Protestant Association was held on Monday Evening, November 28th, in the British School-room, Tabernacle Walk, City Road. Mr. Edward Dalton in the chair. Messrs. Lord, Sibley, Callow, V. Allen, and Spurgeon took part in the proceedings.

Southwark.—A meeting of the Southwark Operative Association took place in the National School-room, Borough Road, on Tuesday Evening, November 29. Mr. Edward Dalton in the chair. The speakers were Mr. Theophilus A. Smith, Mr. Binden, Mr. Jarvis, and Mr. Chant.

London.—The City of London Association met at the George Hall, Aldermanbury, on Monday Evening, December 5, 1842. Mr. R. Binden in the chair. The Hall was densely crowded. The speakers were Mr. C. Sibley, Mr. Dalton, Mr. Lord, and Mr. Callow.

The Annual Meetings of the City of London and the Shoreditch and Hackney Associations, will be held (p.v.) in the month of January, and the Monthly Meeting of the Southwark Association early in the same month. The Annual Meeting of the Tower Hamlets Association is expected to take place in February, and its Monthly Instruction class (open to all members) will be held on Tuesday evening, January 10.

The Protestant Almanack.—We find that we were mistaken in stating that there would be more wood engravings in the Protestant Almanack for 1843 than the one for 1842. Still we most heartily recommend it to our Operative friends; and feel great pleasure in praising the way in which it is put out of hand by the compiler and printer.

Anecdote.—A Nobleman of Venice declared that the Pope might be excommunicated; the Pope hearing of it, ordered him to be seized and brought before the conclave;—when there, he was asked by the Pope, Whether by any power on earth he might be excommunicated? The Nobleman told him, he might. The Pope desired to know how? "Sir," said the Nobleman, "you are our brother, or you are not our brother; if our brother, then you are equal to us and may be excommunicated; if you are not our brother, why do you say Paternoster, Our Father?" The Pope was in a dilemma, until a Cardinal whispered in his ear that he could never answer that argument but by declaring to the Nobleman that he had never said a Paternoster since he came to the Papedom, which he did, and the Nobleman was sent to the Inquisition."—From "*The Jesuit's Chatechism*," 1642.

The *Protestant Magazine* for January contains a very beautifully executed steel engraving of the Right Hon. the Earl of Winchelsea.

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FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

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FEBRUARY, 1843.

VOL. IV.

FACTS ABOUT ROME.

THE language used by the Church of Rome to excite the crusaders to take up arms against God's people was as follows: "There was, said they, to those ferocious and superstitious warriors, no crime so dark, no vice so deeply rooted in the heart, the very trace of which a campaign of forty days in the south of France would not obliterate.

"Paradise, with all its glories were opened for them, without the necessity of purchasing it by any reformation of their conduct."—(*Sismondi, Crus.* p. 61.)

The Council of Toulouse forbid the reading of the Scriptures (see 14th Canon, p. 430) in the following terms: "We prohibit the laity from having the books of the Old and New Testament. We forbid in the most express manner to have the above books translated into the vulgar tongue. We command that whosoever shall be accused of heresy, or noted with suspicion, shall be deprived of the assistance of a physician."—(*Sismondi*, p. 227.)

When Napoleon Bonaparte proposed free liberty of conscience in the exercise of religious worship to those who dissented from the Romish religion, Pope Pius VII. wrote a formal letter to all the Cardinals, dated the 5th February, 1808, of which the following is a copy:—

"It is proposed that all religious persuasions should be free, and their worship publicly exercised: but We have rejected this article as contrary to the canons and Councils of the Catholic Religion, to the peace of human life, and to the welfare of the State, on account of the deplorable consequences which ensue from it."—(*History of Jesuits*, p. 17.)

"Pope Pius VII. in his instructions addressed to his Nuncio, Vienna, in the year 1805, mentions the pretended right which the Romish Church has ever assumed of deposing heretical Princes; and he deploras the misfortune of those times which, as he says, prevent the Spouse of Jesus Christ (the Roman Catholic Church) from putting those holy maxims into practice, and constrain her to suspend the course of her just severity against the enemies of the faith."—(*History of Jesuits*, p. 18, 19, and 20.)

In reference to the superstition and tyranny of the Catholic religion in Spain and Portugal, Mr. Pinkerton states as follows:—

"The monks being extremely numerous and human passions ever the same, those ascetics atone for the want of marriage by the practice of Adultery, and the husbands, from the dread of the Inquisition are constrained to connive at this enormous abuse; the conscience is screened by the practice of

absolution."—(*Pinkerton's Geography*, vol. 1, p. 409 and 413.)

Re-establishment of the "holy Inquisition" again in Spain, by Pope Pius VII. The edict of the Spanish Inquisitor, dated Madrid, April 5, 1815, will shew what Protestants have to expect from Rome. It is entitled, "The Edict of the most excellent Lord Inquisitor General, Don Francisco Xavier, Miery Campillo." After deploring the injury which the Catholic faith had suffered in Spain, the Edict observes, "It is not strange, that all the lovers of religion, should turn their eyes to the holy tribunal of the Faith, and hope, from its zeal for the purity of doctrine and manners, that it will remedy, by the discharge of its sacred ministry, so many evils, through the ways and means granted to it by the Apostolic and Royal authority with which it is invested.

"Nothing can be more urgent to the truth, nor more conformable to our institution; for in vain should we be sentinels of the peace of the Lord, if we were to remain asleep in the midst of the common danger to religion and our country.

"God will not permit us thus basely to abandon his cause, nor to correspond so ill to the exalted piety, with which the King our Lord has re-established us in the weighty functions of our ministry; in which we have sworn to be superior to all human respect, whether it be necessary to chastise, persuade, and cement, or whether to separate, CUT or TEAR down the rotten members, in order that they may not infect the sound ones." The edict, after observing that, "Now as well as ever, moderation and charity ought to shine forth, as forming the character of the Holy Office, and that before using the power of the SEVERE, granted to us against the contumacious and rebellious, we ought to attract them by presenting to them the Olive Branch," concludes in the following remarkable terms, "Wherefore, far from adopting for the PRESENT measures of severity and rigour against the guilty, we have determined to grant them, as we hereby do grant, a term of grace, which shall be from the date of the publication of this our Edict, till the last day inclusive of this year, in order that all persons of both sexes who may unfortunately have fallen into the crime of heresy, or feel themselves guilty of any error against which our Mother the Church believes and teaches, or of any hidden crime, whose cognizance belongs to the holy office, may recur to the latter, and discharge their conscience, and abjure their errors, under the security and assurance of the most inviolable secrecy; and on the same being

done within the prefixed time, accompanied by a sincere, entire, and true manifestation of all they may know and remember against themselves as well as against OTHERS, they shall be charitably received, absolved, and incorporated into the bosom of our holy Mother the Church, without their having thereby to apprehend the infliction of the punishment ordained, nor the injury of their honor, character, and reputation, and still less the privation of the whole or any part of their property; since for those cases for which they ought to lose it, and the same ought to be applied to the exchequer and treasury of His Majesty, in conformity to the laws of these kingdoms; His Majesty, using his natural clemency, and preferring the spiritual felicity of his vassals to the interests of his royal exchequer, exempts them for the *present* from this penalty, and grants them grace and pardon whereby they may return and preserve the said property, on condition that they appear within the time prefixed."

CONVERSATION

BETWEEN TWO FRIENDS ON THE DOCTRINES AND CEREMONIES OF THE CHURCH OF ROME.

(Continued from p. 83. Vol. III.)

Mr. B.—Now a thought has suddenly occurred to my mind—When the Church of Rome had extended her sway so far that she became the *Universal Church*, and allowing that she has departed from the doctrines of scripture, what became of the Church of Christ? had it ceased to exist? was Christ without a church on the earth at that time?

Mr. A.—No, certainly not. The Redeemer was never without a church, neither was the Church of Rome ever universal. The name *Catholic*, or *Universal*, was originally applied to *all the Christian churches*, or collected number of Christians in different parts; meaning that all *true believers*, formed but *one body*, of which *Christ was the Head*; but when Rome assumed the superiority over the others, she took the name of *Roman Catholic*; implying that *she was the Catholic or Universal Church*; and from long custom we usually call her members in the present day Roman Catholics, which however is an inconsistency, because, although we acknowledge 'a Catholic Church,' meaning the union and communion of all saints or believers, (for in the Gospel the terms *Saint* and *believer* are one,) we do not acknowledge the Church of Rome to be Catholic, she having erred from the primitive faith.

Mr. B.—Well, you have answered my

question as to the term Catholic or Universal, and I acknowledge the term never could be properly applied to the Romish Church; but where then was the Church of Christ at this time?

Mr. A.—She was a little flock, as our Saviour called his disciples, and for many years a sadly persecuted flock, obliged to flee into the wilderness, but never left or forgotten by the “good Shepherd.”

Mr. B.—Did the Romish Church at once begin to persecute them?

Mr. A.—Yea. When the Church of Rome had established those doctrines which you have seen to be unscriptural, and had decreed by her councils that all who refused to obey her decisions, should be accursed and condemned as heretics, she commenced those dreadful persecutions of which history will inform you, when the Christians suffered as much as they had formerly done under the cruelties inflicted by the heathen emperors of Rome. It is recorded that by one of the agents of the church, (Dominic by name,) by means of the Inquisition alone,—of which he was appointed ‘First Inquisitor’ by Pope Alexander the 3rd, in the thirteenth century,—that one hundred and fifty thousand Christians, who would not receive her doctrines and traditions, were destroyed by various tortures within the space of thirty years!

Mr. B.—Most truly indeed said one of the elders, when explaining to St. John, who those were who were arrayed in white robes: “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb: therefore are they before the Throne of God, and serve Him day and night in his temple; and He that sitteth on the Throne shall dwell among them.”—Rev. vii. 14—17.

Mr. A.—In this manner pursued and destroyed as heretics by the persecuting bulls of successive Popes, the sheep of Christ were obliged to take shelter in the secluded glens and valleys of Piedmont, in caverns, or sometimes in the most inaccessible parts of the Alps, from whence they were never entirely exterminated by their inhuman pursuers. Here then, Christ had a Church which, though scattered, poor, and few in number, continued to exist, and hold the pure truths of the Gospel. Now, if Heresy consists in departing from the true doctrine, which were the real heretics, the persecuted or the persecutors?

Mr. B.—A question not very difficult to decide, my friend.—But you have not yet

told me when the Church of Rome is considered to have taken the principal step of separation from the true Church.

Mr. A.—Errors, as I have observed, came in gradually: sometimes the weakness, or the mistaken opinions of well-meaning men assisted their growth, as in the case of St. Augustine, and also Pope Gregory the 1st, who introduced pictures and images into the churches in order to instruct the people in scripture history: he persisted in doing this, although remonstrated with on the subject by Bishop Serenus, who foresaw the too probable abuse of the practice in future times—and so it happened, for his successor, Pope Gregory the 2nd, commanded that these pictures and images should receive *homage* from the people. Then it was but to ascribe some miraculous powers to them, which was a step soon taken, and the people began to pray and make their offerings to them; indeed, so gradually did many of the worst errors creep in, that commentators have never been agreed as to the time of the rise of the beast mentioned in Rev. xiii. 11, which almost all agree describes the Papacy. However, it is generally considered, that the rapid decline of the Church of Rome from the pure faith of the Gospel, may be dated from the reign of Constantine, in the fourth century. When that emperor professed the Christian faith, Christianity became the pathway to honor and preferment, both in the church and at court; consequently vast numbers of the worldly-minded and ambitious, both Jews and heathens, professed to believe the religion of Christ, (which till this time they had either persecuted or dispised,) and became candidates for Baptism. It may easily be imagined that this accession of numbers, *unconverted in heart*, though Christians in profession, would prove fatal to the purity of the church: some, probably from mistaken zeal, and a want of discernment in spiritual things, followed their own opinions of what was great and glorious, and therefore laboured to raise her in the estimation of the world by the means of external pomp and magnificence: for this purpose ceremonies were instituted, which partook both of the Jewish and the heathen forms of worship, according to the inclinations of the new converts, and their influence in her church enabled them to introduce one or the other; but all this time the pure and spiritual doctrines of a religion whose only recommendation in their eyes had been the patronage of royalty, were disliked as much as ever; “For (as the Scripture says) the

carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be."—Romans viii. 7.

The truth and simplicity then of the Gospel of Christ was gradually obscured and lost sight of under a load of rites and ceremonies, which amused and fascinated the people, forming a substitute for the heathen worship they had left. If you read a little work entitled "*Heathen Rome*," from which I have made several remarks, you will perceive the source from which many of these ceremonies were taken; for the names only have been changed; and no Roman Catholic can read it, without being struck with the resemblance, not only to the ceremonies, but to the doctrines of his Church. In this state of things the rulers soon began to "Lord it over God's heritage," giving little heed to the admonition of the Apostle whom they profess to reverence so much: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (1 Epis. Pet., 5th chap.); even the true signification of the term *Church* became little understood; it now implied the Pope, Cardinals, and Bishops; and all the decrees passed in the councils they held, became identified with them, as the "*Voice of the Church*!" To maintain and extend this power therefore was their constant aim; and while they professed to exalt the Church as the "*Holy Mother Church*," and the "*Spouse of Christ*," whose judgment was infallible, they assumed universal dominion in her name, and the word of God was made to speak according to their interpretation as the "*Voice of the Church*" to the deluded people! .

Mr. B.—But how could the people be so deluded if they still had the Word of God?

Mr. A.—Until now they had had that blessed word, but not as we have it, in our own tongue and in rich abundance. With all our boasted light, with all our privileges, which are great and many, and call for our unbounded gratitude to our gracious God, yet still amidst all these advantages there are many in our own days, who talk of interpreting God's blessed word by man's foolish fables! We see the motive which induced the Bishops of Rome to change their rule of faith: so many things having been introduced which the Scriptures could not in any way be made to authorize, it became necessary to have some other source to draw from: and this source was the

Apocrypha, and *Tradition*. It was afterwards decreed by the Council of Trent, as I have already said, that the *Apocryphal Books*, and *all Tradition*, should be received and acknowledged to be of *equal* authority with the word of God!! Here then an inexhaustible mine was opened; for whatever could not be found in Scripture, was easily supplied by *Tradition*, and according to the "*Voice of the Church*" it was to be held equally sacred!! This proceeding stamped authority on all the idle fabulous tales which had long been circulated among the people, so as to entirely supplant the word of God, which became proportionably scarce, and if attainable, its true doctrines were buried under the interpretations of the Church of Rome, and shortly became forbidden altogether; while from the ever-flowing source of *Tradition* proceeded all the pretended miraculous legends of Saints and Relics, together with cures performed by wonderful pictures, and images brought down from heaven, which have inundated the Church of Rome ever since.

Mr. B.—The contrast is indeed wonderful, as I have observed since I have read the Bible, the people must indeed, as you say, have been *gradually* weaned from the one and introduced to the other. It would have been impossible to have made them pass from one to the other *all at once*.

(To be continued.)

WHO IS HAPPIEST, THE INFIDEL OR THE CHRISTIAN?

INFIDELS may scoff at Christianity as much as they like, but it would be easy to prove that it imparts a happiness to the soul which embraces it, which renders the true Christian the happiest of beings. It would be as easy to prove that the heartlessness and cold selfishness of Infidelity prevented the Infidel from enjoying real happiness. The contrast between the Christian and the Infidel is great in this world as well as that which is to come, and confirms the declaration of Scripture, that "*Godliness hath the promise of the life that now is, as well as of that which is to come*." For instance, what a difference in the two following references to the birth of the individuals.

"Who," says Voltaire, "can without horror, consider the whole world as the empire of destruction? It abounds with wonders; it also abounds with victims. It is a vast field of carnage and contagion. Every species is without pity pursued and torn to

pieces through the earth and air and water. In man there is more wretchedness than in all the other animals put together. He loves life, and yet he knows that he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative: other animals have it not. He spends the transient moments of his existence in diffusing the miseries which he suffers; in cutting the throats of his fellow-creatures for pay; in cheating and being cheated; in robbing and being robbed; in serving, that he might command; and in repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches equally criminal and unfortunate: and the globe contains rather carcasses than men. I tremble at the review of this dreadful picture to find that it contains a complaint against Providence itself; and I wish I HAD NEVER BEEN BORN."

Now let us hear the language of the excellent Hallyburton, who died as he lived, full of confidence in God. "I shall shortly get a very different sight of God from what I have ever had, and shall be made meet to praise him for ever and ever. Oh! the thoughts of an Incarnate Deity are sweet and ravishing. Oh! how I wonder at myself that I do not love Him more, and that

I do not admire Him more. What a wonder that I enjoy such composure under all my bodily pains, and in the view of death itself. What a mercy that, having the use of my reason, I can declare his goodness to my soul. I long for His salvation; I bless His name; I have found Him, and die rejoicing in Him. O blessed be God that I WAS BORN! O that I was where He is. I have a father and mother, and ten brothers and sisters in Heaven, and I shall be the eleventh. Oh! there is a telling in this Providence, and I shall be telling it for ever! If there be such a *glory* in His conduct towards me now, what will it be to see the Lamb in the midst of the throne! Blessed be God that EVER I WAS BORN."

As the comparison between an Infidel and a Christian at the prospect of death speaks more eloquently than volumes of arguments in favour of Christianity; so also does the contrast between the Protestant and the Papist in the prospect of death. One looks to the immediate possession of happiness, and has "a desire to depart and to be with Christ;" while the poor Papist has his mind filled with the distressing thoughts of purgatorial horrors, imagining that death will plunge him into the fierce flames of that dismal place, only a little more tolerable than Hell itself.

JOHN LAMBERT.



JOHN LAMBERT was born in Norfolk, and educated at the university of Cambridge; knowledge of the truth by the preaching and instructions of Bilney. Being persecuted by the Papists, he left England, and joined

Tindal, Coverdale, and Frith, at Antwerp; where he continued for more than a year, as chaplain to the English merchants at that place. Sir Thomas More, however, sought him out; he was sent over to London, and repeatedly examined before Archbishop Warham and others; after some time he was removed to Oxford, where forty-five articles were exhibited against him, to which he was required to give answers in writing, without being allowed the use of any books.

The sum of the doctrines Lambert considered to be truth, he stated in the two following propositions: "The first from Acts iv., Christ is the head corner-stone of our faith, whereupon it should be set and grounded, neither is there salvation in any other, for there is no name under heaven given among men whereby we may be saved. This is one of the propositions wherein is engrossed or comprehended what I have said, which St. Paul thus otherwise explicates, 1 Cor. i., Christ is made of God our righteousness, our pureness, our satisfaction, and our redemption. And in another place—there is no other foundation, that any man may put, except that which is already put, that is Christ Jesus.

"The other proposition is written by the prophet Isaiah and recited of our Saviour in the gospel of Matthew, in these words—Men do worship me in vain, teaching human doctrines, and precepts or laws. Of this Paul writes very largely in divers places, very nigh every where; amongst other, Col. ii., where he warns the Colossians to take heed that no man spoil them, to steal them away by philosophy or vain deception, according to the constitutions of men and ordinances of this world."

On the all-important point of justification he thus wrote—"It is the usage of scripture to say faith only doth justify, and works salvation, before a man do any other good works." He added, "True faith is of such virtue and nature, that when opportunity cometh, it cannot but plenteously work deeds of charity, which are a testimony and witness-bearer of man's true faith. This declares Augustine upon St. John, where he expounds the text, 'If ye love me, keep my commandments.' Where a little after he speaks thus—'Good works make not a just or righteous man, but a man once justified, doeth good works.'"

On the day appointed for this holy martyr to suffer, he was brought out of prison, at eight o'clock in the morning, to Lord Cromwell's house, and taken into his chamber, when Cromwell asked his forgiveness for what he had done. Being informed that

the hour of his death was at hand, Lambert was greatly comforted with the prospect of departing to be with Christ, which he said was far better to him than remaining in this troublesome world. Then going out of the chamber into the hall, he saluted the gentlemen who came to attend his execution, and sat down to breakfast with them without any sadness or fear. When breakfast was ended, he was taken to Smithfield, where he was very cruelly treated. For after his legs were consumed and burnt up to the stumps, the wretched tormentors withdrew the fire, leaving but very little under him. Then two men, that stood on each side of him, thrust their halberts into his body, and raised him up as high as the chain would permit; when Lambert, lifting up such hands as he had, his finger ends flaming with fire, cried unto the people in these words, "NONE BUT CHRIST, NONE BUT CHRIST;" and being let down again from their halberts, he fell into the fire, and then ended his mortal life.

Lambert was thus cruelly burned because he refused to believe the doctrine of transubstantiation; we may say, on that ground only, as no other accusation appears to have been alleged against him at his public trial, if it may be so called.

The Roman Catholics complain that transubstantiation has been made a test of belief in their religion. But without in the least entering into discussion whether it supplies a proper test or not, it may be observed, that they were the first to introduce it for that purpose. It was made the test of heresy in the case of the Lollards, and those who suffered in the days of Queen Mary; and it still continues a prominent doctrine of Popery at the present day; a shibboleth by which heretics are discerned.

ANECDOTES.

EDWARD VI. (at a time when Sir John Cheek, one of his tutors, was sick) asking, one morning, "How his tutor did?" was answered, that "He was supposed to be near death; and had been absolutely given over by his physicians." "No," replied the king, "he will not die, this time; for I have been wrestling for him, to-day, with God, in prayer, and I have had an answer of peace: I know he will recover." And the event corresponded.

Some of Mr. Thomas Jones's last words (who was chaplain of St. Saviour's, Southwark) were, "A sinner saved, a sinner saved!" Similar will be the everlasting song of the saints in heaven itself.

CABINET.

Independent of the corruptions of my own heart and nature, and the unwearied malice of Satan, (says a minister of Jesus Christ) what with the weakness of friends, and the wickedness of enemies, I find myself to be, as it were, ground between the upper and nether mill-stones; but God in Christ is my refuge, who has never yet failed or forsaken me, and, according to His most sure word of promise, never, no never will, but will guide me by His counsel, and afterwards receive me to glory. "Bless the Lord, O my soul." "O bless our God, ye people, and make the voice of His praise to be heard; which holdeth our soul in life, and suffereth not our feet to be moved."

POETRY.

ENGLAND'S HAPPINESS BASED
ON PROTESTANTISM.

HAPPY indeed the land whose strength is from on high,
And God's own holy word her laws and rules supply;
The Lord of Hosts himself vouchsafes to be her guide,
And with his bounteous hand for all her wants provide.

What foe hath she to dread? What danger and alarm?
Alike secur'd from ev'ry blast, while trusting on His arm:
Though storms should rage around her, and dangers hover near,
That God, who still directs her, shall calm each rising fear.

'Tis thus fair England stands, and long hath proudly stood,
Unmov'd by ev'ry tempest—unswerv'd by ev'ry flood:

Firm as a rock she's bas'd, amidst the mighty wave,
At once the coward's fear, and wonder of the brave.
Her Church, the nation's glory, and the people's warmest love—
Bright emblem of that Church in purer realms above;
No vain traditions form her laws, no superstitious charms—
The Word of God the standard of all her rules and forms.

If, then, ye British sons, your country's weal you prize,
Arouse ye from your slumbers—let ev'ry man arise;
Let ev'ry nerve be doubly strong, and ev'ry hand be seen
Uprais'd, to guard from ev'ry ill, our Bible, Church, and Queen.

For Popery, in this free land, again doth lift her head,—
Again with daring hardihood, her blood-stain'd banners spread;
She seeks with mighty arm to wield the sword on high,
Again unheath its gory blade, and shout "Believe or die."

Then let the war-note sound, and echo far and wide,—

Let not one heart be still, no single tongue be tied;
No Popery—No Popery—from ev'ry voice resound,
Till in this isle no longer a vestige shall be found.

MANCHESTER.

R. O.

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

THE City of London Tradesmen's Protestant Association intend publishing on the 1st of March, No. 1 of "The Child's Book of the Martyrs of England," uniform with "The Teacher's Offering." It will be completed in twelve monthly numbers, one penny each, embellished with numerous woodcuts. It is to be lamented, that while so many juvenile books on the wars and warriors of England are continually publishing, there are few or none entirely devoted to the history of those bright examples—those worthies, who in our own dear land resisted unto blood, striving against sin, and who, in their earnest contention for the faith once delivered to the Saints, preferred the rack, the faggot, and the stake, to a denial of the Lord that bought them. It is hoped that the present work will in some measure meet this deficiency. The assistance of Sabbath School Teachers is especially invited to aid in giving it an extended circulation among their children.

The following information, &c. is copied from a work called "The Great Apostacy," written in answer to "Cobbett's History of the Reformation."

The population of the Globe is considered to be about 800,000,000. Out of this number I find after a very careful calculation, the Christian population of the Globe to be 219,522,000, and in the following proportion, namely,

Papists.....	97,400,000
Protestants.....	74,791,000
Greek Church	47,421,000

Christian population of the Globe, 219,522,000

And in these days when Papists boast of their unity and numbers, they will find by taking the Greek and Protestant Churches that they are (thank God) in the minority by nearly 25,000,000; and by the grace of God may we be given to see, that "while Satan's empire decreases the Lord's kingdom will increase."

It is intended to hold the first half yearly Meeting of the City and Finsbury Protestant Conference, on Monday, the 27th of February. The speakers will be exclusively

Members of the Conference. The Members of the various Associations are earnestly invited to attend, and bring as many Protestant friends with them as they can.

Popish Blasphemy.—"Over one of the Popish Altars at Worms, there is the picture of a windmill, and the Virgin is throwing Christ into the hopper. He comes out at the eye of the mill—all in wafers—which certain priests take up to give to the people. This (says the Bishop) is so gross an emblem, that one would think it too gross even for Laplanders; but a man that can swallow *Transubstantiation* will digest *this* likewise."—(*Bp. Burnet's Letters*, p. 288.)

City.—The second Annual Meeting of the City of London Operative Association was held in the George Hall, Aldermanbury, on Wednesday evening, Jan. 25th, G. Philip Smith, Esq. in the chair. The report read was gratifying and very encouraging; after which the following addressed the meeting: Rev. J. R. Barber, Mr. Sibley, Mr. Dalton, Mr. Lord, and Mr. Binden.

Anecdote.—When Whitfield preached before the seamen at New York, he had the following bold apostrophe in his sermon:—"Well, my boys, we have a clear sky, and are making fine headway over a smooth sea, before a light breeze, and we shall soon lose sight of land. But what means this sudden lowering of the heavens, and that dark cloud arising from beneath the western horizon? Hark! don't you hear the distant thunder? Don't you see those flashes of lightning? There is a storm gathering! Every man to his duty! How the waves dash against the ship! The air is dark! The tempest rages! Our masts are gone! The ship is on her beam-ends! What next?" It is said that the unsuspecting tars, reminded of former perils of the deep, as if struck by the power of magic, arose, with united voices and minds, and exclaimed, "Take to the long-boat!" Whitfield then proceeded to urge them most strongly to flee from the wrath to come, by taking to the ark of refuge for sinners, the Lord Jesus Christ.

Salford Operative Protestant Association.—The Annual Meeting of this Association was held in Christ Church School on the

10th of January. The Rev. H. Stowell, the President, in the chair. A favourable report was read by the Secretary, after which, addresses were delivered by the Chairman, the Rev. J. Moorby, the Rev. J. Paul, the Rev. A. Archer, Mr. Price, and Mr. Goulden.—Although the night was one of unusual storm and severity, the audience was numerous and respectable. Much interest was excited by the addresses, particularly that of the Rev. Chairman, who delivered one of his most eloquent and impressive appeals.

Tea Meeting.—The Finsbury and Shore-ditch and Hackney Operative Associations held a Tea meeting on Tuesday Evening, December 27th. After tea, Mr. James Callow was called to the chair, and appropriate addresses were delivered by Mr. A. V. Allen, Mr. E. Dalton, Mr. Sibley, Mr. T. A. Smith, and Mr. Binden. It was a numerous and influential meeting, and the proceedings were more than usually characterized by that Christian moderation of tone, and firmness of Christian principle, which ought to be apparent in all operations undertaken for the glory of God and the good of souls.

NOTICES.

Marylebone Meeting, 3rd week in February, in the Fitzroy School-rooms, Grafton-street, Fitzroy-square.

Mr. J. H. Jefferson will form two new singing classes for Protestant Operatives and others, (p.v.) in the Colonnade Sunday School-rooms, Colonnade, Russell Square, on Friday the 10th of February.

The first class, for those unacquainted with the rudiments of music, will meet at 8 and close at 9 o'clock.

The second class, for those acquainted with the first principles of music, will meet at 9 and close at 10 o'clock, for singing in parts, and to practice congregational singing.

The tickets of admission for the first lesson in either class may be had gratis, and tickets for the entire course of 16 lessons, price 2s., of Mr. Moulton, 1, London Street, Fitzroy Square, or on Monday Evening, at the Mutual Instruction Class of the Marylebone Protestant Association held in the above School Rooms.

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And R. GROOMBRIDGE.

W. DAVY,]

[Gilbert-street.

THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah viii. 20.*

No. 36.

MARCH, 1843.

VOL. IV.

CONVERSATION

BETWEEN TWO FRIENDS ON THE DOCTRINES
AND CEREMONIES OF THE CHURCH OF ROME.

(Continued from p. 12.)

Mr. A.—I will give you a specimen of one of those legends, which were given to the people instead of those Epistles left by the Apostles to build them up in the pure faith and practice of the Christian religion. Dominic the Inquisitor, whose persecution of the Christians I have related, was afterwards canonized by the Church of Rome, and placed upon her calendar of saints!!—In Calabria in Italy, (the place of his birth,) it is affirmed that his portrait was brought down from heaven by the Virgin Mary in person, accompanied by Mary Magdalene and St. Catherine! Does not this remind us of the great Diana of the Ephesians—the image that came down from Jupiter? (Acts xxxv.) Was there more priestcraft in the one instance than in the other? Before this glorious portrait, they say, many have been restored to life, and hundreds of the sick and lame have been healed. These facts have been attested by a public notary, cardinals, and prelates of the Order of St. Dominic; and on the anniversary of the festival of this *saint*, they have counted above a hundred thousand pilgrims, who have

come to pay their devotions, and *make their offerings to this picture!!*

Mr. B.—All these inventions assisted admirably no doubt to support the pretensions of the Church of Rome to the power of working miracles by her saints and relics, and by these means to secure the rich offerings made by the credulous at her shrines.

Mr. A.—Yes, and they held the ignorant and timid in awe of her spiritual power; in aid of which, the doctrine of confession was made subservient, by enabling her to impose such penances as would enrich her churches and monasteries.

Mr. B.—And we are taught (or rather *her dupes* are, for I trust I see my way out of such a church) that all these offerings bring glory to God instead of to the church.

Mr. A.—They bring no true glory either to God or the Church, as we shall see as we proceed. After an impartial examination of the system she has formed, and on comparing it with those inspired writings of the Apostles, which have been preserved by God as the test of truth, (as He preserved the Books of the Old Testament pure, to confute the traditions of the Talmud and other fabulous works,) it may be safely asserted, that when the Church of Rome was at the height of her ambition—when the splendour of her ceremonies fascinated the senses, and the pomp of her cardinals and rulers surpassed

the magnificence of princes—and when her absolute dominion over the persons, property and consciences of men, brought monarchs to supplicate for pardon at the feet of her Pontiffs, and devote their treasures to endow her abbeys, in commutation for their sins—then was the time when it might have been written, “The glory has departed.”

Mr. B.—Just when she had the most outward shew, her *glory* had indeed departed; for what is outward splendour where there is corrupt doctrine and unholiness of life?

Mr. A.—Yes, my friend, *the true spiritual glory of the church had passed away*; for the few fundamental truths that remained were so obscured and weakened, that the words of the Saviour, first addressed to the Jews, now applied well to her, “Ye have made the commandment of God of none effect by your traditions,”—“In vain do ye worship me, teaching for doctrines the commandments of men.”—(St. Matt. xv. 9.)

Mr. B.—I suppose at this time, when Rome was at the height of her ambition, nearly all the nations of Europe owned her as their mistress, and professed obedience to her laws.

Mr. A.—Yes, the degradation was as universal in Christendom as she could desire: you will bear in mind, however, that the Lord had still a church, a hidden few, against whom the “gates of hell could not prevail.”

Mr. B.—I trust I shall never forget that God has ever fulfilled that sweet promise;—but pray go on.

Mr. A.—Things continued in this state in the Church of Rome for a long time, although complaints had been made at various periods by her members, of frequent abuses and extortions practised by the monks and priests, and of their excessive immorality.—At length the sale of indulgences, granted by Pope Leo the 10th, roused the cry of reform. These indulgences were pretended to be drawn from the spiritual treasury of the church, which consisted of the superfluous merits of the saints, who were supposed to have performed more good works than were needful for their own use and safety!—Of these superabundant merits, the Church of Rome has always charitably kept a little store, from which she could supply sinners who were deficient, in proportion as they could pay for them.

Mr. B.—Not a very LITTLE store I think would suffice for such a purpose.

Mr. A.—Why no indeed! This Pope Leo issued these indulgences by wholesale; employing preachers throughout all the provinces to extol these blessings, and collect

the money. The price of payment was according to the nature or degree of the sin, and the purchaser might have a full pardon, not only for offences past, but *for every sin that he might commit to the end of his life*; and release his friends from purgatory also, if he chose to pay for it.

Mr. B.—It seems almost impossible that people could be so senseless as to believe such things.

Mr. A.—We have very strong proof that they did believe them; I mean, their paying immense sums for these indulgences. Like Eve in Paradise, they find it more easy to believe the devil's lie than God's true word. In the year 1517, Tetzel, a monk, was sent into Germany with multitudes of these indulgences, to raise money for Pope Leo. Luther, a monk of the Order of St. Augustine, with many others, strongly *protested* against them; from this originated the term *Protestant*, a name given to all who declared against these indulgences. The people once aroused, were led to the examination of the Scriptures; and this led to the Reformation!

Mr. B.—And quite time it did so, I think. Well, I believe many members of the Church of Rome in the present day begin to enquire and examine into things—they think for themselves a little more than they did then.

Mr. A.—Yes, they do so—many are dissatisfied with their church, and perceiving the whole to be a system of worldly policy and priestcraft, turn from it with disgust; but unfortunately, instead of seeking for the Truth, they too frequently reject religion altogether, and fall into a state of indifference, or decided infidelity; whereas, if they would but take the New Testament, and calmly examine its sublime and elevating doctrines, comparing them carefully with the errors from which they have turned with so much aversion, they would soon be enabled to distinguish the gold from the dross—the wheat from the chaff.

Mr. B.—I have felt convinced as our examination has proceeded, that the Church of Rome does not teach the doctrines of Scripture, and therefore my next step shall be to leave her communion entirely, and go where the doctrines taught by Christ and his apostles are preached, that I may obtain farther knowledge of them. What can excuse a man for acting against his better judgment and conviction, as I should do, were I to continue a member of this church now I am convinced she has erred from the truth? I remember you cautioned me to look well to the foundation I was building upon—I see

now that it was on the sand—my having been baptised in the Church of Rome could never have saved me; nor do I suppose we shall be saved merely because we have been baptised, though in any other church—what is your opinion?

Mr. A.—You are perfectly right; we are not saved by baptism, but by faith in the Lord Jesus Christ. "He that *believeth* and is baptised, shall be saved;" these were the words of the Saviour. By this believing, we are not to understand a mere assent to the facts related in the Gospel concerning Christ; but a *living faith*, which is the work of the Holy Spirit, regenerating and changing the heart: therefore the Redeemer said, "Unless a man be born again, he cannot enter the kingdom of heaven." This new heart is mentioned and promised in the Old Testament (Ezekiel xxxvi. 26, 27). "If any man be *in Christ*, (said the Apostle Paul, when speaking of this change,) *he is a new creature.*"

Mr. B.—It seems then that the new creature is the fit subject for baptism; believing comes first and then baptism.

Mr. A.—Baptising with water does not make people believe certainly; but in the first days of the Christian Church, so much persecution and suffering attended the profession of the Gospel, that there was little danger of any coming forward for baptism unless they had really experienced this change, or conversion of heart; then they desired to be baptised, being willing to suffer the loss of all things for Christ. But we have one instance given which plainly shews that baptism and regeneration are not necessarily connected: this is the case of Simon Magus, recorded in the 8th chapter of the Acts. Simon we see had been baptised, but it proved, as the Apostle said, that he was still in the gall of bitterness and the bonds of iniquity; therefore, *he had never been regenerated.*

Mr. B.—It is evident indeed that his baptism had not made him a new creature.

Mr. A.—No; and if such an exception occurred in the time of the Apostles, how much more frequent it must have been when worldly advantages were to be gained by the profession of Christianity. Now the Church of Rome in her doctrine teaches that baptism is regeneration; and the evil of this is, that it sets aside the practical use of the truth so emphatically declared by the Saviour, which is farther explained and repeated by Him—"Verily, verily, I say unto you, unless a man be born of water and the Spirit he cannot see the kingdom of God" (John iii.); for if men are taught that they are

regenerated at baptism, there is a danger that they will rest satisfied that all is well, and therefore seek no farther.

(To be continued.)

WHAT ARE THE OBJECTS OF THE PROTESTANT OPERATIVE ASSOCIATIONS?

The answer to this question is involved in the following passage, taken from "the first part of the Homily on the Peril of Idolatry," and which is only one of many like passages. viz.—

"It is written in the Book of Numbers, the 23rd chapter, that 'there was no idol in Jacob, nor any image seen in Israel, and that the Lord God was with his people;' where note, that the true Israelites, that is the people of God, have no images among them, and that therefore their enemies cannot hurt them, as appears in the process of that chapter. And as concerning images already set up, thus saith the Lord, in Deuteronomy, 'overturn their altars and break them to pieces, cut down their groves, burn their images, for thou art a holy people unto the Lord.'—(Deut. vii. 12.) Here note what the people of God ought to do to images when they find them. But lest any private persons upon colour of destroying images, should make any stir or disturbance in the commonwealth, it must always be remembered, that the redress of such public enormities belongeth to the magistrate and such as be in authority only, and not to private persons, and therefore the good kings of Judah, Asa, Hezekiah, Jehosaphat, and Josias, are highly commended for breaking down and destroying of the altars, idols, and images—1 Kings xv., 2 Chron. xiv., xv., xxxi., and the Scriptures declare that they specially in that point did that which was right before the Lord. And contrariwise, Jeroboam, Achab, Joas, and other princes, which either set up or suffered such altars or images undestroyed, are by the word of God reported to have done evil before the Lord."

1. This passage, which, it will be remembered, was spoken as applicable to the case of Popery, shows that *the reformation of a false religion is a function of the State.*

2. We know that it was held as such in the British dominions till lately; that Scripture was held as the rule of the national conduct.

3. We know that this function of the State is now partially renounced, and that so far

from the reformation of false religion being aimed at, Popery is countenanced, upheld, taught and propagated; that Scripture is abandoned as the national rule.

4. The Protestant Operative Associations are unions of working Protestants to call public attention to these evils—to unite all in petitioning the authorities to withdraw from Popery all manner of support, countenance, and encouragement of any kind whatsoever—to make Scripture their rule; and by means of Scriptural education—proclamations against error—the publication of

Homilies, as in the time of Edward and Elizabeth—the sending abroad of preachers—the circulation of the Word of God—the establishment of Protestant colonies in Popish districts—and countless other obvious means, to “redress those crying public enormities,” false religion, idolatry, and infidelity, which are the cause of all the practical evils which afflict society.

5. In fact, the Associations aim at the promotion of the general happiness, by procuring a return to the ancient fundamental principles of the Constitution.

A SCENE AT THE VATICAN.



[The Pope and his Librarian examining the books in the Library of the Vatican.]

Pope.—What bulky book is this in so many volumes?—Heresy no doubt!—These heretics have tongues always at work, and pens as busy as their tongues—none but a heretic could write so vast a work.

Librarian.—Please your Holiness, this is the Bible.

Pope.—The Bible!—Ho, I have heard I think of that book. If I mistake not, it has done more mischief than enough to the holy Roman States and the Chair of St. Peter.—We will examine it though, and give it, in our condescension and clemency, a fair hearing.—How many volumes are there?

Libr.—Seventy-seven, your Holiness.

Pope.—Seventy-seven!—a most suspicious number; no number savours so strongly of heretical pravity. We will examine them one by one.

Libr.—The first is called GENESIS, your Holiness.

Pope.—It is right to begin at the beginning.—A name savouring strongly of heresy—open it, however, and let me see what it contains.—To touch it with our pontifical fingers would be to defile the hand which dispenses blessings to the faithful.

Libr.—Your Holiness has the book open at the 15th chapter.

Pope.—What do I see—“He believed in the Lord, and he counted it to him for righteousness.”—(*Genesis* xv. 6.) Why this is rank heresy. Away with it to the flames—away with it! The arch-heretic Luther could not have more broadly stated that never sufficiently to be detested Lutheran doctrine of justification by faith. Away with it to the flames!—What is the next?

Libr.—The second, your Holiness, is called EXODUS.

Pope.—Exodus—Faugh!—no better than his brother, I’ll warrant. The name is suspicious.

Libr.—Your Holiness has the book open at the 20th chapter.

Pope.—What heresy is here! — this is worse than the former—"Thou shalt not make unto thee any graven image....thou shalt not bow down thyself to them." This is heresy indeed. Every body knows that the Holy See has long ago decreed, and councils ratified the same, that the faithful are everywhere to do homage and pay reverence and worship to the holy images. Away with the book to the flames.

Libr.—The third book is called Leviticus. I open it at chapter 4th.

Pope.—Why every book is tainted with Lutheranism. Here I read—"If any one of the common people sin through ignorance, and be guilty," blood is to be shed to atone for his sin (*Lev. iv. 30*). I flatter myself every Catholic child could set this arrogant writer right. Sins of ignorance require no atonement, as we all know well, according to the infallible decisions of the church.

Libr.—The fourth volume is called Numbers. You have chapter 35th.

Pope.—Hey-day! what do I read in verse 32—"Ye shall take no satisfaction for the life of a murderer, which is guilty of death; and he shall be surely put to death," St. Peter's exchequer would have run dry long ago if our venerated predecessors had acted thus. No, no, everybody knows that the plenitude of our indulgences is such as to be omnipotent. Many a murderer has been most religiously reconciled to the Holy Roman Church, upon the payment of a due sum to our coffers and the performance of due penance.—Away with the book to the flames!

Libr.—You have now the fifth volume, called Deuteronomy. I open it at chapter 4th.

Pope.—Here is rank heresy again. In verse 2 I find, "Ye shall not add unto the word which I command you." Now, every good Catholic knows that our predecessors, who have so worthily filled the chair of St. Peter, have held the exact contrary, and acted upon their feelings; adding many commands, and softening down many things which appeared to their infallible judgments too harsh and grating. How could the Christian commonwealth be governed if we had not the power of making new commandments? The thing is preposterous.—Away with the book!

Libr.—You have now the sixth volume, called Joshua; and the 9th chapter is open before your Holiness.

Pope.—Oh, horrid heresy!—Here I find it declared (verses 34, 35) that Joshua read every word of the book of the law to all the

children of Israel. This is evidently an heretical statement. Every body knows that the Holy See has expressly declared that to read the word of God indiscriminately to all people will do more harm than good. Besides Joshua was no priest.—Away with it!

(To be continued.)

CORRESPONDENCE.

PROTESTANT TRACT SOCIETIES.

58, Gt. James-st. Lisson-grove,
January 16th, 1843.

Dear Sir,

Will you allow me to suggest the propriety of the speedy formation of Protestant Tract Societies, as auxiliaries to the Protestant Operative Associations, throughout the metropolis, and in every part of the country? The importance of the regular and constant distribution of sound Protestant tracts, at such a crisis as this, cannot be a matter of question or doubt.

The opponents of truth are using the powerful agency of the press with very much success; and it surely becomes the imperative duty of Christians to employ the same means, to the same extent, knowing that God will bless such efforts, if made in his strength, with corresponding success.

The plan I propose is a very simple one: it is this—Let a few persons form themselves into a committee, who shall be managers of the society, distributors of tracts, and collectors of funds; every member of the several associations to be considered tract distributors within their respective circles of influence; changing the tracts weekly or fortnightly, as may be arranged. The funds required will not be large, if all contribute. Fix the sum at 1d. per week, or 4s. annually. Donations, however small, of money or tracts, can be solicited from others who are unconnected with the association—for to such an employment there cannot be any objection raised.

The society may be distinct, but not separate from the association; and if 200 persons will act as distributors, and they having an opportunity of distributing ten tracts each weekly, we have at once the large number of 2,000 persons informed of the errors of Popery, and fortified against its introduction among themselves, with scarcely any great effort. Among these persons there may be found those who would willingly help in this good work, and so the number of readers and distributors of tracts quickly be augmented.

I might enlarge much upon the good likely to arise from such efforts; but from what I have so briefly stated, enough I trust has been said to induce our Protestant friends to begin this aggressive but certain movement against error of every kind. One has just been formed in Marylebone; and I will, if you think it worth notice, send you the rules—observing at the same time that I should be most happy to assist, by advice or attendance, the formation of kindred societies.

I remain, dear Sir,

Very truly yours,

R. H. BINDEN.

*To the Editor of
the Protestant Operative.*

CABINET.

Believe it, be persuaded of it, be convinced of it, that thou must be broken if ever thou wouldest have Jesus Christ to bind thee up; thou must be sick of sin, if ever thou wouldest have Jesus Christ to heal thee; thou must be dejected and cast down, if ever thou wouldest have Jesus Christ to comfort thee.

IRELAND.

From the Evangelical Mag. for December, 1842.

LET US PRAY FOR POOR IRELAND.

It has been remarked by a valuable writer* on the Roman Catholic errors, that the great battle between Popery and Protestantism is yet to be fought, and that Ireland is the place where this grand struggle will be carried on and brought to an issue. Romish tradition represents Ireland as of immense importance; averring on the authority of one, St. Lacerianus, that whenever the Holy (Roman) Catholic Church falls there, she falls throughout the world! †

One of the most extraordinary signs of the extraordinary times in which we live is, that Ireland is so little thought of, so little pitied by British Christians: seven millions of the votaries of the "Man of Sin" ignorant of the way of salvation, within a few hours' steam conveyance of our own shores, and no one caring for their souls. ‡

Yours in the Gospel,

C. G. T.

* M'Gavin, the author of "The Protestant."

† Mentioned by Middleton in his *Evangelical Biography*.

‡ 2nd Thessalonians, ii.

POETRY.

POPERY DESCRIBED BY COWPER.

HAST thou admitted with a blind, fond trust,
The lie that burn'd thy Father's bones to dust?—
That first adjudg'd them heretics, then sent
Their souls to heaven, and curst them as they went;—
The lie that Scripture strips of its disguise,
And execrates above all other lies;—
The lie that claps a lock on mercy's plan,
And gives the key to yon infirm old man,
Who, once ensconced in Apostolic chair,
Is deified, and sits omniscient there;—
The lie that knows no kindred, owns no friend,
But him that makes its progress his chief end;—
That having spilt much blood, makes that a boast,
And canonizes him that sheds the most.
Away with charity that soothes a lie,
And thrusts the truth with scorn and anger by;—
Shame on the candour and the gracious smile
Bestow'd on them that light the Martyr's pile;
While insolent disdain, in frowns express'd,
Attends the tenets that endure that test.
Grant them the rights of men, and while they cease
To vex the peace of others, give them peace;
But trusting bigots, whose false zeal has made
Treachery their duty, thou art self-betray'd.

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

London.—A meeting of the members and friends of the Protestant Association was held on Tuesday, Jan. 31st, in the Rooms of the Society, Exeter Hall, to hear a statement from the Rev. Edward Nangle, respecting the Achill Mission. John Hardy, Esq. M.P. in the chair. The statement was, as might have been expected, highly interesting.

Southwark.—A crowded meeting of the Southwark Association took place on Monday, Jan. 30th in the National School-room, Borough-road. The Rev. J. Horton in the chair. The Rev. M. H. Seymour, Mr. Binden, Mr. Clark, and Mr. Sibley were the speakers. It was a most admirable meeting, and a fervent tone of Protestant feeling was well sustained throughout.

York Operative Protestant Association.—On Thursday, Feb. 2nd, the members and friends of the York Operative Protestant Association met in the Merchants' Hall, Foss-gate, for the purpose of hearing a lecture delivered by the Rev. J. H. Beech, Wesleyan Minister, York. Notwithstanding the inclemency of the weather, the Hall was filled by a respectable audience. The subject of the lecture was "The real objects of Popery." The chair was occupied by Mr. E. Bellerby, president of the association.

The Committee of the Protestant Association have adopted a circular, which will be sent to the friends of the society throughout the country shortly, calling upon them afresh to petition Parliament against the annual grant made to Maynooth College. The Committee have likewise adopted a Petition "for the Restoration of the Protestant Constitution of Great Britain and Ireland;" in other words, for the "exclusion of Papists from Parliament:" and they earnestly call upon their fellow-Protestants throughout the land, to come forward with similar Petitions.

Marylebone.—A meeting of the Marylebone Operative Protestant Association was held in the Fitzroy School-rooms, on Tuesday evening the 21st of Feb. Mr. Binden in the chair. The speakers were Messrs. Dort, Sibley, Moulton, and Allen.

Tower Hamlets.—A very respectable meeting of the Tower Hamlets Church of England Protestant Association was held on Tuesday evening, the 14th of Feb. in the New National School-room, Limehouse. The Chisholm in the chair. The Rev. C. Day, Rev. T. Cuffe, Rev. J. R. Barber, Messrs. James J. Cummins, Lord, Dalton, and Dixon, took part in the proceedings.

Cork Protestant Association.—On Wednesday evening, Feb. 8th, a public meeting of the Association was held in the Protestant Hall, which was crowded almost to suffocation. There were over six hundred present, and many could not obtain admittance. At half-past 7 o'clock, the chair was taken by the Rev. W. C. Neligan, L.L.D., amidst great cheering. The Report for the past year was adopted. Resolutions were passed, and petitions agreed upon for the withdrawal of the grant from the College of Maynooth, and the Irish National Education System. After singing the Doxology, the meeting then adjourned highly gratified with the proceedings.

Derby.—The Derby Protestant Operative Association held a meeting in the Mechanics' Institute, on Monday Evening, Feb. 20, for the purpose of hearing a lecture on "*the Jesuits and their principles*," from Mr. Dalton, the Secretary of the Protestant Association. The Rev. R. Macklin presided. Though the evening was exceedingly wet, the attendance was very numerous and respectable, and every body (with the exception of a few Papists, who however thought it wisest to be silent) appeared highly delighted. Mr. Dalton has visited Derby and the midland parts of England, on behalf of the Protestant Association, for the purpose of delivering lectures and attending the anniversary meetings of Branch Associations. We hope to give a detailed account of these proceedings in our next number. At present, we can only report that he found a most excellent Protestant spirit existing in Derby, which may be attributed to the very efficient body of Church of England clergy with which that place is blessed; and especially to the unvarying zeal and christian labours of the Rev. R. Macklin.—Would that all places had equally zealous and faithful pastors.

The Metropolitan Protestant Operative Associations advertised a Steam Packet Excursion last summer, which proved almost a failure for want, it is believed, of timely notice. As there is no doubt a sufficient number of the members and friends of the Associations who will be glad to avail themselves of the pleasure of a summer excursion of Protestants, it is proposed to engage a Steam Packet, capable of containing 500 persons, for a visit to Gravesend or the Nore, in the month of June or July next, if a sufficient number of promises can be obtained by the 10th of May: without a certainty of this kind, a Packet cannot be hired. Any profits which may arise, will be devoted to all the Associations. The tickets will be, if to Gravesend, 2s. 6d.; to the

Nore, 4s. Communications stating the number of tickets each writer can dispose of, to be addressed to Mr. SMITH, 11, Exeter Hall.

NEW PUBLICATIONS.—The Protestant Association have just published an abridgment of the celebrated History of the Great Reformation, by J. H. Merle D'Aubigné, in one volume 18mo. This is bringing down one of the most interesting works of the present day to the capacities of the middling and operative class, and we doubt not it will meet with a great circulation. The work from which it is abridged, sells for £1 13s. which rendered it impossible for thousands of the operatives of England to purchase; this abridgment is only *four shillings*.

The Protestant Association have also published a very improved edition of the Rev. Edward Bickersteth's Divine Warning to the Church at this time, containing much valuable information respecting the present diffusion of Infidelity, Lawlessness, and Popery. It is a work which cannot be too widely circulated.

We would earnestly request the attention of our readers to a little work about to be published by the Protestant Association, entitled, "The Child's Book of Martyrs," the first number of which will appear on the 31st of March.

It surely cannot be a matter of small moment to those Christians who are desirous of promoting the spiritual welfare of the young, that one of the main objects of the Popish faction in England is, to obtain influence in our educational establishments, and to spread the pernicious principles of Rome among the young and unwary. The increase of Popish schools and colleges; the efforts of the Jesuits, one of whose objects is, "*peculiar care in the education of boys*;" the number of juvenile Popish books continually issuing from the press—all prove this. In short, the practical lesson which Popery is teaching us every day is just this: "Let us have the education of your children, and we care not what the present generation says of us;—we will make sure of the next." Seeing, then, that these things are so, is it not important that an effort should be made to counteract these movements, and to disseminate among our

children such works as will acquaint them with the true character of Popery, and the gracious deliverance from its baneful power wrought out by God in the Great Reformation?

With this object in view, the Protestant Association put forth "The Child's Book of Martyrs;" in which the histories of those Saints of the Most High God, who suffered for the faith of the Gospel in England, from the commencement of what is termed Lollardy, to the close of the Marian persecution, will be detailed in chronological order. It will appear in monthly numbers, 1d. each, uniform with the "Teachers' Offering," and illustrated with numerous woodcuts.

We hope that our friends will endeavour to give it an extensive circulation, especially among those nurseries of our faith—the Sabbath Schools of England.

Great Protestant Meeting.—The annual meeting of the Protestant Association will be held (D.V.) in the Large Hall, *Exeter Hall*, on Wednesday, May 10th, at 12 o'clock. Due notice will be given of the annual sermon, as well as the chairman and speakers at the meeting.

The "Union of Christian Young Men's Societies" held their first public meeting on the 8th of Feb. at the Colonnade School-room, Brunswick Square. A numerous, respectable, and intelligent company of young men of different denominations assembled. The Rev. J. Hamilton, of Regent Square Scotch Church, addressed them on the importance of intellectual culture to enable them to carry out their plans of usefulness.

It was highly interesting to see so many differing in minor points, united in their ardent love of *Protestant Truth*; but especially interesting to the Marylebone Protestant Association, the "Union" having originated in their Mutual Instruction Class.

City.—The second annual meeting of the City of London Operative Association was held in the George Hall, Aldermanbury, on Wednesday Evening, Jany. 25th, G. Philip Smith, Esq. in the Chair. The report read was gratifying and very encouraging, after which the following addressed the meeting, Rev. J. R. Barber, Mr. Sibley, Mr. Dalton, Mr. Lord, and Mr. Binden.

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FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah viii. 20.*

No. 37.

APRIL, 1843.

VOL. IV.

A SCENE IN THE VATICAN.

(Concluded from page 21.)

[The Pope and his Librarian examining the books in the Vatican Library.]

Pope.—Bring me another volume.

Librarian.—Your Holiness will lose your appetite for Cardinal Postatizza's supper, if your soul is to be ruffled by the sight of so much Lutheranism. Had not your Holiness better postpone the investigation of the remaining volumes?

Pope.—By our Lady and St. Peter, you speak well! I had forgotten Cardinal Postatizza and his entertainment. Certes, these heretical sentiments that we have just read will but ill agree with the delicacies of which we are soon to partake.

Libr.—Shall I burn the whole?

Pope.—No doubt they are all alike tainted with Lutheran heresy; yet I would not be precipitate. It behoves us to be cautious and merciful. Let us examine some of the later volumes of the series.

Libr.—Your Holiness has now the volume containing Matthew—I open it at the 22nd chapter.

Pope.—(Holding up his hands with horror)—What! Blessed Virgin defend us and the chair of St. Peter!—The writer actually says (v. 29), "Ye do err, not knowing the

Scriptures." This is clean contrary to all the most holy and infallible decisions of our venerated predecessors who have so worthily filled the throne of the Pontificate. Away with such a work! It is enough to raise the dust of buried generations to hear such rank heresy. Err from not knowing the Scriptures!—the thing is impossible!—Every body knows that the Lutherans have all erred from the true Catholic faith because they did know the Scriptures. And a very little common sense is needed to see that every body would fall into the same error, and leave us no dutiful subjects to support this sacred chair, if they knew the Scriptures.

Libr.—Your Holiness now has Mark before you—it is open at chapter 7.

Pope.—I read here (verse 9)—"Ye reject the commandments of God, that ye may keep your own tradition." These are the very words that arch-heretic Luther used: whether he, or some other flaming firebrand from the bottomless pit, first penned them, I know not; but they are heretical, so away with them!

Libr.—Your Holiness now has John, and it is open at chapter 14th.

Pope.—Oh! the cunning craftiness of these Lutherans. Here is a piece of subtlety worthy a Melancthon. In verse 6, Christ is represented as saying, "No man cometh

unto the Father, but by me." Every body must therefore, according to this, go to God through Jesus Christ. What a blow at the most holy and comfortable doctrine of the mediation of angels and saints!—What a foul dishonour to the glorious Queen of Heaven!—Away with it, it is not fit to be seen in the sacred precincts of this holy palace, whose walls have so often resounded to the edifying invocations of the angelic company and the pure worship of the august Queen of angels.

Libr.—Your Holiness now has Acts before you, and chapter 17.

Pope.—Here is another blow aimed at the holy Catholic Church, which may the shield of the Blessed Virgin and the sword of St. Peter avert! In verse 29, I find the arch-heretic saying, "We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."—The faithful are too wise, I flatter myself, after all the decisions of councils upon this subject, to fall into this snare. What, the Godhead not like our graven images!—impious assertion!—they are the very images of God, his exact likenesses, and are to be adored and revered as such by all the faithful. Away with the volume to the flames!

Libr.—Your Holiness now has—

Pope.—Stop! stop! I have had enough. The more we look into this work, the more heresy do we discover. I marvel not that whoever studies it becomes a heretic, and deserts the holy Catholic Church. I only marvel how the Vatican has stood so long with such an accumulation of Lutheranism lying beneath its roof.

Libr.—Certainly your Holiness may bless the guardianship of the Blessed Mary, ever Virgin, and the kind patronage and assistance of the saints, for preserving us from such combustible materials.

Pope.—I would as soon sleep with a dagger at my throat, or a barrel of gunpowder under my bed, as with such a work near me.

Libr.—It certainly is enough to rob your Holiness of repose. If your Holiness had not been a most holy follower of the Apostles, and a singularly devout worshipper of the Blessed Virgin, God only knows what calamities would have fallen like lightning upon the church.

Pope.—Well, there is some wisdom in your words. Truly I have followed the most holy Apostles; truly I have worshipped devoutly the Virgin; I have imitated the zeal of St. Peter, when he cut off the ear of that heretic Malchus; I have imitated his dis-

creet suppression of the truth when he was in danger, "even affirming the same with an oath;" I have also proved myself a true link in the chain of apostolic succession, by imitating the prophetic wisdom of Judas, who evidently foresaw that he was to betray Christ before the great work of salvation could be accomplished.

Libr.—Most true, your Holiness. And as your Holiness condescends to talk of these high and celestial matters to one so unworthy of your Holiness's regard, may I beg to ask what your Holiness thinks of the impudence of the English heretics, who boast that they have apostolic succession in their so-called church?

Pope.—Ha! ha!—Apostolic succession in the Anglican Church!—Ha! ha! ha!—The barefaced impudence of the scoundrels. The argument against them is very clear. There is but one chain of succession—we have that; it is, therefore, clearly impossible that *they* can have it.

Libr.—But is it not, they will say, quite possible that the chain may be in the Anglican, and not in the holy Catholic Church?

Pope.—It is not so, because we say it is not so; and we are the only authorities empowered to decide such a point.

Libr.—Your Holiness reasons with the eloquence of an angel, and with the persuasive omnipotence of an archangel. I wonder not that the faithful have long held that the chair of the Pontificate imparted celestial wisdom and ineffable grace to its possessor.

Pope.—None know the potent efficacy of that seat, but the happy occupier. Are we not the Vicar of Jesus Christ, and should we not possess eloquence and gifts of no ordinary kind!

Libr.—Your Holiness is the quintessence of holiness, dignity, and wisdom.

Pope.—And now let us see these accursed books burnt.—Be quick!

Libr.—They shall meet their fate pretty quickly, I'll warrant, your Holiness.

Pope.—Why do you linger?

Libr.—Your Holiness has the penetration of Gabriel, and anticipates the wishes of your humblest servant—the post of secretary to the College of Cardinals is vacant.

Pope.—You are a worthy man, Parazitta, and shall have it.

Libr.—Your Holiness is the greatest of sovereigns, the kindest of princes, the most affable of masters, and the most angelic of Pontiffs. Well may the host of heaven bow to do you homage, and crown you with everlasting glory.

ON THE AGENCY EMPLOYED TO
OVERTHROW THE TRUTH.

AN ESSAY.

By MR. R. H. BINDEN.

(Continued from p. 6.)

Having ascertained what was the agency, and who were the agents, employed in the earlier ages of Christianity to overthrow the truth in the Church, and to set up in the world an opposing system, it is now essentially important to discover, by what agency, and what kind of agents, this system of apostacy seeks, to maintain her own aggrandizement and supremacy over the Church of the living God.

This system of apostacy from the truth, as established as to the Pope's supremacy, may be, and is, very justly denominated Popery, from its antagonistic principle to truth, and its assumption of universal power and authority—and under this title we shall now recognise it.

Popery having obtained in the most powerful branch of the Church—that of Rome—the universal sovereignty, it became necessary to put in motion various kinds of machinery, and to employ numerous and zealous agents to enforce its demands against all those who scrupled to acknowledge its usurped power and assumed authority. The most powerful agency used for this end was Persecution; this she has employed in a variety of ways with dreadful severity. The land of Palestine groans beneath the sacrifice of human life, and foul crimes committed during the crusades by the armies of the triple-crowned tyrant, in their endeavour to regain the Holy Land from the Turks; but they signally failed, after the destruction of about 2,000,000 of human beings.

After the persecution of the heathen and superstitious inhabitants of the East, its engine of destruction was brought to play upon the faithful servants of God in every nation, by inflicting upon them death, confiscation of property, and indeed every species of suffering that this Satanic agency could invent, to uphold the usurped power and authority of this false and delusive system.

Notwithstanding all the efforts to uproot faith from the earth, "the word of the Lord was powerful, and prevailed; taking root downward, and bringing forth fruit upward," to his praise and glory: so much so, that the agents of Popery sought for other means, wholly and entirely to exterminate and destroy all opposers. To accomplish

this, Dominic, a monk, founded an order of men called Inquisitors, as the agents, and the Inquisition, as the machinery, for the wholesale punishment and extermination of those they deemed heretics, and as an effectual means of destroying heresy.

With such eagerness was this invention received by this system of apostacy, that it endeavoured to force its establishment into every country, as the best instrument of maintaining its usurped power, and of quieting every adversary. So high and important was this discovery, that the name of the founder was added to the calendar of saints of the Church of Rome, which commanded her adherents henceforth to apply to him by prayer and supplication, for his powerful and prevailing intercession with the majesty of heaven. How awful is the thought, that all the subjects of Rome should be taught to pray for grace to follow in his steps, who was the agent, in the hands of Satan, for the advancement of Popery, in destroying thousands and tens of thousands of their fellow-mortals.

To give greater effect to the power of the Inquisition, councils of the agents of Popery put forth canons and decrees, asserting the power of this system to exterminate heretics and heresies; and that it was the duty of kings and rulers to assist her in this vile and bloody work, or suffer dethronement by the hands of the Pope; who, as head of this system, claimed the power to cast down or raise up, to plant or destroy, at his sovereign will and pleasure, thrones and dominions, and every thing else that might prove an impediment or obstacle to the exercise of his power.

To give strength to the power of the agency of the Inquisition, another order of men was instituted, called "the order of the Jesuits;" a very peculiar order of agents in this system. They were distinguished above the other orders, sects, and parties in this apostacy; for besides the usual vows of poverty, chastity, and obedience to the superior, they swore unreserved and implicit submission to the will and wishes of the head at Rome, the Pope; which to them was as imperative as the divine will of God; because they asserted that the Pope was God upon earth, and his title—"Our Lord God the Pope."

They have regular discipline, proficient officers, and proper places of reference; all being under one head or general, who is at Rome, to whom they have sworn absolute and entire obedience. They have unlimited power in their operations; they have power to do or say any thing; they

may assume any character or name, perform any office, preach any doctrine, or maintain any error, so that the Pope and Popery be exalted and advanced by them in all their efforts. These agents are employed as spies over kings, judges, senators, clergy, and indeed every class in society. They are bound to meet at certain times at appointed places, and faithfully to deliver up to their superior, and the superior to the next officer in degree, every thing that has been done, or intended to be done, by every prince, ruler, or subject, in every nation; and the highest officer in degree makes known the entire proceedings to the Pope, and upon such information the Pope frames his future plans—by this he knows the extent of his power, and the means at his disposal for their execution. They were ever found to be an admirable auxiliary to the Inquisition; they gave the inquisitors the requisite information; and history will testify with what dreadful severity they proceeded to act upon it.

The king of Portugal, a subject of Rome, together with other Popish monarchs, expelled them from their kingdoms, as the greatest traitors and the vilest enemies of mankind, by their treachery, cruelty, and villainy.

So many and great were their enormities,

that all Europe demanded their suppression; and Clement 14th, to whose *wish, will, and desire*, they had sworn to obey, after four years' deliberation, issued a Bull suppressing them for *ever and ever*: and he, well knowing their character, declared that this act of suppressing the order would be his own death. And so the event proved; for in the next year, 1774, he died from the effects of poison, doubtless administered by the hand of a Jesuit, as he himself predicted.

Since the period of their suppression for ever and ever by Clement 14th, the power of Popery manifestly decreased. This being perceptible to Pope Pius 7th, he again, in defiance of the *infallible* act of his *INFALLIBLE* predecessor, Clement 14th, again re-established them by his *INFALLIBLE* Bull, dated 7th August, 1814, for *ever and ever*; in which he states that the present position of the Church of Rome called for the aid and assistance of such valuable and "expert rowers" of the papal vessel; so that her evil, corrupting, and soul-destroying fruit might be abundantly and unsparingly distributed throughout the world, to the destruction of the peace and security of nations, and the overthrow of the glorious "gospel of the blessed God."

(To be concluded in the next.)



A Citizen of London torn from his Family for having a Book against Transubstantiation in his possession.

AFTER the passing of "the law of the six articles," as it was called, in Henry VIII's reign, a law which enforced the principal errors of Popery, to possess a book against transubstantiation was held criminal. Indeed, the friends of Popery went too far;

they made this whip of six strings so cruel in its enactments, that it could not be put in force to its full extent. Commissioners were appointed to carry the act into execution throughout the kingdom. Those who sat at London, in fourteen days committed five

hundred persons to prison, who were dragged from their families, and accused of offences against this law! The prisons could not contain this vast number, in addition to their other tenants, and several of the companies' halls were used as places of confinement. The dreadful consternation that ensued, may be more easily imagined than described; and the reader must bear in mind that if the charges were proved, execution must follow; for no one was allowed to escape as formerly upon abjuring. Although the form of trial was in some respects altered for the better, and the prisoners were only to be condemned upon the verdict of a jury; yet such a trial was then very different from what it is in our days; no counsel was allowed to plead for the prisoner, and the judge endeavoured to find matter of condemnation against him, rather than to watch the proceedings in his behalf. Let us thank God that we have no "law of six articles" now a days.

LENT THREE HUNDRED YEARS AGO.

DURING Lent, in the year 1538, the wife of one Thomas Frebarne, of Paternoster-row, longed after a morsel of pig, and her husband was induced to speak to one Fisher, a butterwife of Hornsey, who brought him a pig, but took one of its feet to Dr. Cocks, the dean of Canterbury, at that time dwelling in Ivy-lane, and told him of Frebarne's despising the injunctions of the church, as to the direct observance of Lent.* The dean related this to the company who dined with him that day; among whom was Mr. Garrett, the garter king at arms, Frebarne's landlord.

Mr. Garrett sent for his tenant, and gave him to the custody of the bishop of London's sumner, ordering that officer to carry him and his pig before the bishop. He was there accused of eating salt beef and calves' heads during the same season of Lent. This Frebarne denied, and shrewdly asked, "My lord, if the heads are eaten in my house, where are the bodies eaten?" "You spake," said the bishop, "against pilgrimages, and will not take holy bread nor holy water, nor yet go in procession on Palm Sunday; thou art no christian man." Frebarne and his pig were then taken to the

compter, and the next day carried before the lord mayor and aldermen, at Guildhall, who sentenced him to stand in the pillory, in Cheapside, with half the pig on each shoulder; they then led him back to the compter, with the pig tied round his neck.

Frebarne's wife, fearing lest her husband might be involved in further troubles, exerted herself for his deliverance: and at her request, Dr. Barnes informed Cromwell of this proceeding, who sent for the lord mayor, and spoke to him upon the subject. She also went to one of the sheriffs, named Wilkinson, desiring him to be good unto her, and to get her husband out of prison. The sheriff said to her, "O! woman, Christ hath laid a piece of his cross upon thee, to prove whether thou wilt help him to bear it or no;" and promised to do what he could for her husband, desiring she would come again the next day, which she did, but being overcome with fatigue and anxiety, she swooned away, and remained ill for many weeks.

Cromwell's interference prevented further proceedings; the pig was carried to Finsbury-field, and there burned, by the bishop's order; and Frebarne was set at liberty, upon giving bond to appear to answer this charge, whenever he should be required. His landlord, however, who appears to have been a violent papist, turned him out of his house; and for "four years after he could not get another, to his great hinderance and undoing."

A POPISH MIRACLE!!

"A Lady of the name of Rhetore has been recently cured, through the intercession of the Virgin Mary, of a dangerous illness, which M. Dupont, the medical adviser of M^dle. de Rhetore, had pronounced to be incurable. That gentleman has written on the subject the following letter, which has been copied from the *Hermine* into the *Union Catholique* :—"I hastened to see her and examine her. 'I am cured, Sir,' said she to me with an ineffable smile—she who had so often read her fate in my eyes! On further enquiry she told me that she had felt a burning heat like fire come nearly over the whole of her body, and that after a few moments it was succeeded by a delicious coolness. From that moment she was cured. From that moment, too, she, whose right thigh during ten months had presented an enormous mass of tender sores, walked with a light and firm step: every appearance of swelling had disappeared from her thigh. My astonishment was at its height when I

* A decree issued at Cadix, in 1825, for the better observing of Lent, forbade all keepers of inns or eating-houses, from supplying their guests with any suppers during that season, unless they had a licence from the church for that purpose, and then they were only to be supplied with fish! It also contained a variety of other vexatious regulations.

was aroused from my reverie by the entrance of a venerable and learned priest, who informed me that M^dle. de Rhetore had besought the intercession of the Virgin; that the church had offered up prayers for her; and that at the very moment she received the communion she found herself cured, the Holy Sacrifice having been offered nine times for the recovery of her health. May science meditate and piety be edified.' (Signed) 'DUPONT (Offices de Santé).'—*From the True Tablet of July 2, 1842.*

What frightful blasphemy this is! The Church of Rome must think the efficacy of Christ's sacrifice of very little worth, when it is obliged to be offered up nine times to cure one woman of a disease! How different is the view of Protestants, who believe that the one sacrifice of Christ upon Calvary was a full and perfect satisfaction for the sins of the world! How infinitely more honourable to Christ—how far more scriptural and consolatory! Blessed be God that we are not members of the Church of Rome!

CORRESPONDENCE.

(To the Editor of the Protestant Operative.)

Dear Sir,

In these strange times, I have copied the following strange statement from the *Morning Herald* of 28th Feb. 1843; being an Extract from "Notes on the Road, &c." Letter the 37th, and dated Rome, 3rd February, signed, "Small Talk;" and which may be acceptable for Publication in either one or both of those valuable pamphlets, the Protestant Magazine, or Operative.

From yours faithfully,

W. J. BARKER.

"The Vatican no longer thunders.—The Palace, once celebrated for its 11,000 rooms—this Court of the Pontiffs, long so pompous and arrogant, is now all simplicity and moderation. In our days, it is nothing more than the most enormous—the most splendid of museums. But enough; etiquette demands that I should speak of the Pope first:—He is ensconced in a snug corner of the building, leading a solitary life, his expenditure barely surpassing that of our Archbishops. He is understood to be an amiable man, and a great Theologian; and, moreover, reported to be half Protestant!!! which doubtless is all untrue. He was busy last week making three new Cardinals, and blessing their horses!!! which done, there was a sort of Lord Mayor's Show! Yesterday, he attended St. Peter's, and

blessed the Candles!!!—these ceremonies attract great crowds, I fear only to be amused by the spectacle: they are a species of Ballet of Action, in which there is incidental music, much changing of vestments, many genuflections and prostrations, sometimes ending in one of the Cardinals kissing the toe of his Holiness. A Protestant visiting Rome has no right to find fault with these ceremonies of her Church: but he cannot help asking whence this pantomimic worship came—whether from the Jews or Chinese? the latter having long practised the Toe Salute."

In closing these remarks respecting Rome and the Pope, I would just add, that a friend of mine lately asking an Italian *what he believed the cause of the degradation of Rome and Italy at the present time to be*, when she was once the Fame and Glory of all nations?—the Roman's reply was

"THE POPE AND PRIESTCRAFT."

Let us hope that God will be pleased to remove the scales from off their eyes, to see that this is actually their degradation and curse.

P.S. Mrs. Wood, formerly an actress, has turned Papist lately. I think this is not to be wondered at; for what is Popery but a farce composed of actors and actresses performing outward forms and ceremonies under the name of religion.

HINDOO READY WIT.

A Hindoo woman having been summoned to give evidence before the court of judicature in Calcutta, deposed that such a circumstance happened in her presence. The judge asked where it happened: she replied in the verandah of such a house. "Pray, my good woman," said the judge, "how many pillars are there in that verandah?" The woman, not perceiving the trap that was laid for her, said, without much consideration, that the verandah was supported by four pillars. The counsel for the opposite party immediately offered to prove that the verandah contained five pillars, and that consequently, no credit could be given to her evidence. The woman, perceiving her error, addressed the judge, and said, "My lord, your lordship has for many years presided in this court, and every day that you come here, ascend a flight of stairs: may I beg to know how many steps these stairs consist of?" The judge confessed that he did not know.—"Then," replied she, "if your lordship cannot tell the number of steps you ascend daily to the seat of justice,

it cannot be astonishing that I should forget the number of pillars in a balcony, which I never entered half-a-dozen times in my life." The judge was much pleased with the woman's wit, and decided in favour of her party.

CABINET.

Thus exclaims a faithful minister, nearly 200 years since, setting forth the want of humiliation in hearers of the Gospel as the cause of its little success with them—[*could he exclaim otherwise now had he lived in these times?*]"—*"Truly heretofore three thousand were converted at one sermon; but now there is scarce one that is converted with three thousand sermons. Oh! whence is it that the work of conversion is almost at an end in England, in London? It is rare to hear of a soul converted: we hear of many that are perverted, that are led into by-paths of error, and heresy, and blasphemy, and schism; but it is a rare matter to hear of one converted. Men and women are not humble, broken-hearted, and so not fitted to receive the Gospel."*

POETRY.

OXFORD.

OH what an age for change is this!
What wonders do appear!—
The railroad bears with mighty speed,
To make the distance near.

Soon as we're in the flying train,
We find ourselves at home;
And so *another* railroad runs
From *Oxford* swift to *Rome*.

But oh, it is a dang'rous train!—
Ye travellers beware!
Many might not expect to go,
Who yet are landed there.

But solemn is a thought like this,
When *souls* are borne along,—
When outward things engage the mind,
And *inward* things are wrong!

Believers must be earnest now,
To warn, and "*watch, and pray*:"
Perhaps if more of prayer were made,
More clouds would pass away.

The arm of God remaineth strong,
His grace is still divine;
Yet can he cause a flood of light
Around the land to shine!

Or if it be his Sov'reign will
That perils shall increase,
He can make strong the "*little flock*,"
And multiply their peace.

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

Derby.—A meeting was held in the Lecture Hall on Monday, Feb. 20th, for the purpose of hearing a lecture from Mr. Edward Dalton, Secretary to the Protestant Association, on "the Principles of the Jesuits." The Rev. R. Macklin, M.A., Incumbent of Christ Church, in the chair, There were present, Rev. J. G. Howard, Vicar of St. Michael's, Rev. Edward Wade, &c. &c. The meeting was very well attended; and the lecture gave so much satisfaction, that there was a universal request that another lecture should be delivered on the same subject in the same place, to which Mr. Dalton assented, and accordingly delivered a second lecture on "the Acts of the Jesuits," to a still more numerous auditory, on Friday, Feb. 24th. The Rev. R. Macklin was again in the chair, and Rev. P. Browne, Rev. John Latham, Rev. George Audouin, &c. &c. were present. This lecture was even better liked than the first, and was enlivened by a little interruption on the part of some Romanists present, which, however, was met in so christian a manner by the Chairman and the Lecturer, that good resulted from it. Two Romanists who were present waited on the Rev. R. Macklin the next day, and received from that valued minister of Christ much faithful admonition and christian instruction. It is hoped that the interview, which lasted nearly two hours, was not altogether in vain.

Newhall, near Derby.—The anniversary meeting of the Newhall Protestant Association was held in the Parish School-rooms on Tuesday, Feb. 21st. The Rev. John Moran, M.A. in the chair. The Rev. R. Macklin and Mr. Dalton attended as a deputation, and the Rev. J. H. Macguire and Rev. S. C. Brown rendered also their valuable assistance. The Rev. Messrs. Greeves, Valpy, and Mc Gowan were also present. The attendance was very good.

Brailesford, near Derby.—The annual meeting of this branch was held in the Parochial School-room on Wednesday Evening, Feb. 22, on which occasion the excellent Incumbent, the Rev. W. A. Shirley, ably presided, and the Rev. R. Macklin and Mr. Dalton addressed the meeting.

Spondon, near Derby.—The anniversary meeting of this auxiliary was held on Thursday, Feb. 23. The respected Vicar, the Rev. A. Holden, presiding. The Rev. R. Macklin, Rev. W. Fletcher, Mr. Dalton, Colonel Clowes, Major Gell, &c. &c. were

present; the first three taking part in the proceedings. The attendance was very good.

Matlock, near Derby.—A very interesting anniversary meeting was held at this beautifully romantic place, on Tuesday, Feb. 28. The Rev. W. Melville, Rector, in the chair. The Rev. George Harvey, Rector of Winstler, Rev. R. Macklin, Mr. Dalton, Rev. F. G. Greville, Rector of Bonsall, Rev. Mr. Higgs, Rev. Alexander Orme, Perpetual Curate of Tansley, Rev. George Audouin, &c. &c. were present; the first three taking part in the proceedings.

Birmingham.—Mr. Dalton delivered a lecture on "the Principles of the Jesuits," to a numerous audience in St. Mary's School-rooms, Birmingham, on Thursday Evening, March 2nd. The Rev. J. C. Barrett in the chair. Also a second lecture on "the Acts of the Jesuits," in Bishop Ryder's School-rooms, on Friday Evening, March 3. Rev. M. A. Collison presiding.

A most interesting and admirable tract has just been published at Derby, called "The Impostors detected; or, a very necessary warning to all true and faithful followers of the Lord, as Protestant Churchmen or Dissenters, in a conversation between George Steadfast and William Littlecare." It has made a considerable sensation in Derby; the Roman Catholic Priest having actually threatened to bring an action against the publisher.

Great Protestant Meeting in London.—The annual meeting of the Protestant Association will be held (D.V.) in the Large Hall, Exeter Hall, on Wednesday, May 10th, at 12 o'clock. On which occasion, that most consistent christian statesman and ornament to the House of Commons, JOHN PEMBERTON PLUMPTRE, Esq. M.P. has most kindly consented to preside. The Rev. Robert J. Mc Ghee, the Rev. Hugh Stowell, Rev. Thos. Mortimer, and other valued christian advocates, have also consented to take part in the proceedings. We have every reason to anticipate a most cheering and noble demonstration of Protestant feeling.

Hackney.—The annual meeting of the Hackney and Shoreditch Operative Protes-

tant Association was held on Monday Evening, March 13. Mr. Edward Dalton presiding. The speakers were Messrs. Soden, Sibley, Theophilus A. Smith, and Binden. The report, which was read by the Secretary, was remarkably good and interesting. The subject handled by the various speakers, was "the Modern Workings of Popery." A petition was adopted against the grant to the Popish College of Maynooth.

ANNUAL SERMON.—The anniversary sermon on behalf of the Protestant Association, will be preached (D.V.) in Gray's Inn Road Episcopal Chapel, (Rev. Thos. Mortimer's,) on Thursday, 4th of May, by the Rev. Dr. Croly, LL.D. Rector of St. Stephen's, Walbrook. Service to commence at 8 o'clock in the Afternoon.

City of London.—The first half-yearly meeting of the City of London and Finsbury Protestant Conference was held in the British School Room, Tabernacle-row, on Monday, February 27th. The Rev. A. S. Thelwall, M.A. in the chair. The Chairman gave a very effective address on the "Necessity of Christians studying the Popish controversy,—its peculiarities, and the spirit in which it should be carried on."—Mr. Binden then spoke on "Indulgences and Pardons." Mr. W. J. Scott on the "Sacrifice of the Mass." Mr. Sibley on the "Secret Policy of the Church of Rome." Mr. Whitley on the "Invocation of Saints." And Mr. A. V. Allen on the "Advantages of the Conference." The meeting was numerous, and great interest was evidently taken in the proceedings.

The City of London Protestant Association purpose, God willing, to hold a public meeting at the George Hall, Aldermanbury, on Monday, the 10th of April. The chair to be taken at 7 o'clock precisely.

The Protestant Conference is held every alternate Monday evening, at the Girl's School Room, Tabernacle-row, City-road. It is open to the members and friends of all the Associations. On Monday, the 17th April, "The Supremacy and Infallibility of the Church of Rome" will be discussed.

The Jesuits.—In the press, and shortly will be published, "The Jesuits: their Principles and Deeds." By Edward Dalton, Secretary to the Protestant Association. 1 vol. 18mo.

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FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah viii. 20.*

No. 38.

MAY, 1843.

VOL. IV.

THE PHARISEES OF THE NINETEENTH CENTURY.

THE Pharisees of old were notorious for their censoriousness of other people, for their superstition and their carnal notions of God, and the things connected with his worship. We have Pharisees in this day; the race is not yet extinct. There is a sect amongst us, who are emphatically the Pharisees of the 19th century. As the Pharisees of old found fault with the disciples of our Lord, because they did not fast enough, or wash their hands enough, or observe outward forms and ceremonies with sufficient rigidity, the Pharisees of the 19th century do the same. They appear to dwell as much, and as strongly in their writings, on the duty of the outward mortification of the body, as they do slightly, or not at all, on the far more important duty of mortifying the inward desires of the carnal mind, the risings of self-righteousness, and spiritual pride.

The Pharisees of the 19th century also imitate their predecessors in their childish superstition and reverence for outward things. They appear to believe that candlesticks, marble floors, stone altars, symbolical ciphers, and peculiar apparel, confer grace and impart spiritual strength to the christian worshipper. What, for instance, can be more absurdly ridiculous, or painfully

superstitious, than the following?—*Extract from the British Critic, No. 64, p. 463.*

"We repeat, then, that we would rather see, on entering a church, nothing but the altar and its ornaments; the ministring priests and deacons, the pulpit, and whatever else is necessary; the naked floor, and the worshippers or hearers thereupon. *There is a power and a teaching in that sacred floor, which is lost if it be hidden. It teaches deep humility, unyielding constancy, unwearied patience, changeless perpetuity.* The worshipper should throw himself upon it, *Πατὴρ ἐν οὐδὲι*, as if it were the floor beneath the footstool of His Heavenly Father, by contact with which he every time derived new strength and succour. There is a virtue, by the same rule that there is a naturalness, in falling down on the very ground—the very lowest place that can be got at—when in the act of confession and supplication. Hence it is, that galleries are absurd and impossible as places of devotion; they seem contrary to humility. We have heard a clergyman, who in theory had very little respect for ritual and typical religion, say, that he really could not pray in a gallery. And therefore, if means allowed, that sacred floor wherein such power is found, ought to be made all bright and beauteous, as all things heavenly are."

It is marvellous how educated men in this

so-called enlightened age, can pen such consummate folly. But Tractarianism, like Popery, seems to require of its votaries the renunciation of their senses; and hence, nothing is too absurdly superstitious for the Pharisees of the 19th century.

PROTECTION OF POLYNESIA.

MR. EDITOR,

Tahiti and the neighbouring isles, commonly called the South Sea Islands, are spots rendered interesting and even dear to the *Christian*, the *Philanthropist*, and the *Briton*. In these islands, Christianity has gained a pure and noble triumph, one of the very greatest or most admirable of all her triumphs from the apostolic age to our own. Among these islanders lately sunk in universal ignorance, groveling idolatry, savage cruelty, disgusting sensuality, and deep misery,—there civilization and the arts of peace, following in the path of Christianity, have taken root, have grown up, and have borne fruit that has gladdened the very heart of Philanthropy. The great moral and mental change upon these islanders, has been wrought through the instrumentality of British Protestant Missionaries, men who, leaving the comforts of home, went to strange isles and barbarous tribes, to promote the eternal and temporal good of the islanders, having the book of God for their guide, the grace of God for their support, and love to God and man for their prompting principle. Christian, Philanthropist, Briton,—pray, and speak, and act for Polynesia! Of the glorious example there given of Christian influence and Missionary utility, Dr. Chalmers declared, "If philosophy had ever achieved such a triumph.... it would have been an event blown by the trumpet of fame throughout the world, and of which we should never have heard the last."

Alas! a cloud and a storm appear now to hover over these interesting and improving islands. I allude to what I am sorry to be compelled to term the unchristian, illiberal, and cruel conduct of the French naval force at Tahiti and elsewhere. According to the accounts, the French carried their point at Tahiti, through fraud and force—accompanied by sensuality.—The French admiral complained to the Tahitian queen of injuries that he could not prove! demanded damages that she could not pay!! and formally declared that if she did not either pay the damages, or sign away the real sovereignty to France, within twenty-four hours, (she then hourly expecting her confinement,—) he would open his fire, and destroy the whole

place!!! How the affair reminds one of the fable of the Wolf and the Lamb!

We have to remember, however, that France was not alone in this act of wilful aggression on a powerless state, but was probably incited by the wily, sectarian, and bigoted proselytizing spirit of Rome. The proceeding was Romish as well as French; Rome being the head, and France the hand; Rome designing, and France effecting; Rome being the prime mover, and France the willing agent. The lamentable condition of Tahiti, exemplifies the hatred of Popery to pure Protestantism. There has been, not fair and generous rivalry, but a dishonorable effort to promote the dominion of the "*Man of Sin*," an effort made with fraud and force, and tending to persecution.

If Great Britain did really undertake the protectorate of the isles, (as many affirm, and as I incline to think,) she is clearly bound by national honour and international law, to interfere, to protect their political independence, their commercial freedom, and their religious liberty, and to hinder Rome and France from domineering and tyrannizing over them.

But even if Great Britain did not undertake (either formally or virtually) to be their protector, and therefore even if she were not bound by national faith and international justice, to protect and defend them, she still ought to remonstrate with or to appeal to France, on the ground of international equity, and as acting on behalf of Christianity, civilization, and political good; or for the sake of "*Peace, Liberty, Knowledge, Holiness, and Happiness*." And as it appears that intervention availed to preserve the Sandwich Islands from papal and French domination, truly the decided interference of Great Britain would avail to save Tahiti and the other isles from the same twofold evil,

If England should decline the exclusive protectorate of these interesting islands, she could protect them in conjunction with other powers. Holland, Denmark, Sweden, and Prussia would surely join her in the good work. America, the eldest daughter of England, America would probably join. So probably would Russia. So perhaps might Austria, Spain, and Portugal. So possibly might even France, if her good sense and good feeling were duly appealed to. God grant that France may, in the spirit of equity, generosity, and political virtue,—God grant that France may join England and other friendly powers, in this work great, good, and glorious!

The ground of this international union, the principle of the joint protection of Poly-

nesia, should be that of international equity, or the equal right of all the powers to commercial and other intercourse with the protected isles. No power should have any exclusive advantage, the powers collectively guaranteeing to the isles, religious liberty, commercial freedom, and political independence. What a happy result! "'Tis a consummation devoutly to be wished!"

A few words on the political importance of Polynesia. Note three things. 1st. *Soil and productions.* The extent of soil of any one island, is indeed small; but that of all the islands altogether, is very considerable. The productions are coral, cotton, silk, fruits, corn, coffee, sugar, cattle, fish, oil, drugs, gum, minerals, rice, spices, &c. 2nd. *Geographical position.* This is favourable to commerce with South America, North America, China, the rest of eastern Asia, the Asian isles, New Holland, New Zealand, and so on. The grand communication across the isthmus of Panama, will add to the importance of the geographical position. 3rd. *Long line of coast and Harbours.* This advantage would render the islands a nursery for seamen.

I am, Sir, &c.

JOHN ROGERS,

(Author of 'ANTI-POPEERY'.)

London, April 3, 1843.

ON THE AGENCY EMPLOYED TO OVERTHROW THE TRUTH.

AN ESSAY.

By MR. R. H. BINDEN.

(Continued from p. 28.)

As we have before shown, there was not any class in society secure against their destructive influence, so it is now. They will seek, and do seek, offices in the state, as ministers, judges, members of parliament; and men become candidates for any office of power in the country, by taking any oath that may be required of them: however strong and binding it may be to others, it cannot bind them, if the interests of Popery require it; and they scruple not at the means they employ, for the end will (say they) fully justify them. The Church is not secure against their inroads; their agency is already seen at work in the University of Oxford, and from thence throughout the empire, for the disunity of the Church, and the separation of its members, to its entire destruction, and the building of the synagogue of Satan upon its ruins.

Not only England, but other nations throughout the world, are beginning to feel the effect of their operations. They can shout the cry of Liberty—become Repealers—Chartists—Socialists—or Republicans, so that the cause of Popery be advanced thereby. They so disguise themselves, that even the bosom friend of a family may be one of these agents of Satan, who lie in wait to deceive; the minister of a Protestant church or chapel may be a Jesuit, but "by their fruits ye shall know them;" the adviser of the monarch may be a Jesuit; the highest judge on the judicial bench may be a Jesuit. No oath of our framing can bind them; they have before, and will again, give them to the winds; they regard them not unless approved of by the Pope and their general. All that is dear to us, as Protestant Christians, is open to the Jesuits. "Our strength is only in the Lord our God, who made heaven and earth." To him let us pray—From such secret and malignant foes, "good Lord, deliver us."

The progress of Popery throughout the world,—the various commotions in this country and in the colonies of this empire,—the disaffected state of mind observable in the Irish population,—and the various and recent conflicts between the papal and secular power in those countries,—are traceable to the workings of this order, and clearly indicate that all the religious privileges and the liberties of every nation on the face of the globe, are in imminent peril.

"Semper eadem" ever marks the career of Popery; she is not changed, and cannot change. Her object, though she may change her plan of attack, is still the same; nothing short of the subjugation of the whole world, will satisfy her ambition and lust of power, to the domination of her despotic rule, again to entangle the nations with the iron yoke of Popish bondage.

The peculiar dogmas of the execrable order of Jesuits will in some measure set forth their object, and the means they will take to accomplish their end. They hold, that it is lawful for a *judge* to decide for his private friend or favourite system; even by revoking his former judgment, so as to serve his friend, or advance a cause in which he may feel interested.

Again,—“That it is not *sin* for a man to *steal* any thing from another, if what he stole would have been given him had he asked for it, although the taking of it is *contrary* to the *will* of the owner:” therefore, they conclude, “no restitution is necessary.” On the sin of *homicide* they declare, “that if *any individual believes* that

a desire to commit homicide *is no sin*, then there is no *actual sin* in the desire." This is truly awful: the order of men that can receive and act upon this dogma, and the system that sanctions it, cannot and ought not for one moment to be tolerated by a Christian people.

Of the rebellion of the priesthood, they affirm, "that the revolting of a cleric against a *king* is NOT high treason, because the *clerics* are not the subjects of the *sovereign*, but of the *church*;" and it must be remembered, that all the priesthood have sworn most solemnly to bow with implicit obedience to the Pope, as their spiritual and temporal head.

Bellarmino, a distinguished cardinal of very high repute in this system, in writing on the power of the Pope, declares that the spiritual power (or Pope) may remove any *temporal* obstacle to the exercise of his spiritual authority; and change kingdoms and give them to another, if he *thinks* it necessary for the salvation of souls," that is, the good of the church. "And," he continues, "Christians *cannot* be suffered to TOLERATE an *infidel* or *heretical* king—it is for the *Sovereign Pontiff* to decide on the deposition of a king; and if the Christians of old did

not *depose* Nero, Diocletian, Julian the Apostate, and Valens the Arian, it *was because they had not the POWER.*" We do well to tremble for our country, sovereign, and liberties, when an order of men are let loose upon the quiet and unsuspecting people of this country, holding such doctrines as these, for the attainment of such an object. Are they merely obsolete opinions of a few of the doctors and writers of Rome? or are these doctrines held in abhorrence by this system at the present time?—certainly not. She claims infallibility; therefore, if she once held them right, and put them into practice, she will most assuredly not scruple to do the same at the fitting opportunity. Her claims are still the same; her objects, her means, her end unchanged. Every occurrence, and every day's experience, proves the danger to be approaching nearer and nearer to our beloved sovereign, country, and religion. The approaching storm from the west is now indicated by the "man's hand" rising from the troubled waters, which will not cease until it has risen to its full growth, and hath filled up the cup of its abominations even to overflowing, and so prepared for its final overthrow.

PAPISTS BURNING THE BIBLE.



THE Roman Catholics in America have recently been collecting together and publicly burning Bibles. It is clear from this, as well as the charges of Popish Bishops, the evidence on oath of Popish Ecclesiastics before the House of Commons, the bulls of Popes, and the decisions of Papal Councils, that Rome hates the bible as cordially as ever; and if we had Popery rampant in Eng-

land, farewell to our bibles. Bonfires would be kindled in all our towns and villages, and Popish emissaries would be seen entering our palaces and our cottages, gathering together our bibles, and committing them to the flames. Thank God we are not yet as a nation Papalized!

The Roman Catholic Newspaper of London (the *Tablet*) contains the following ac-

count of this discreditable outrage done to God's most Holy Word, and gratuitous insult to the feelings of our Protestant brethren in America:—

"Some five or six bibles, as we" (the *Cincinnati Catholic Telegraph*) "have heard, were burned in Canada by the advice, it is said, of a Canadian priest. Others think it took place in New York, somewhere near the boundary line. Wherever it occurred, it was certainly wrong, but for this reason only, that it offended the prejudices of the Protestant community. No doubt Catholics had been grievously insulted by having those spurious and mutilated editions of the Scriptures forced upon their families; but still they should not have committed them publicly to the flames. Those impudent people, who frequent Catholic houses to insult the inmates, by offering them their false copies of the Word of God, ought to be hereafter warned by parents and guardians of youth to desist; and if they persevere, then let their books and tracts be thrown after them into the streets."

So then, according to these Popish writers, it is right to burn the bible; only it should not be done publicly, for fear of offending the prejudices of Protestants! The idea of calling the Protestant version of the bible spurious, is absurd. The Church of Rome has never yet given her children an authorized version of the Scriptures; and the versions generally known as Roman Catholic versions, are most of them mutilated and perverted in the most shameless way, for the express purpose of bolstering up the peculiar dogmas of the Papacy. The Papists call the Protestant version "mutilated," because it has not in it the apocryphal stories of Bel and the Dragon and Susannah and the Elders. Is this any reason why it should be burned? Rather the reverse. Supposing the apocryphal books all inspired—which they evidently are not, seeing that they contradict themselves, and recommend the awful crime of suicide—what then?—would it be right to burn a Bible which did not possess those books? Certainly not. Shall we burn all the New Testaments in circulation because they have not the Old Testament bound up with them? The idea is absurd. But the apocryphal books are not the word of God, and the Papists sin against the Holy Ghost in printing them with the Bible.

In the foregoing extract, it appears that Roman Catholics consider it an insult to be offered a Bible. Is this the reason why the Church of Rome has never yet presented her followers with a Bible? It would be an

insult to them. Of course it would. They are far wiser than Protestants, and know what tells for or against their system. We could not have a better test to try churches by, than their treatment and appreciation of God's word. Let a Protestant go to a Popish priest and ask him for the best book to guide him to the true church—what will he give him?—the Bible? Not he—he would not give it him for the world. He would give him some of the jesuitical writings of Popish doctors, who studied all their lives how to make the worse appear the better cause. But just let a poor Papist go to a Protestant minister of Christ and ask him for the best book to guide him to the true church, and what will he immediately, without the least hesitation, give him? Not subtle works of man's writing, but the blessed book of books—the Bible. The Protestant churches are not afraid of being tried by the touchstone of the inspired volume, but Rome is. What is the reason? Simply because the Church of Rome is throughout opposed to the clear tenor of Scripture; while the Bible, and the Bible alone, is the religion of Protestants.

POOR DONALD.

A Scottish nobleman, of the Roman Catholic persuasion, lived a very retired life, and left his affairs very much in the hands of others. One of his tenantry, whom we will call Donald, rented a farm, upon which his forefathers had lived for above two hundred years. The lease which he held was on the point of expiring, and the steward refused to allow Donald a renewal, wishing to put the farm into the hands of a friend of his own. Poor Donald tried every argument in his power with the steward, but in vain; at length he bent his steps to the castle, determined to make his case known to his lordship. Here again he was repulsed; the porter had received orders from the steward and refused him admittance.

Donald turned away almost in despair, and resolved upon a bold measure as his only chance of success. He climbed the garden wall in an unfrequented part, and entered the house by a private door. It so happened that no person was in this portion of the building, and Donald wandered on, fearing to meet a repulse, but determined to persevere. At length he approached the private apartments of the nobleman; he heard a voice, and drawing near, found that it was his lordship's, and that he was engaged in prayer. Retiring to a short distance, he waited till the prayer was concluded, and could not but hear his lordship

pleading earnestly with the Virgin Mary and St. Francis, for their intercession in his behalf. At length his lordship ceased. Donald, who had stood trembling with the novelty of his situation, the fear of interruption, and anxiety for the result, now gently knocked at the door. "Come in," was his lordship's reply; and Donald entered.—"Who are you, man? What do you want?" was the inquiry. Donald stated his case, the steward's harsh conduct, and the certain ruin of himself and his children, after his ancestors had so long occupied that portion of the family estate. The peer listened, was touched with the tale, and having heard something of Donald, assured him of his protection, and that his lease should be renewed. Many artless, but earnest thanks followed, and he was departing, when a thought of anxiety for his noble master occurring to his mind, Donald returned, and spoke thus: "My lord, I was a bold man, and you forgave me, and have saved me and my poor family from ruin. Many blessings attend you! I would again be a bold man if I might, and say something further to your lordship." "Well, man, speak out." "Why, my lord, I was well nigh a ruined man, so I was bold, and came to your lordship's door, and as I stood there I could not but hear your lordship praying to the Virgin Mary and St. Francis, and you seemed unhappy. Now, my lord, forgive me, but I cannot help thinking the Virgin Mary and St. Francis will do you no good, any more than your lordship's steward and porter did for me. I had been a ruined man if I had trusted to them, but I came direct to your lordship, and you heard me. Now, if your lordship would but leave the Virgin Mary and St. Francis, who will do no more for your lordship than your lordship's steward and porter would do for me, and just go direct to the Lord Jesus himself, and pray to him for what you need, he will hear you, for he has said, 'Him that cometh to me, I will in nowise cast out.' Will your lordship forgive me, and just try for yourself?"

It is said, that his lordship was struck with this simple argument, and afterwards found, what a poor penitent sinner looking to Jesus always finds—pardon, peace, and salvation.

ANECDOTES.

For some few years before the death of the great Mr. Hervey, he visited very few of the principal persons in his neighbourhood. Being once asked, "Why he so seldom went to see the neighbouring gentlemen, who

yet shewed him all possible esteem and respect?" He answered, "I can hardly name a polite family where the conversation ever turns upon the things of God. I hear much frothy and worldly chit-chat; but not a word of Christ; and I am determined not to visit those companies where there is not room for my Master as well as for myself.

One of the kings of Sweden was, it seems, under great impressions of spiritual religion for some time before his death. A peasant being once on a particular occasion admitted to his presence, the king knowing him to be a person of singular piety, asked him "What he took to be the true nature of faith?"—The peasant entered deeply into the subject, and much to the king's comfort and satisfaction. The king, at last lying on his death-bed, had a return of his doubts and fears, as to the safety of his soul; and still the same question was perpetually in his mouth, "What is real faith?" His attendants advised him to send for the Archbishop of Upsall; who, coming to the king's bedside, began in a learned logical manner, to enter into the scholastic definition of faith. The prelate's disquisition lasted an hour.—When he had done, the king said, with much energy, "All this is ingenious, but not comfortable; it is not what I want. Nothing, after all, but the farmer's faith will do for me."

The old duke of Bedford used to say, "I consider the prayers of God's ministers and people as the best walls round my house."

CORRESPONDENCE.

(To the Editor of the *Protestant Operative*.)

SIR,
Having seen the following, I thought it might be worthy a place in your *Protestant Operative*.

A QUAIN EPIPTAPH ON QUEEN ELIZABETH.

"Spain's rod, Rome's ruin,
Netherlands' relief,
Heaven's gem, Earth's joy,
World's wonder, Nature's chief,
Britain's blessing, England's splendour,
Religion's nurse, the Faith's defender."

This was found in the old church of St. Clement, Eastcheap.

Yours, Mr. Editor,

Most respectfully,

A YOUNG PROTESTANT.

MISCELLANEOUS.

It is said that women have more power in their looks than men have in their laws, and more power in their tears than men have in their arguments.

Travel.—All travel has its advantages.—If the passenger visits better countries, he may learn to improve his own; and if fortune carries him to worse, he may learn to enjoy it.—*Johnson's Tour in the Hebrides.*

CABINET.

Do you want to escape God's wrath, and come to an eternal life in heaven? Resolve then to wait upon an awakening, soul-piercing ministry, and bless God for that sermon that stabs sin at the heart, bless God for that ministry that speaks most to thy conscience.

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

POETRY.

SATAN'S DARLING CHILD.

When our Lord on Calvary's mount
Open'd wide the living fount,
Conquer'd death and hell and sin,
And brought eternal mercy in,
Satan, mortified and vex'd,
Bruis'd, dismay'd, and sore perplex'd,
Writhing, vanquish'd, lost to hope,
Set his wits to form a Pope!!
Now behold the wretched thing,
Shadowing forth his father's sting;
In the deep concerns of life
Raising most unholy strife,
And in vile malignity
Rending every social tie;
Widely spreading fictions dire,
That lead to everlasting fire.
Yes, thou Vicar Apostolic,
Dealer in the diabolic,
Well has wily Satan spread
All his darkness round thine head;
Deck'd thee out in robes of state,
Like an earthly potentate;
Taught thee, in thy little day,
To revel in despotic sway.
Thou, beguiling and beguill'd,
Art his very fav'rite child.
Doubtless he esteems thee well
For thine aid in peopling hell:
And to pay thee for the past,
Will receive thee home at last;
While demons, with triumphant grin,
Shout "Open for the Man of Sin."
There no longer decked in state
Mourning crowds will round thee wait;
Weeping, wailing, joyless toss'd,
Every hope of comfort lost,
Where are now the prayers of men
To bring them out of fire again?
Where are now the masses said
To restore the troubl'd dead?
Where are all thy pardons given?
False!—not ratified in heaven!
Horror must thy soul assail;
Frightful picture!—drop the veil.

Protestantism and Popery.—A series of twelve Lectures are now being delivered to the members and friends of the Marylebone Tradesmen and Operatives' Protestant Association, in the School Room, 10, Gee-street, Seymour-street, Somers-town, at 8 o'clock precisely. The first has been delivered.—1. April 25th—The necessity of opposing Popery; and the manner and spirit in which such opposition is to be conducted—Rev. J. R. Barber, M.A. 2. May 2nd—The Paganism of Popery—Rev. A. S. Dubourg. 3. May 9th—The Church of Rome heretical—Mr. J. Chant. 4. May 16th—The unchangeable Character of Popery—Mr. A. V. Allen. 5. May 23rd—The Jesuits and their Principles—Mr. E. Dalton. 6. May 30th—The Jesuits and their acts—Mr. E. Dalton. 7. June 6th—Popes and Anti-Popes—Mr. J. Callow. 8. June 13th—The persecuting Principles of the Church of Rome—Mr. R. H. Binden. 9. June 20th—The persecuting Practices of the Church of Rome—Mr. R. H. Binden. 10. June 27th—The Inquisition—Mr. C. Sibley. 11. July 4th—Monastic Institutions—Mr. T. A. Smith. 12. July 11th—The Operations of Modern Popery identical with those of former times, Mr. A. V. Allen.

Admission by tickets only, to be had (gratis) of Mr. Moulton, 1, London-street, Fitzroy-square; Mr. Baisler, 124, Oxford-street; Mr. W. Nicoll, 13, St. Paul's-terrace, Camden-town; the Secretary, 58, Great James-street, Lisson-grove; and at 11, Exeter Hall.

We heartily recommend our various Operative Societies throughout the kingdom to follow the example of their brethren in Marylebone, and set on foot similar courses of lectures.

Southwark.—On Monday, April 3rd, a very clear and masterly lecture was delivered to the members and friends of the Southwark Tradesmen and Operative Protestant Association, by the Rev. Chas. Hebert,

M.A., of Clapham. Edward Dalton, Esq. presided. The subject of the lecture was "Romanistic views of the Lord's Supper." The lecturer drew an able parallel between the views of the Church of Rome and the Church of England on this vital point, and then reviewed in detail the various erroneous views which had a Romanising tendency, and clearly proved that the views of the Tractarian School were far nearer the views of the Church of Rome than those of the Church of England. The Rev. James E. Dalton, Fellow of Queen's College, Cambridge, Mr. Chant, Mr. Binden, and Mr. Allen also addressed the meeting.

The Jesuits.—In the press, and will be published on Wednesday, the 10th of May, "The Jesuits; their Principles and Acts," by Edward Dalton, Secretary to the Protestant Association. 1 vol. 18mo. cloth lettered, 3s.

Protestant Excursion.—The Annual Steam Packet Excursion for the benefit of the Metropolitan Tradesmen and Operatives' Protestant Associations, will take place (p.v.) on Tuesday, June 20th. The Friends of the Association will embark at the Old Swan Pier, at 8 o'clock, A. M. for Richmond, and leave for London about 6 in the evening. An early application for tickets should be made to the Secretaries of the various Associations. Tickets 2s. 6d. each. The whole of the Packet will be engaged.

The City of London Tradesmen and Operatives' Protestant Association held a public meeting on the 10th of April, at the George Hall, Aldermanbury. The room was crowded some time before the meeting commenced. In the absence of General Marshall, who had promised to preside, but was prevented by illness, the chair was taken at 7 o'clock by Mr. C. Sibley. The meeting was opened with prayer by the Rev. Joseph Irons, of Camberwell. The subject for consideration announced in the bills, was—"Danger and Duty; apostacy of Romanism and Puseyism." It was ably spoken to by Mr. R. H. Binden, Rev. Joseph Irons, Rev. Dawson D. Heather, from Belfast, Rev. J. R. Barber, and Rev. Rich. Luckin, of Clerkenwell. The object of the Association was firmly maintained, a united protest was raised against the en-

croachments of Popery, and the duty of united effort and united prayer was strongly urged. There was ample proof afforded of the possibility of uniting in the great work in which we are engaged, with all those Protestant Christians who "hold the head," and possessing the true unity, are "One in Christ." A vote of thanks to the Rev. friends and the Chairman for their kind assistance, was moved by Mr. E. Dalton, and seconded by Mr. A. V. Allen. The Doxology was sung, and the meeting separated. We earnestly hope that the City Association may continue to realize the advantages arising from union with Christian men, in contending for the faith,—a union so important in our day, when exclusive views are eating up, as it were, the very vitals of Christianity.

GREAT PROTESTANT MEETING IN LONDON.—The annual meeting of the Protestant Association will be held (p.v.) in the Large Hall, Exeter Hall, on Wednesday, May 10th, at 12 o'clock. John Pemberton Plumtre, Esq., M.P., has kindly consented to preside. The Rev. Robert J. M'Ghee, the Rev. Hugh Stowell, Rev. Thomas Mortimer, and other valued Christian advocates, have also consented to take part in the proceedings. We have every reason to anticipate a most cheering and noble demonstration of Protestant feeling.

ANNUAL SERMON.—The anniversary sermon on behalf of the Protestant Association, will be preached (p.v.) in Gray's Inn Road Episcopal Chapel, (Rev. Thomas Mortimer's,) on Thursday, May 4, by the Rev. George Croly, LL.D., Rector of St. Stephen's, Walbrook. Service to commence at three o'clock in the afternoon.

New Works.—The Protestant Association have just published a most admirable tract by the Rev. Hugh McNeile, entitled, "The Church of Rome proved to have the marks of Anti-Christ."

The Child's Book of Martyrs, publishing in penny parts monthly, appears already to have given great satisfaction, and most deservedly. It is well written, and admirably adapted to give the rising generation a wholesome sympathy with our martyred forefathers, a holy resolution to walk in their steps, and a healthful horror of the abominations of Popery. We hope our readers will strain a nerve to spread it far and wide. On the rising generation, under God, the safety of England, and the preservation of our British Protestantism, may depend.

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W. DAVY,]

[Gilbert-street.

THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah viii. 20.*

No. 39.

JUNE, 1843.

VOL. IV.

THE SCRIPTURE LIBERTY OF PROTESTANTS.

We do not think that we should be doing our duty to our Operative Brethren, if we withheld from them the masterly and most scriptural speech of the Rev. Hugh Stowell at the Anniversary Meeting of the Protestant Association. We feel the stronger necessity there is for giving it in the *Protestant Operative*, as the meeting was obliged to be held (as usual) in the middle part of the day, and consequently few of our Operative friends could make it convenient to attend. The speech is worthy of being printed in letters of gold; and we trust its solemn but sublime truths will be cherished in the heart of every one who had the great privilege of hearing it delivered, and of all who now have the pleasure of reading it. We give a brief outline of the whole meeting with Mr. Stowell's speech, that our readers may see how gratifying was the display of Protestant feeling and Protestant principle on that occasion.

The annual meeting of the Protestant Association was held in the large room at Exeter Hall, on Wednesday last. There was a very full and crowded attendance of the friends and supporters of Protestant principles. Hundreds we understand went away unable to obtain admittance. The

chair was taken by J. P. PLUMPTRE, Esq. M.P.; and, in addition to the presence of Col. VERNER, M.P., G. A. HAMILTON, Esq. M.P., J. HARDY, Esq. M.P., C. J. ROUND, Esq. M.P., E. Grogan, Esq. M.P., there was a large assemblage of the clergy. Lady Pomfret, Lady A. Bevan, Hon. Mrs. V. Harcourt, the Marchioness of Anglesea, and other ladies of distinction were also present.

After prayer by the Rev. Dr. Holloway, J. P. PLUMPTRE, Esq. M.P. rose, and said,—My Protestant friends, I do most truly rejoice, and am most heartily thankful, to see this great assembly met together on the present occasion; because, at all events, it gives me in itself a proof, that as yet we are not altogether unprotestantized. (Cheers.) I know that this association is not approved of by some persons, because it is thought to be of too aggressive a character. But to what, I would ask, does our aggression amount?—(Hear.) If my feelings correspond with those of the members of this great association, I can say that my desire at least is, to draw out from the quiver no envenomed dart—(Hear);—nay, rather, I would send forth winged messengers to find their way even to the heaven of heavens, and bring down upon those who are opposed to us showers of grace and blessing.—(Cheers.) I have no desire to wield the sword of steel; and I believe I speak the sentiments of this

great association when I say, that our desire is to wield the sword of the Spirit, which is the word of God.—(Hear.) But I would ask you—in the days in which we live, is there not some need for such an association as this?—(Hear, hear.) I would ask you to look for a moment at what has recently been going on in the island of Malta.—(Hear.) You know, I am sure, the instance to which I allude—that a British officer, for inadvertently casting out of the window a few nutshells, which fell near to, or within reach of, the canopy of the host, which was passing at the time through the streets, was brought to trial, and though the very judges who tried him said that there was, in the evidence produced, no proof of any intention on his part to offer insult to the host, was, in the exercise of their tender mercies, sentenced to six months' imprisonment.—(Hear, hear.) Happily, however, though Popery may be there in the ascendant, it is not altogether dominant—(Cheers);—and we are now enabled to congratulate each other in the knowledge that that British officer has been released from his imprisonment by the orders of the government at home.—(Cheers.) I would, my friends, beg you to look also at what has been going on during the last year in the island of Tahiti.—(Hear, hear.) You have seen there how the Church of Rome endeavours to introduce herself, even at the cannon's mouth.—(Hear, hear.) And again, I would ask you, my friends, is there not a cause for our associating ourselves together, when we see the many Roman Catholic churches and chapels and cathedrals which are rising up among us?—(Hear.) I would ask you, has there been any cause for the increasing appearance of such buildings among us, by any peculiar or corresponding increase in the number of our Roman Catholic population?—(Hear.) Have not, rather, the popish principles that have been spreading among ourselves offered inducements for the spread, at the same time, of these churches, (Hear, hear)—and led to the hope that, when built, they would not be without their worshippers?—(Hear, hear.) But, whilst I would make these few remarks with respect to the Church of Rome herself, I would also ask, has there not arisen a peculiar need for such an association as this, when we consider the Popery which is showing itself in the established Church of the land?—(Hear, hear.) Yes; and if we have cause for alarm arising out of the other cases I have named, I think we have in this a peculiar and crying call upon us to lift up our voice.—(Hear)—to unite heart and hand, and to declare that, so far as in us, at least,

lies, we will give no countenance to such principles as those to which I advert.—(Loud cheers.) This evil has sprung up—we are obliged to express it—from a quarter from which we might have hoped for better things.—(Hear)—from a quarter where we might justly have looked for sound learning and truly religious education.—(Hear, hear.) And I cannot but express, humbly, the disappointment which I myself feel that this plague which is amongst us has not been at once met with that vigour and decision which it seems imperatively to call for.—(Cheers.) I cannot but regret that the episcopal trumpet of our whole bench has not given forth a less uncertain sound.—(Hear, hear.) Knowing, my friends, who those are who are now sitting at my right hand and on my left on this platform, it would be altogether inexcusable on my part if I were to occupy much of your time on this occasion, or on this subject; but allow me—as you have been so kind as to invite me to fill this honourable station to-day—to express my earnest hope and desire that you, in your different localities, will, at least, give no countenance to these principles to which I have thus alluded.—(Cheers.) Depend upon this, a little of this leaven will leaven the whole lump.—(Hear, hear.) It has been frequently thrown in my face, when lifting up my voice against these principles, that I ought to look at the “devout acts,” and the “holy men,” and so forth, connected with the carrying out of these principles; and this is no doubt a dangerous snare to many persons.—(Hear.) But I have, by the blessing of God, been strengthened myself, and I think we may strengthen each other, when we remember what was said by the Apostle Paul, when, moved by the Holy Ghost, he exclaimed, “Though we or an angel from heaven preach any other Gospel to you than that which we have preached to you, let him be accursed.”—(Hear.) And I say again, if any man presume to preach to you any other Gospel than that which you have received, let him be accursed!—(Cheers.) I have ventured, my Christian friends, to address to you these few observations. Need I add a word to the ministers of that pure and glorious Gospel whom I now see sitting around me? Shall I say to them, “Preach the great doctrine of the atonement with reserve?”—(Hear, hear.) No, I (addressing the clergy on the platform) say to you, lift up your voice; lift it up with strength; be not afraid; proclaim your Saviour, your Redeemer, and your King. Stand fast in the liberty with which Christ has made you free. Stand firmly on the grand fundamen-

tal doctrines of the reformation.—(Cheers.) They, indeed, are the doctrines of God and of your Saviour, and the very gates of hell shall not prevail against them.—(Loud applause.)

The SECRETARY then read the report, which, amongst other topics, referred with satisfaction to the proceedings of the Metropolitan Operative Protestant Associations.

Major BROCK moved that the report be printed.

The Rev. E. BICKERSTETH, in seconding the motion, expressed his regret at the smallness of the income of the association, in comparison with the magnitude of its objects, and the large assemblies which composed its meetings. He thanked Mr. Plumptre for the speech he had made the other night in the House of Commons in reference to the Tractarians and their doctrines, which he said the association were going to publish.—(Hear.) Referring to what had occurred at Tahiti, he called on his dissenting brethren, who had shown such Christian zeal on that subject, to remember also how much Popery was spreading at home, illustrating this spread of Romanism by a reference to the active exertions of the Romanists at the Roman Catholic establishment at Old Hall-green, in his own county, and to a charge which had been put forth last year by the Archbishop of Lyons, under the sanction of the Pope, containing the most fearful blasphemy in the aggrandizement and adoration of the Virgin Mary which it inculcated, and which shewed that the Pope of Rome ought to be opposed more strongly than ever, on the old Protestant ground that he was the Antichrist—the Man of Sin—and that Popery was the Babylon of the Revelations.—(Hear.) The Rev. Gentleman also adverted to the semi-Popery in our Universities, which was exhibited in the growth of formalism of every shape. He did not like the name, either, of Anglo-Catholicism.—(Hear.)—it looked too much like Roman Catholicism.—(Cheers);—and the present Pope himself had described it to the life when he said (speaking of the Tractarians), “They want Popery without the Pope.”—(Cheers and laughter.) The country, however, would not, by the grace of God, suffer this to be; and the Protestant Association had become more than ever dear to him since this new attempt to unprotestantize the Church had arisen. He concluded by calling on the meeting, and on all Protestants, to unite to exalt the name of Jesus Christ, as the certain and only obstacle to the spread of Popery and Tractarianism, and every other opposition to the advancement of true religion.—(Cheers.)

The resolution was then adopted.

The Rev. ROBERT M'GHEE then came forward to move the next resolution, and was received with much applause, and delivered a most powerful and impressive speech; for which, we refer our readers to the pages of the Protestant Magazine for June. He impressed on the meeting the necessity of active exertion against all Popish efforts, and concluded by moving the following resolution:—“That from the statements laid before this meeting, and the satisfactory documents by which those statements have been established, it appears that the daring assumptions of the Pope, and the advances made by the Papal apostacy to obtain spiritual influence and temporal power in this empire, render it the duty of all who are faithful to the cause of Christ's true religion established amongst us, loyal to the sovereign, and desirous to maintain the blessings of civil and religious liberty, to unite, in every station in which it has pleased God to place them, to deliver our Roman Catholic countrymen from this anti-Christian yoke, and to maintain the blessings of religious and civil liberty, which, under God, were established at the time when a Protestant sovereign was placed on the British throne.”—(Loud and repeated cheering.)

Colonel VERNER, M.P. briefly seconded the resolution, avowing his steady adherence to Protestant principles, and his concurrence with every sentiment which had fallen from his valued friend who preceded him. It was then carried unanimously.

The Rev. HUGH STOWELL next moved, “That in the present juncture of ecclesiastical affairs, the laity are specially called upon to ascertain their spiritual rights and maintain their spiritual liberties, since they are as deeply interested in the great struggle which is going on, within and without the Church of England, as the clergy themselves.” The rev. gentleman said, I cannot, my Christian friends, promise to take you into the stirring and stimulant field of political Popery. I feel, with my rev. brother, that our share in the resistance to political Popery, if ever indeed it belonged to us to resist it, is well-nigh, if not altogether done; that there are events fast hastening to a crisis in the sister isle, and finding their sympathetic accompaniments in our own land, that will and must awake the attention of our legislators and rulers; and that we, therefore, the messengers of the Prince of Peace, will have chiefly to fortify the hearts, and to strengthen the faith of the people of God in the midst of the conflict and the tempest which are lowering darkly over our land.—(Hear, hear.)—My purpose is, to

draw your attention, not so much to what is passing in the political hemisphere as in the theological; not so much to what is acting beyond the borders of our church, as to what is at work within her own bosom; not so much to the duties of legislators, as to the duty of every man, woman, and child throughout the length and breadth of the good old Church of England.—(Cheers.)—There is no Christian man that has calmly watched the progress and development of a controversy, to which by name I need not allude, but must perceive that one of its directest aims and ends is to bring the laity down into a state of supine, sluggish, inactive subjection to the clergy; so that they are to be no longer a living part of the living body, but merely the dead inert mass on which the clerical order are to enthrone themselves, and to move, to rule, and guide, at their own will, and for their own haughty designs and purposes.—(Hear, hear.)—But are the laity indeed so wanting in intelligence and freedom of thought, in acquaintance with the Bible and with the chronicles of church history, as to be imposed upon by modern nummeries, or duped by modern Jesuits in disguise?—(Cheers.)—What, let me ask, are the rights of the laity? Why, they have a right to look upon themselves, and feel and act, as an integral part of Christ's holy Catholic Church, just as much as the clergy. For what is the head without its members? and yet I will not call the clergy the head; for we have one head in heaven, Christ Jesus, and we own no earthly head; there is but one that can hold the universal sceptre and wear the "many crowns."—(Applause.)—Did not the laity in primitive times take part in deliberations even on questions of doctrine? Was not the apostolic council composed of "the apostles and elders with the whole Church?" and we will have no convocation without representatives of the laity.—(Cheers.)—Were not laymen also admitted to all the early councils? And were the inspired epistles, alluding as they do to various ecclesiastical matters, addressed to the clergy only, or to the entire church?—(Hear, hear.)—Further, the laity have a right also to co-operate with the clergy in the work of Christ, the spread of pure religion at home, and the propagation of Christianity abroad. The glorious enterprise was not at the first confined to the apostles and their coadjutors, the laity only contributing the money and the means; but all the church met together to pray for, and to hear of, the progress of the Gospel, and were present at the laying on of hands on the bishops, and are represented as "standing fast in one spirit, with one mind, striving

together for the faith of the Gospel."—(Hear, hear, hear.)—Again, you have a right to the exercise of your own private judgment and conscience in the sight of God; and if you once give up that right, you put out your eyes, and there are priests who are ready to bind their chains round you as the Philistines did with the fallen champion of Israel, and then they will make you grind for their purposes.—(Cheers.) I am not arguing for the rash intemperate exercise of private judgment; nor are we fighting with shadows or men of straw, but with a fearful reality, when we take our stand against usurped despotism of the corporate body over individual conscience and understanding.—(Hear, hear.) He who takes his Bible for his guide, and our church articles for his directories, will not be self-confident or rash; but the exercise of private judgment, guided and governed by the clergy, as far as they lead according to the "lively oracles," determined ultimately by the sole authority of the word of God, is the inalienable right and bounden duty of every Christian man.—(Cheers.) Every man must give account of himself to God; in the last great day there will be no absorption of individual judgment in corporate judgment, consequently every man must now believe for himself, pray for himself, embrace the truth for himself.—(Hear, hear.) Priests may tell you they will give you fixedness of creed and exemption from anxiety; but beware of that sop; it is a honeyed pill, but it is an opiate to conscience; it will give stillness, but not peace; unanimity, but only of the sepulchre—the uniformity of the cold and motionless dead.—(Cheers.) Do not the Scriptures continually appeal to individual responsibility and judgment? (Luke xii. 57; 1 Thess. v. 21; and 1 John ii. 20, 27, were here quoted.) And what will be said by some of our modern innovators on the freedom of the laity, who conceive it the height of presumption for a Christian lady to say a word in defence of the truth, when they find the beloved disciple writing to an "elect lady," bid her, if a deceiver and Antichrist come with false doctrine, not to receive him into her house, nor bid him God speed?—and yet, when such a venerable and justly venerated name as that of "Charlotte Elizabeth"—(Cheers.)—is coupled with the defence of articles of the faith, there is a burst of indignation, as if she were one of the darkest heretics that ever infested the church, and deserved to be burned at the stake in Smithfield?—(Hear, hear.) The teaching of the Spirit of God, my lay friends, is not promised exclusively to the clergy, but to any one who, "lacking wisdom, shall ask of

God." Yea, God says of his church, "all thy children shall be taught of God."—(Hear, hear.) And as it is your right and duty to exercise your judgment meekly and prayerfully, so is it, when you find false doctrines or unscriptural observances introduced into the church, faithfully to withstand them and denounce them. If, for instance, you find any, that in despite of her rubrics and in the face of her canons, would substitute a stone altar for a simple communion table; if you find any that represent the supper to be an awful and solemn repetition of the sacrifice on the cross, and pretend that the clergy are therein "making the body and blood of Christ," and that the sacrament is to be adored in some indirect way as being the present Saviour that we are to worship; then it is your duty, following the Saviour's own instruction, to go and tell such an one his fault between you and him; and if he will not hear you, tell it to the bishop—(Hear, hear);—thank God, we are not called upon to bow down to self-constituted presbyterian bishops, but we have our spiritual rulers, and there is not a bishop on the bench that has declared in favour of all the mummeries that some would connect with the table of the Lord.—(Cheers.) And if the bishop will not hear you, I will not say turn dissembler—(Hear, hear);—no, the good old Church of England is not to be abandoned—(Cheers);—it will be time enough for that, when the Thirty-nine Articles are changed, and the Breviary supersedes the holiest form of prayer the church on earth ever enjoyed—(Renewed cheers);—and even then we would carry our primitive episcopacy and succession into some corner of the earth, and we would not go over to Presbyterianism, nor Congregationalism, nor Methodism.—(Much cheering.) My lay friends, what said St. Paul, when he enjoined it on Christians to follow him? "As I follow Christ." And, "if an angel preach any other doctrine" than the gospel, "let him be accursed." This may not be in the canon law of any earthly church, but there it is in the canon law of the perpetual Church of Christ in every age.—(Hear, hear.) You must therefore judge whether it be the very Gospel which is preached to you. Take then your Bible in your hand when you go to church, hold it up, and compare what you hear with what you read. Oh! I love to see a forest of Bibles held up while the minister is preaching from the Bible.—(Cheers.) Hold up the Bible; not the unwritten word, the shifting sand of tradition, that meteor of the marsh, that would leave you in the quagmire to find you had followed a phantom and grasped a lie. The question is not what

the church says, except as it is confirmed by the Bible, as our glorious sixth article declares. Holy Scripture is that sun that shines amid all the clouds, the glorious fixed rock that braves the blast and the billow, and which earth and hell, and Rome and Tractarianism, never can destroy.—(Great cheering.) My lay friends, these, your spiritual liberties, are in danger. I speak not now of enemies without, though I might say, that no man can doubt that the repeal agitation in Ireland is the forerunner of some dreadful conflict, that is intended to involve England in its wake, and, perhaps, to hand us over to the tender mercies of France, or of no friendly powers across the Atlantic.—(Hear, hear.) But I rather refer to our peril within. Let any man read Mr Goode's "*Case As It Is*," if he has the least doubt that there is a large body in the Church of England banded together to bring the laity into subjection to the hierarchy, and to set up over us, if not the Pope of Rome, an Anglican Pope in his stead.—(Hear, hear.) And if you ask me, what, under these circumstances, are your duties? I answer, do not be deluded or beguiled by fair names and flattering speeches and voluntary humility, but try men by their honesty and their adherence to their ordination vows. Are they indeed pious who are guilty of "pious frauds?"—(Hear, hear.) Are they pious who misquote the fathers?—(Hear, hear.) Are they acting fairly who offer a stronger or a weaker dose of innovation, according to the character they are dealing with?—(Hear, hear.) Are they ingenuous and honest who denounce Rome one year, and retract their denunciations the next?—(Cheers.) I have read their writings, studied them, prayed over them, and I never met with writings of any set of divines more characterized by tortuous sophistry and unfair dealing, than the notorious "Tracts for the Times,"—(Cheers)—with all their guerrillas and light infantry, from "Bernard Leslie" down to "The Warden of Berkenholt," and the songs and ballads which reverend divines are composing for the nursery and the cottage.—(Renewed cheers.) Let any upright jury be empanelled, to say whether such writers are acting fairly and honestly, and what will be their verdict? I deny not their sincerity; but they supply another melancholy proof in church history, how any approximation to the fearful principles of Rome darkens and benumbs the mind, and makes it confuse falsehood and truth, good and evil.—(Hear, hear.) But, my lay friends, do not fly off and recoil into latitudinarianism and dissent, in fear of high churchmanship. He is the high churchman

who abides by his church as it is, every one keeping in his place, laymen, clergy, and bishops, the bishop only *primus inter pares*;—and I hope there is not a bishop on the bench that would wish to be higher, for he is quite high enough.—(Hear, hear.) There is nothing so beautiful in society as a gentle slope rising to the summit; broad chasms mar the whole; let us not have the clergy grouped in the fine sacristy, guarded off from the profane vulgar in the outer court. No; let us keep our beautiful and gentle gradations, which give us one common interest.—(Much cheering.) In passing, let me remark that I think we attach too much weight and importance to Tractarianism, as if it extended further than it does; I can speak for our good town of Manchester, and I can speak for the great mass of the good old Evangelical clergy of Bristol, though there may be two or three striplings and unfledged divines, who talk a great deal about bowing to the communion table, and praying in this place, and reading the Scriptures in that, whilst I do not think their knowledge of Tractarianism goes much further.—(Cheers.) If you were to take the great mass of the people, you would find a burst of righteous indignation against them; they would say, "If we are to have Popery, let us have barefaced old Popery at once; if you are right, you do not go far enough; and if you are wrong, you go too far."—(Hear, hear.) It is true, sir. What do they mean by drawing our people down to the edge of the precipice, and then crying, "Oh! stop, stop; we never meant you to fall in!"—(Cheers.) I could name a young lady, who, whilst in a great state of anxiety on these subjects, applied to a distinguished doctor (I am ready to give his name to any one in private), and asked for some book to settle her mind; he

sent her—what think you? The Breviary of the Church of Rome; and that young lady is now safely lodged in the bosom of Popery.—(Hear, hear, hear.) It is idle, when they have led the poor confiding victim down the slope, to say, "Oh! we did not mean you to fall over at the end into the abyss."—(Cheers.) It is too late to stop; and if they were honest, they would go before them, or go with them.—(Renewed cheers.) Let me only add, at this late hour, two remarks. Be not supine. Events which used to fill a generation, are now developed in a year; they hasten after one another, like shadows in autumn over the waving cornfield; and there is no time to be lost. It may be—now or never: next year the cloud may have burst. Friends, be alive.—(Cheers.) And finally, whilst alert, be not affrighted. It was beautifully said by a dying saint, "There is no danger to the Christian." His daughter had whispered, tremblingly, "You do not think there is any danger?" "My child," he answered, "do not use such a word; *there is no danger to the Christian.*"—(Hear, hear.) Then there ought to be no fear to the Christian. Let us be firm, not fearful; ardent, not anxious; calm, not cowardly; and, spite of the storm and the waves, we shall so pass through this troublesome world as to reach the land of everlasting rest.—(The rev. gentleman sat down amidst enthusiastic cheering.)

It being now past five o'clock, the resolution was very briefly seconded by the Rev. W. CARUS WILSON; and it being carried unanimously, a vote of thanks to the chairman was passed in like manner, on the motion of Major-Gen. MARSHALL, seconded by R. C. GLYN, Esq.; which being courteously acknowledged, a doxology was sung, and the meeting broke up.

THE BIBLE THE GREAT FOUNTAIN OF LIGHT TO THE WORLD.

HAVE no fellowship with the unfruitful works of darkness, but rather reprove them.—EPHES. v. 11.

"All things that are re-proved are made manifest by the light: for whatsoever doth make manifest is light."—EPHES. v. 13.



"The entrance of thy word giveth light."—Ps. cxix. 130.

"Then spake Jesus, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—JOHN viii. 12.

CABINET.

Places or conditions are happy or miserable, as God vouchsafeth His gracious presence more or less.—Exod. xxxiii. 14, 15; Psalm xxiii. 4.

God draweth straight lines, but we think, and call them crooked.—Ezek. xviii. 25.

What unthankfulness is it to forget our consolations, and to look only upon matter of grievance; to think so much upon two or three crosses as to forget an hundred blessings.—Psalm lxi. 8—17; lxviii. 19; ciii.

POETRY.

SONNETS ON LUTHER.

By a Member of the Cork Protestant Operative Association.

I.

A STUDIOUS Monk was in the Convent cell,
Wasting his midnight lamp with ancient lore,
When on a shelf, which had conceal'd it well,
He found a Book he had not seen before,
Cover'd with dust—forgotten and despi'd;
He took the volume in his hand,
And read, that he might understand,
And in his heart its glorious truths he priz'd;—
It was the BIBLE, God's own BLESSED BOOK,—
The Monk was LUTHER; and to him it prov'd
So great an engine, that the world he shook,
While on its Rock of strength he stood unmov'd;
And was, while back on Rome her darts he hurl'd,
"The foremost man of all the Christian world!"

II.

He was a burning and a shining light,
Endued with boldness from the sky,
And with the eagle's soaring eye,
In storms and darkness blazing still more bright.
No threats could daunt him, and no labours tire,—
No dangers turn him from stern duty's path;
No storms could quench his burning spirit's fire—
He dreaded nothing but JEHOVAH's wrath:
Thus to the Diet at Worms he boldly went,—
Even if devils were as numerous there,
As tiles upon the houses' roof tops were,—
Convinc'd that he was God's own instrument.
Thus, after passing thro' deep floods of strife,
He gain'd on JORDAN'S BANKS a CROWN OF LIFE.

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

The Jesuits.—The Protestant Association have just published a valuable work, showing from their own writings and the undoubted records of history, what the principles and acts of this dangerous body have been from their formation. We recommend it most cordially as containing information most important to be known in the present day when Jesuits are so active and numerous.

Child's Book of Martyrs.—We again commend this most able and valuable little work; especially to any of our readers who may be engaged in the delightful occupation of Sabbath School teaching. It is most appropriate as a prize or reward book.

Tower Hamlets.—The Tower Hamlets Operative Association held their Annual Meeting on Wednesday Evening, May 24th. Edward Dalton, Esq. in the Chair. The following took part in the proceedings: Mr. Sibley, Mr. A. V. Allen, Mr. R. Binden, Mr. Callow, and Mr. Chapman, a convert from Popery.

Belfast Protestant Operative and Reformation Society.—This society held its usual weekly meeting on Tuesday evening, May 16th, in the school-room attached to the Methodist Chapel, Donegal-place. Ninety-three new members were enrolled, a considerable number of whom were electors of the borough. A letter was read from James Emerson Tennent, relative to the petition on the repeal of the union, which was lately forwarded by the society to that gentleman. A report was read from the committee on "exclusive dealing, and the exclusive employment of tradesmen and labourers;" after which the following questions were ably and eloquently discussed;—"Is the Church of Rome immutable, unchanged and unchangeable?" "Are the laws still unrepealed, under the influence of which twenty millions of human beings were most barbarously slaughtered in a few years, simply for being Protestants?" "Is the decree of the Council of Constance still in force, which enacted, that no faith was to be kept with heretics, under which John Huss and Jerome of Prague were burned, 1414?" "Do the Romish bishops, priests, &c., still continue, at their ordination, to swear to root out, exterminate, and destroy Protestants?" "Who was the first person burnt in England for being a Protestant?" "How many Protestants were slaughtered in Belgium in one year for being Protestants?" "How many Protestants were slaughtered in Ireland on the night of the 23d of October, 1641?" "Has Popery ever neglected an opportunity to persecute when it had the power?" "Can a Papist consistently with the principles of his church, be a good member of society, or a loyal subject in a Protestant state—a good master to a Protestant servant, or a faithful servant to a Protestant master—a good husband to a Protestant wife; or can a Papist woman be a good wife to a Protestant husband?" During the proceedings the room in which the society hold their meetings was

crowded to suffocation, and the entire business was conducted with the utmost decorum.
—*Ulster Times.*

Marylebone.—Protestantism and Popery. A series of twelve lectures are now being delivered to the Members and Friends of the Marylebone Tradesmen and Operatives' Protestant Association, in the School-room, 10, Gee-street, Seymour-street, Somers'-town, on Tuesday Evenings, at Eight o'clock precisely. The following have been delivered during the last month:—May 2nd, "On the Paganism of Popery," by the Rev. A. S. Dubourg; 9th, "The Church of Rome heretical," Mr. J. Chant; 16th, "The unchangeable Character of Popery," Mr. A. V. Allen; 23rd, "The Jesuits and their Principles;" 30th, "The Jesuits and their Acts," Mr. E. Dalton. The following are the subjects and lecturers for June:—June 6th, "Popes and Anti-Popes," Mr. J. Callow; 13th, "The persecuting Principles of the Church of Rome;" 20th, "The persecuting Practices of the Church of Rome," Mr. R. H. Binden; 27th, "The Inquisition," Mr. C. Sibley; July 4th, "Monastic Institutions," Mr. T. A. Smith; 11th, "The Operations of Modern Popery identical with those of former times," Mr. A. V. Allen. Tickets to be had (gratis) of Mr. Moulton, 1, London-street, Fitzroy-square; Mr. Baisler, 124, Oxford-street; and Mr. W. Nicoll, 13, St. Paul's-terrace.

Southwark Operative Protestant Association.—A Festival and Meeting of the Members and Friends of the above Association, will be held (p.v.) in the National and Parochial School Room, Borough Road, on Whit-Monday, June 5th, 1843. The Rev. Henry O'Neill, M.A. in the Chair. Doors open at half-past 4.—Tea on Table at 5 o'clock precisely.—The doors will be closed during Tea, and re-open for the Meeting at 7 o'clock, when the following will address the meeting: Rev. M. Hobart Seymour, M.A.; J. S. Sykes, an Operative; and other Friends.

Tickets to the Festival 1s. each.—And may be had at the following places: Mr. J. Sykes, 3, Adam's-place, Borough; Mr. E. James, 21, Temple-street, St. George's-road; Mr.

W. Montgomery, 1, Pitt-street, Old Kent-road; Mr. J. Rogers, 2, Great Dover-street, Southwark; and Mr. J. Todd, 81, Worcester-street, Union-street.

Tickets for the Meeting to be had at the same places Free. No Money will be taken at the doors, and at the close no Collection will be made. As the number of Tickets is limited an early application is necessary.

The Rev. Robert J. McGhee will preach a Sermon in London on behalf of the Metropolitan Operative Associations on the Evening of the first Wednesday in July. Notice will be given by advertisement and placard.

Excursion to Richmond, for the benefit of the Metropolitan Tradesmen and Operatives' Protestant Associations.—The Members and Friends of the Associations will visit Richmond, and its delightful Neighbourhood, (p.v.) on Monday, June 26th, 1843, in that fast and elegant steam vessel, the *Richmond*, Capt. Reynolds. The Company will embark at the Old Swan Pier, London Bridge, at $\frac{1}{2}$ -past 8, A.M. precisely, and leave Richmond at $\frac{1}{2}$ -past 6 p.m.—An early application is requested, as the number of Tickets is limited, and none will be sold on board.—Tickets, 2s. 6d. Children under 10 years of age 1s. 6d.—All Tickets to be paid for or returned by Friday, the 23rd.—The arrangements will be under the direction of a sub-committee. It is probable that a Protestant Meeting will be held in the Afternoon, in the Town of Richmond, where Popery is actively at work; arrangements will be made and notice given in a future bill. The sub-committee will also arrange that those friends who choose may take tea together at Richmond, at 1s. each.

Tickets to be had of Messrs. Binden, 58, Great James Street, Lisson Grove; Nicoll, 13, St. Paul's Terrace, Camden Town; Hart, 10, Gee Street, Somers'-town; Moulton, 1, London Street, Tottenham Court Road; Dart, 143, Long Acre; Armstrong, 52, Stanhope Street, Clare Market; Allen, 120, Bunhill Row; Hancock, 55, Aldermanbury; Sykes, 3, Adams Place, High Street, Southwark; Coulson, 2, Tenter Street, Goodman's Fields, Whitechapel; Naish, Spring Street, Shadwell; Poole, Swiss Cottage, Dalton; Rigley, 7, Chapel Street, Stockwell; Smith, 11, Exeter Hall; or of any member of the Associations.

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FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah viii. 20.*

No. 40.

JULY, 1843.

VOL. IV.

CONVERSATION

BETWEEN TWO FRIENDS ON THE DOCTRINES
AND CEREMONIES OF THE CHURCH OF ROME.

(Continued from p. 19.)

Mr. B.—Lastly, we come to the subject of good works. On this very important point what does the Church of Rome say?—does she teach the way of salvation or not?

Mr. A.—We shall see: by the Council of Trent it is declared, that "good works have in themselves a *merit*, by which they do truly deserve the favour of God; and whosoever shall say the contrary, and that we are saved *by faith and not by works*, let him be accursed!"

Mr. B.—I know this is the tenor of her teaching, but is not this according to Scripture? I thought the Bible always enforced good works.

Mr. A.—Not as the means of earning salvation, certainly: but let us look at the word of God and see.

Mr. B.—Ah, that is the way—"What saith the Lord?" I must admit, I begin to be tired of man's sayings and teachings, of traditions and councils, in these matters.

Mr. A.—Well, then, what does the apostle Paul say? After proving in his Epistle to the Romans, in the 3rd chapter, that "All have sinned, and come short of the glory of

God," he proceeds from the 19th to the 28th verse of the same chapter, to shew, that we are all under the condemnation of the law of God, which requires *constant, unsinning obedience* in thought, word, and deed; (for as St. James says—"He that faileth in *one point* is guilty of all;") but that on believing, we are justified *freely*, through Christ: read these verses, and you will see this.

Mr. B. (reads the verses and proceeds.)—These passages are very clearly against Rome, I perceive.

Mr. A.—Now read in the 5th chapter of the same Epistle, the 8th and 9th verses.

Mr. B.—"But God commendeth His love towards us, in that, while we were yet sinners, Christ died for us; much more then, being now *justified by his blood*, we shall be saved from wrath *through Him*."

Mr. A.—And from the 18th verse to the end you will find the same doctrine enforced; and again, in the Epistle to the Galatians, 3rd chapter (the whole of which is on this subject), the Apostle writes in the 6th verse—"Even as Abraham believed God, and it was accounted to him for righteousness;" and in the 8th verse—"And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Then in the 11th and 12th verses—"But that no man is justified

by the law in the sight of God, it is evident; for the just shall live by faith, and the law is not of faith, but the man that doeth them shall live in them; the whole of the chapter is very clear on this point; indeed the Bible is full of passages to the same effect.

Mr. B.—But if man is saved and justified by faith only, why should he perform good works? he is safe without them, and they are not to be accounted meritorious, you say. It seems to me that this doctrine must lead to very careless living.

Mr. A.—As you go on, observe how carefully the Apostle guards this doctrine of salvation by grace from abuse: read the whole chapter of this Epistle to the Romans. In the 15th verse he exclaims,—“What then? shall we sin because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness? For the wages of sin is death, but the *gift* of God is eternal life, through Jesus Christ our Lord.” (xvi. 23rd verse.) And see the exhortation of St. Peter, 1st Epistle, 1st chapter, from the 13th to the 16th verse,—“Therefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy, for I am holy.” Again, the Epistle to Titus, ii. 11—14.—“For the grace of God that bringeth salvation hath appeared to all men. Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.” By all these passages, you perceive, that we are first represented as sinners under condemnation; then, saved by the *free mercy or grace of God*, through *faith in Christ*; and then, our good works are to prove that we are in a state of salvation; for by our general walk and conduct in the world, it will be judged, whether we have a *living faith* or not;—“Without good works,” as St. James says, “our faith would be vain, being dead.”

Mr. B.—Then our good works are only necessary to shew to our fellow-creatures

that we are the people of God and saved by him.

Mr. A.—Not only so, they will do this, but they *must naturally* flow from love to God, and the indwelling of the spirit of God; and the Christian cannot be happy unless he is growing more and more like his Master and Saviour.

Besides these passages which I have selected, I will just attempt to give you something like a summary of Christian doctrines, and then leave you to read and examine for yourself, and also to hear them preached and explained. The important question of “What must I do to be saved?” has agitated the soul of man ever since his fall from that state of holiness in which God created him. In every clime and nation, the consciousness of sin has led to various inventions, by which he imagined it possible to make compensation, and propitiate a Supreme Being whom he had offended. The costly sacrifices and self-inflicted tortures of the heathen,—the ablutions and long fasts of the Mahomedan,—pilgrimages, and painful monastic austerities—all originated in this feeling; which has kept the mind of man, either in a state of slavish fear, not knowing when enough has been performed to make his peace, or puffing it up with pride and self-righteousness, when he could flatter himself that the various good works he has performed were of sufficient value to merit pardon. Now it is the intention of the gospel, to shew the *inefficacy* of all these *imaginings and inventions*, which have occupied the mind of man for ages. It commences by this *humbling and affecting truth*, that in consequence of sin, man has fallen under the condemnation of the law of his Creator past any recovery, or possibility of making any atonement by his own performances, and this has subjected him to eternal punishment. But *God is love*, and to this *love* man is entirely indebted for salvation; for having broken the first covenant of works by an act of disobedience, the moral image of God, in which he was created, was destroyed in him, and all his descendants; therefore the *justice* of God might have left him to perish. But God truly is love! therefore he has devised the means of his redemption;—“Herein is love; not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins.”—(1 Epistle St. John, iv. 10.) And now the holiness and justice of the divine nature has been honored, and the claims of the law satisfied by the atonement of Christ; thus the barrier between God and man has been removed: for Christ

has willingly suffered—"The just for the unjust, to bring us to God." From the moment the heart has been influenced by the Holy Spirit to receive this truth, and to believe on Christ as the *only hope and dependence for salvation*, the sinner is *saved—saved by grace*. (This means, you are aware, an act of free mercy on the part of God.) There is a deficiency in the comfort and happiness of some Christians, which arises from viewing salvation as a *distant* and *future good*, while, in fact, it is the *full enjoyment of it only that is distant*, the earnest is already the portion of the redeemed. "Being then justified by faith, *we have peace with God*, through Jesus Christ our Lord."—(Romans v. 1.) The repentant sinner, then, is *fully pardoned and freely "accepted in the Beloved,"* (Eph. i. 6.) that is, *for Christ's sake*, and adopted as a child; he has only then to shew the love and attachment of a child, by his obedience to his heavenly Father. Hear what St. John says: "Beloved, *now* are we the sons of God, and it doth not yet appear what we shall be; *but we know* that when He shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."—(1 Epis. iii. 2, 3.) Thus, you perceive, all who have truly believed, no longer toil like slaves in order to propitiate a God, and *purchase* salvation—this they know has been effected for them by Christ, their surety, who has paid their ransom; but they serve as *children*, from the *purser and more exalted motives of love and gratitude*; the Holy Spirit producing in their hearts a hatred to all sin, a filial fear of offending, a desire to prove the sincerity of their faith and attachment to Him who has redeemed them, by the constant practice of every good work, and a love of prayer, in answer to which they receive strength to persevere in the Christian race. Always bearing in mind the words of their Redeemer—"If ye love me, keep my commandments;" and "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Now do you understand the proper place for good works?

Mr. B.—Yes; and I think I understand too, that this is the only feeling that can produce genuine good works.

To be continued.

ON THE AGENCY EMPLOYED TO OVERTHROW THE TRUTH.

AN ESSAY.

By MR. R. H. BINDEN.

*(Concluded from p. 36.)

BESIDES the various orders of monks, friars, and nuns, to whom are committed more especially the work of instruction, there is in this system a very powerful agency, working surely and secretly, for entrapping the unwary Protestant and drawing him from the truth, viz. the agency of fraternizing. Some hundreds of guilds, sodalities, and confraternities, *now exist* in this and other countries, distinct in their name and mode of operation. They are under the supervision of the *priesthood*; bound by a vow to carry out a certain defined object, and encouraged to perseverance by having great privileges, in the shape of indulgences, granted them, as rewards for zeal and obedience, and as a remission of part of the temporal punishment due to sin, called penance. Thus an indulgence of forty days, when thus gained, will relieve the person from the performance of penance for that period—the church accounting the work done to obtain the indulgence, as equivalent to the merit of forty days' mortification. If a master instructs his servants and others in his employment in the dogmas of Rome—if a member of one of these confraternities visits a sick person, or endeavours to bring any one into the bosom of the church, distributes tracts, or in any other way preach up or advance Popery, he receives, in proportion to his success, rewards varying from one hundred days, to a plenary (full) pardon for his past offences, for such service.

This will in some measure account for the zeal and assiduity of Roman Catholics in advancing their faith, being moved, not from the holy and scriptural principles of love and faith, but from a sordid and covetous feeling to *merit* a reward and *earn* their salvation of God.

The agency of the Confessional is the key-stone of this arch satanic scheme. It is here every true Romanist must come—from this must he receive his punishment or pardon—here he must pour out his heart, and bring forth from its secret chamber the most unrevealed and hidden thought and feeling—it is here the penitent *must* disclose everything passing in him and around him. The minister of state *must* disclose the *secrets* of

his sovereign and the government—the servant, the secrets and affairs of his master—the child that of its parent—the husband those of the wife, and *vice versa*. It is from this secret and awfully wicked place that the plots and schemes of Rome are made known and her commands enforced. In this place they are instructed when and how “to strike the blow” at Protestants and Protestantism. Past history abounds with facts, and living witnesses who have been rescued from Popery, attest the truth, that the fate of individuals and nations are declared in the confessional. Without this agency all others would be useless, and the efforts of the agents uncertain and powerless. Rome by this part of her machinery, sets all the other parts in motion; without its action the entire system must cease and remain inactive. Her movements must be successful as far as she is concerned, for not one command is given before she knows it will be obeyed, and no law or edict issued until she knows by the confessional that she possesses the power of their enforcement.

Thus then, we are enabled in some degree to perceive the kind of agency now employed to overthrow the truth. Those parts of this system of satanic agency already enumerated are only the most prominent and likely to prove effective. False miracles, lying wonders, &c. &c., might be adduced, and illustrated by a reference to ancient and modern practice; but enough surely has been advanced to prove that there is in *existence*, and in *active* operation, a powerful and dangerous scheme for the entire and complete enthrallment of all mankind in the net of the Papacy, to the destruction of civil and religious liberty—the downfall of the pure and holy faith of the Lord Jesus, and the ascendancy of falsehood, corruption, tyranny, and superstition in this and every land where the everlasting gospel of the blessed God is faithfully preached and practically obeyed.

Against such a combined power and determined foe as Popery, what are we, the friends and lovers of the truth, to do? Are we to remain inactive? Can we forbear to guard against and “resist even unto blood” this enemy to the cross of Christ? How are the efforts of this agency to be counteracted? Surely not by silence, coldness, apathy, and indifference. It cannot be met by the efforts of single individuals; a combination against must be opposed by a combination for the upholding and maintenance of the truth.—A united effort must be made against this adversary, if we would preserve our lives, our religion, our liberties, and our Protestant monarchy. This effort to be effective

must be aggressive as well as defensive. We all must be, what the Jesuits profess to be, soldiers of Jesus. To this, we in baptism have vowed “to fight under the banner of Christ’s cross,” not with the “carnal weapons of flesh and blood,” but “with the two-edged sword of the Spirit—the Word of God,” and this not for a season only, but “unto our life’s end.” It is a duty devolving on all who bear the christian name, to unite, to oppose, and slay this “man of sin,” this son of perdition,—the mystery of iniquity. The religion and liberties of all are at stake, therefore all must be engaged. Associations on purely sound and scriptural principles are powerful as means to expose and oppose the workings of Popery. The young should be well instructed in the glorious truths of the ever memorable Reformation.—The agency of the press should be called into requisition, for by its agency the system of Popery was once shook to its centre; the light it introduces must disperse darkness, and where there is no darkness Popery can make no progress.

Above all things, let every Protestant, every lover of his Bible, the Saviour, and his Church, implore, by earnest and importunate prayer, the prevailing and conquering agency of the Spirit of our God. Men may write, they may oppose, they may struggle and fight against this direful system, but cannot prevail unless they go forth with God and for God and in the strength of God, who alone can make them more than conquerors, through Him who hath loved them. For “it is not by *might*, nor by *power*, but by *my Spirit*, saith the Lord of Hosts.”

TEXTS FOR THE TIMES.

No. 1.

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”—Col. ii. 8.

“For many deceivers are entered into the world.”—John ii. 7.

“False brethren, unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.”—Gal. ii. 4.

“Believe them not though they speak fair words unto thee.”—Jeremiah xii. 6.

“They will not speak the truth.”—Jeremiah ix. 5.

“But by good words and fair speeches deceive the hearts of the simple.”—Romans xvi. 18.

“Try the spirits whether they be of God.”—1 John iv.

"To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."—Isaiah viii. 20.

"Buy the truth and sell it not."—Proverbs xxiii. 23.

"Stand fast in the liberty wherewith Christ hath made us free, and be not en-

tangled again with the yoke of bondage."—Gal. v. 1.

"Take heed that no man deceive you."—Matt. xxiv. 4.

"Lest ye also being led away with the error of the wicked, fall from your own steadfastness."—2 Peter iii. 18.



THE VALUE OF THE BIBLE; OR, THE BIBLE READER IN IRELAND.

Most persons, it is supposed, know that individuals are employed in Ireland, to travel its length and breadth, for the purpose of making known the existence and the contents of the word of God, and are called "Bible Readers." They not unfrequently carry in their pockets an Irish and an English Bible, so that they may be prepared both for those who cannot speak English and for those that can, well knowing, moreover, that the Irish, almost universally, will attentively listen to any thing in their own language, which many more are able to read than is commonly supposed. Among these Bible Readers, is a man named William Moore, but generally known by the appellation of Billy Moore. He is a faithful and humble follower of his Lord and Master, has been for many years in his service, and is now 82 years of age.

Not very long ago, he knocked at a cabin door, in the County of Meath, where the lower class are almost all Papists, between twelve and one o'clock, saying, "Can you give a stranger a drop of milk?" It is one of the redeeming points of "the finest peasantry in the world," as they are often called, that they are truly and thoroughly hospitable—ready and willing at all times to give a portion of their "bite and sup" to all, and

especially strangers, who apply to them. Immediately, in answer to his petition, Billy heard a voice say, "Come in, stranger, and welcome." On lifting the latch, the family were discovered at their frugal and scanty meal of potatoes and salt, accompanied by a noggin or little wooden mug of milk, which was handed round from one to the other. Mr. Dudley mentioned that the family consisted of a father, mother, elder son, and elder daughter (Mary), with other children. The wife peeled a potatoe, and handed it with some salt to the stranger: after he had taken as much as he wished, and expressed his gratitude to God, and to them for their kindness, Billy said, "And now would you like to drink a little out of my bottle of milk?" "What, have you," asked Mary, "a bottle of milk?" "I have," he replied; and introducing his Bible, he read to them about buying wine and milk without price, and exhorting them as "new born babes, to desire the sincere milk of the word, that they might grow thereby;" adding other passages bearing a similar meaning. They seemed much pleased with what they heard, and the father asked what book it was; Mary at the same time saying, "Oh, it is beautiful! Stranger, where can we get a book like that?" Billy told them it was

the Bible. "Is that the Bible?" said the father; "well, I have often heard of it, but never saw one before; and I say with Mary, where can such an one be got?" The venerable Billy Moore said, "If you would really wish to have such a book, I can get it for you; but can you read?" "Oh yes, I can, and so can Mary, and Pat, here, my son." The Bible Reader then requested him to read some of it, which he and his two children did. Billy then said, "I must not detain you now, for I know that the hour for your dinner is out, and you must all return to your labour; but, as I see you can read, and seem inclined to make a good use of the book, I will give it you, for I can get another for myself where this came from." They were delighted with the gift, and after again thanking them for their hospitality, Billy took his leave.

About twelve months after this a knock was heard about the same time of day, at the same cabin door, and a voice said, "Can you give a stranger a little meat?" Billy, for it was he who knocked, heard some one say from within, "It is the blessed stranger!" and immediately the father said, "Come in, thou blessed man." Moore entered, and was received with peculiar marks of welcome from the father, Mary, and the elder son. He again partook of their food, and when they perceived he was satisfied with eating, (for many of the poorer Irish, and Scotch also, manifest a delicate attention, in this respect, to the hunger of the needy, a lesson which all would do well to learn and copy,) Mary said, "Stranger, you asked if we had any meat; have you got any?" "I have," was the answer; "but before I present it to you, I must ask a few questions: Have you read the book I gave you?" "Yes, we have, and much too; oh, it contains blessed truths and promises." "Well," says Billy, "I am glad you have, and that you like what you have read. But have you made any confession of your faith!" Here the heads dropped, the cheeks blushed, and Mary's tears began to flow; but all were silent. Billy then produced the Bible, and said, "I will now give you some meat, and it is strong meat too: 'Whosoever is ashamed of me and of my words, in this sinful and adulterous generation, of him will the Son of man be ashamed, when he cometh in the glory of his Father, with his holy angels.' 'No man putting his hand to the plough, and looking back, is fit for the kingdom of God:'" adding other strong passages, declaring the same truth. They were deeply affected; but, conversing with them further, he drew from the father, Mary,

and Pat, such answers as cheered him, from believing they had received the truth in the love of it. After pressing and urging them to a steady and open confession of the Lord Jesus, and having committed them in prayer to God, he departed.

Some five or six weeks after this, Billy heard, that the change which had taken place in the minds of some in that cottage, had become known; as also that a Bible Reader had been reading the Scriptures there. The very next night, the cottage was set fire to, and the father perished in the flames; all the rest escaped with their lives, but with little else!

At no great lapse of time afterwards, six men were taken up on suspicion of being concerned in this diabolical attack on a peaceful and unoffending family. And now, reader, mark the lovely, the unearthly effect which the knowledge and the love of "the truth as it is in Jesus," produced in the mind of the daughter Mary. No sooner did she hear of the imprisonment of these characters, charged with the commission of a crime by which her filial feelings were wounded to the quick, her domestic comfort destroyed, and her earthly means of support reduced to what might be truly called the shadow of a shade, than she set off, applied to the High Sheriff, and having obtained leave to visit the prisoners, walked two and thirty miles to the county gaol to which they had been committed; and having procured a lodging in the town, for eighteen weeks did this humble and therefore lovely Christian daily visit these men, (strongly suspected of having caused the death of her father, to whom she was fondly attached, had endangered the lives of her mother, self, and family, and had destroyed their little worldly property), to read to them the words of the living God, which announce and promise pardon and eternal life to every penitent believing sinner, through faith in Christ Jesus.

It is to be regretted, that Mr. Dudley either did not know, or omitted to add, whether any favourable results were the consequence of Mary's work of faith and labour of love. But as we are told in God's book, that "a man is accepted according to that he hath, and not according to that he hath not," "her record is on high," for "she did what she could:" and there is a day coming, when "the secrets of all hearts shall be disclosed," and when "every one will be rewarded according to his works:" then will it be said to her, "It was well it was in thine heart."

Reader! hast thou not reason to be thank-

ful, that thy lot is cast in a land where thou mayest freely and openly possess thy Bible, without fear of being burned in thy house for reading and believing it? The precepts of Jesus not only warrant thy having, but command thee to search the scriptures; telling thee, by one of his sent servants, that "by faith they are able to make thee wise unto salvation." Dost thou ask what this wisdom is? where it comes from? The apostle James will answer both thy questions:—"The wisdom which is from above, is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Did not Mary *prove* she was a possessor of this wisdom? Did not Mary *prove* she had learned of Christ meekness and forgiveness? to love her enemies, to forgive injuries, and not to return evil for evil; but to endeavour to overcome evil with good? Is not this to possess THE SPIRIT OF CHRIST? And does not the apostle Paul say, "If *any one* have not the Spirit of Christ, he is none of his," let his professions of doctrine, his outward godliness, or his morality be what they may? Once more reflect on and copy Mary's unweariedness in doing good: in this also she followed Christ, who "went about doing good."

HYMN.

Father of mercies! in thy word,
What endless glory shines!
For ever be thy name adored,
For these celestial lines.
Here, springs of consolation rise,
To cheer the fainting mind;
Here, thirsty souls receive supplies,
And sweet refreshment find.
Oh! may these heavenly pages be
My soul's sincere delight;
And still new beauties may I see,
And still increasing light.
Divine Instructor! gracious Lord!
Be thou for ever near;
Teach me to love thy sacred word,
And view my Saviour there.

CABINET.

Jesus Christ is the only desirable good. The common vote and voice of the world is this, Who will show us any good?—(Ps. iv. 6.) But why do you not say, who will show us Jesus Christ, who is indeed the only needful good, the all-sufficient good, the soul-satisfying good? Assure yourselves nothing under heaven can do you good with-

out Him; nothing under heaven can be of good if you want him. What are riches without Jesus Christ? What is gold and silver without Jesus Christ, but rotten stinking dung? What are the most royal robes that ever were put on by the greatest Emperor without Jesus Christ? what are they but polluted clouts? What is the most princely palace without Jesus Christ, but a pest-house? What are birth, endowments, education, without Jesus Christ, but glittering sins? So your choicest comforts and accommodations without Jesus Christ, they are no better than gilded damnation. What are all your outward blessings without Christ? no better than curses.

POETRY.

THE MARTYRDOM OF RIDLEY AND LATIMER.

AT OXFORD—OCTOBER 16TH, 1555.

[The spot where they suffered is still pointed out, in Broad Street, opposite Balliol College, and is marked by a cross.]

THEY stood beside a stake;
Their look was calm and high,
And no sign of fear from either brake,
Though there they stood to die.

Dark faces scowled around,
Loud curses rent the air;
But reck'd they not of sight or sound,
While moved their lips in prayer.

Within their bosoms glow'd
A pure and living flame;
And all erect and firm they stood,
To die for Jesu's name.

"My friend, be of good cheer,
And seek the man to play;
For never, I trust, will the fire be quenched
That we'll kindle here to day!"

Three hundred years have pass'd,
That flame still blazes bright;
Nor hand of power, nor stormy blast,
Hath quenched that beacon-light.

And let it still burn on;
Let it blaze more bright more high;
For England's glory would be gone,
If e'er that flame should die.

Ay, mark with a cross the spot
Where those mitred men were led;
And let not their names be e'er forgot
Amid England's honour'd dead.

Ye may rear the pile, if ye will,
To the holy martyrs' fame;
But the church for which they died is still
A witness to their name.

And more high their record yet—
They labour'd in God's word;
Their hands unto his truth were set,
And their work is with the Lord.

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

The Southwark Operative Protestant Association held their Whitmonday Festival in the National and Parochial School-room, Borough-road. As on the last occasion, the room was tastefully decorated with flags, and the words "No Popery" were beautifully festooned in choice flowers across the front of the platform. There was an excellent provision of tea and cakes, with their usual etceteras; and after the feasting was over, the tea things were removed, and a meeting was held. The Rev. Henry O'Neal, M.A., in the chair. The meeting was addressed by the Rev. M. H. Seymour, Mr. Chapman, Mr. E. H. Stogden, and Mr. Sykes. A feeling of deep interest and satisfaction seemed to pervade the entire assembly.

City of London Tradesmen and Operative Protestant Association.—A Sermon will be preached (p.v.) on behalf of this Association, at St. Luke's Church, Old Street, by that uncompromising champion of the cause of truth, the Rev. R. J. McGhee, on Wednesday Evening, July 5th, 1843. Divine service will commence at half-past 6. A collection will be made at the doors.

NEW WORKS.—The Protestant Association have just published a new volume—"Thoughts on Popery, by Dr. Nevine,"—a most valuable and interesting little work, exactly suited to the operative reader. We most heartily recommend it. They have also published the Rev. J. McGhee's admirable speech, delivered at the Annual Meeting of the Protestant Association.

ORIGIN OF THE CHURCH OF ENGLAND.
—The late pious and learned Bishop Burgess of Salisbury, as will be remembered by our clerical readers, addressed to the clergy of his diocese (St. David's) a letter, entitled "An Inquiry into the Origin of the Christian Church, and particularly of the Church in Britain," in which he clearly established, by the most abundant and satisfactory authorities, a few important facts, which, for the information of those who sometimes read the "page of history" the *wrong way*, it may not be amiss to transfer to our columns:—1. That St. Paul preached the Gospel of Christ in Britain about the 14th year of the reign of the Emperor Nero, A. D. 68. 2. That he appointed Aristobulus, mentioned in the Epistle to the Romans, as the first bishop, and established a complete episcopal form of church government. 3. That the Church of Britain thus established, was senior to that of Rome; Linus, the first bishop of the latter place, being appointed by the joint authority of Peter and Paul, in the year of their martyrdom, after his return from Britain. 4. That the church of Britain continued to be governed by its own bishops for 600 years, independent of any foreign church, and was found in the same state by Austin, the Pope's first missionary; at which time they had schools and churches, and a learned clergy, and were in a flourishing state, and utterly refused subjection to the Pope or his emissaries. 5. That the British church was the first Protestant church in the world, having, so early as 900 years before Luther, strongly protested against the errors of the Church of Rome, and refused to hold communion with that church. Their simplicity and purity of worship was such, that they would not even sit at the same table nor lodge under the same roof with the followers of Austin, on account of their superstitious and idolatrous ceremonies. These items are commended to the especial notice of those who talk of the Church of England beginning a "*dubious* existence in the reign of Henry VIII."—*Salopian Journal*.

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FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah viii. 20.*

No. 41.

AUGUST, 1843.

VOL. IV.

CONVERSATION

BETWEEN TWO FRIENDS ON THE DOCTRINES
AND CEREMONIES OF THE CHURCH OF ROME.

(Concluded from p. 51.)

Mr. A.—You see we must first be in Christ as true believers, or in other words, we must be born again. "If any man be in Christ, (said the Apostle Paul,) he is a new creature; old things are passed away, behold, all things are become new." (2 Cor. v. 7.) We are then saved; and because he has saved us, we begin to bring forth the fruits of good works to the glory of his name, and serve him to the utmost of our power to the end of our days. You know the gardener grafts a tree, not because it has borne good fruit, but in order that it may do so in future. Just so the believer is taken from a state of nature, grafted into Christ, the true vine, and planted in the garden of the Lord, to bring forth the fruits of the spirit while he remains below, and then to be transplanted to his kingdom above. Thus the moral image of God is restored to the soul, though subject to the opposition of the old nature, which requires the watchfulness, and constitutes the warfare, of the Christian; while from first to last, in the plan of salvation, God has all the glory. Now notice once more how the

Church of Rome has entirely reversed this order; and by placing good works first, as the procuring cause of the favour of God, she falls back again to all the inventions of self righteousness, that prevailed in the world before the light of the gospel was given to it. Can the Church of Rome then be the true Church, and the Spouse of Christ?—or is she Antichrist?

Mr. B.—I must confess she seems to have many of the marks of Antichrist; but I must look a little more into the word of God; I never thought it was so simple and plain before.

Mr. A.—Yes; and now, my dear friend, I leave you to search the Scriptures, which are able to make you 'wise unto salvation.' By the sick, the lame, and the blind, of whom we read in the New Testament, who prayed and entreated Christ to heal them, we are taught what we are to do—as they sought health for the body, so, he that would be saved, must seek health for the soul; and we know they never asked in vain. They were first healed, then told to go in peace and sin no more. I would advise you to read the gospels and epistles frequently and regularly through; and remember what we have recorded in St. Luke's Gospel, that the Saviour did for the disciples when he joined them in going to Emmaus; in the 24th chapter and 45th verse it is written,

"Then opened he their eyes, that they might understand the scriptures." Pray then earnestly that what he did for them, he may do also for you; and doubt not but that he will do it, for Christ came to seek and to save that which was lost, and has said, "Ask, and it shall be given; seek, and ye shall find." (Luke xi. 9.)

A. L.

WHEN SHALL WE AND ROME BE FRIENDS?

ROMAN CATHOLICS often declaim against Protestants for their honest aversion to Popery, and taunt them with bigotry and narrow-mindedness; and *liberal* Protestants, men who know not, care not, for the truth, often chime in with Rome's whining cant of liberalism, and denounce those of their fellow Protestants who have sounder principles and clearer views on the subject of Popery than themselves. But we must stand firm, and learn to bear the gibe, the sneer, the scoff. We must be true to Christ *here*, if we would reign with Christ *hereafter*. Truth is better than error—Protestantism is better than Popery—and Christ to be obeyed and loved and honoured and preferred before Antichrist. If Christ is on our own side, and we are on his side, we need not fear. The world may be against us; but he who made the world, and rules the world, is for us—"and who is he that shall harm you, if ye be followers of that which is good?"

When then shall we and Rome be friends? When light and darkness, truth and error, and all that is most opposite in nature, are united. When shall we cease to charge Rome with unholy and dangerous principles? When she ceases to hold them. The language used by Baxter in his "Key for Catholics to open the juggling of the Jesuits," supplies a good answer to *Roman* Catholics who ask the question. "Renounce your treacherous principles, and we will cease to charge you with them. Let a General Council and Pope but decree the contrary to what the fore-cited Pope and General Council have decreed, or else do you (Roman Catholics) all declare that you think this Pope and Council erred; and then we will shake hands with you, for then you will either cease to be true Papists, or at least become *tolerable* members of human society? Why does not the Pope himself at least condemn these doctrines, if really he disown them? The case is too plain."

TEXTS FOR THE TIMES.

No. 2.

"Watch ye, stand fast in the faith, quit you like men, be strong."—1 Cor. xvi. 13.

"Take no heed unto all words that are spoken."—Eccles. vii. 21.

"Prove all things; hold fast that which is good."—1 Thess. v. 21.

"There be some that trouble you, and would pervert the Gospel of Christ."—Gal. i. 7.

"Teaching for doctrines the commandments of men."—Matt. xv. 9.

"Take heed what you hear."—Mark iv. 24.

"Be not carried about with divers and strange doctrines."—Heb. xiii. 9.

"Mark them which cause divisions and offences, contrary to the doctrines ye have learned, and avoid them."—Rom. xvi. 17.

"Search the Scriptures."—John v. 39.

"Which are able to make thee wise unto salvation, through faith which is in Christ Jesus."—2 Timothy iii. 15.

"The word of the Lord endureth for ever, and this is the word which by the Gospel is preached unto you."—1 Peter i. 25.

"The power of God unto salvation to every one that believeth."—Rom. i. 16.

NOTES OF A SERMON

BY THE REV. R. J. MCGHEE,

*Taken by Mr. R. H. Binden,
June 28th, 1843.*

SUBJECT:—THE CHURCH OF ROME ANTI-CHRISTIAN AND IDOLATROUS.

TEXT—1 John ii. 22, 23—"Who is a liar but he that denieth that Jesus is the Christ? He is Antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son, hath the Father also."

EXORDIUM.—Some persons suppose that the Man of Sin, as spoken of by St. Paul, has not yet been revealed, but that he is yet to arise in a person full of power and awfully blasphemous. They also deny that the head of the Papacy, in its succession, is included in the prophecy, or at all meant by the apostle. 2ndly. There are others who apply it to the Popes of Rome with undoubted certainty; and 3rdly, there are those in our own day (the Puseyites) who say that Rome is our mother and a true church. There must be some error in the views of those of the first class; for who dare limit the extent

of God's word? and who can say what shall or shall not be in futurity? All that we with any safety say is, that it applies to all equally who bear the marks specified by the apostle, writing under the direction of the Holy Spirit.

The second class includes some of the most pious and able divines of the christian church in every age. The marks of Antichrist are by them so clearly applied to the Church of Rome, as to leave no doubt as to the correctness of the assertion being undeniably true. This view does not exclude any other portentous form of Antichrist which may yet arise; for all are included by the great Inspirer who bear any semblance to the marks here laid down. The day of Pentecost was only a type of the entire fulfilment of the Prophet Joel's prediction; yet this was included. The return of the Jews from the Babylonish captivity was only a figure of the accomplishment of the everlasting deliverance of the Israel of God from its earthly bondage; and the destruction of Babylon was only a type of the destruction of every nation guilty of the same sins as this proud, adulterous city.

The third class speak some truth as far as they themselves are concerned; for if they view Rome as a true church of Christ, then she is truly their mother; they, bearing her likeness, proving both to be of one common stock, and enclosed in a mutual embrace.

The God of heaven has written the name of the Church of Rome on her forehead, and all who assimilate to her, are of her, and must perish with her by the same destruction.

THE text is supposed by some, who wish to exonerate the Church of Rome from this charge of being Antichrist, as referring to two distinct parties. This cannot be. All are Antichrist who oppose Christ, and so must be deniers of Christ, and the liar here spoken of; for deniers are liars. It is our duty to denounce Antichrist as it appears in the Roman Church, and the double Antichrist as seen in the Church of England. At the same time, we should assure our beloved Roman Catholic friends of our love for them; exhort them to mark what we say, and ponder over what we prove, so that they may fly from the eternal doom awaiting all who are opposed to Christ.

1st. The Church of Rome is Antichrist as opposed to the Godhead of Christ.

The power of God in creation was far above our finite comprehension; but the uniting of the eternal Godhead with man-

hood far transcends it all. His power was not so fully exhibited then, as when God became at the same time a man. He was, and is, the God-incarnate—the mystery of godliness—God manifested in the flesh.

This was the masterpiece of Deity. It was impossible for God to exceed this work. It was his work alone. Then no wonder that angels and glorified spirits, and the hosts of heaven, should ascribe all the honor and glory, might and power, to the Lamb of God who sitteth upon the throne for ever and ever. This work stands alone, until another Saviour is found to die for man. If another is needed, then has Christ died in vain. See him in his birth—life—ministry—death—and triumph; he is not to be equalled. He left his ordinances in his personal absence—Baptism by water, and bread and wine to be used in his supper, as remembrances of him.

Now then, what does the Church of Rome with the Godhead of Christ? She takes a poor sinner—educates him as a priest, not out of God's love, but out of her own—he then comes forth; and what does he do?—He is to *create* his CREATOR!—God!! and this in obedience to the decrees of the Council of Trent. (Sess. 13, chapter 4.) "That by consecration the whole substance of the bread and wine is converted into the substance of the body and blood of Christ." And again, "That the *whole* and *entire* Christ exists under the *species* of the *bread*, and under *every part* of the *species*; and also under the *species* of the *wine* and its *parts*." In the first canon of the mass, it says, "That if any one deny that in the sacrament of the most Holy Eucharist are truly, really, and substantially contained the body and the blood, together with the soul and divinity, of our Lord Jesus Christ, and therefore not a whole Christ; but say that he is only in it in a sign or figure, or virtue; let him be damned." In canon 6, "If any one say that in the most holy sacrament of the Eucharist, Christ, the only begotten of God, is not to be adored with that worship called *Latria*, even the external worship, and therefore not to be venerated, either in a peculiar festive solemnity, nor according to the universal and laudable custom of the Holy Church to be carried about, or that it is not to be held up publicly to the people in order to be adored, and that its adorers are idolaters, *let him be damned*." Is not this Antichrist? The third canon of the mass declares that *only* the appearance of bread and wine remain after consecration by the priest, and all are damned who assert the contrary. In the

lity of the mass, as found in their prayer books—"Catholic hours," page 110—we have the following, addressed to the bit of paste:—

"Jesus, TREMENDOUS and life-giving Sacrament, have mercy upon us."

"Jesus, made FLESH by the omnipotence of the word (of the priest), have mercy upon us."

"Jesus, UNBLOODY sacrifice, have mercy upon us."

Awful and dreadful blasphemy! Is not this Antichrist? The absurdity of this dogma might be shown, but it is not now necessary. Here is a wafer: it is held in the hand: see, it is broken in twain: it is not two, but only one Christ. The separation, though by violence, gives no pain and sheds no blood! Yet Christ is whole and entire in every particle, and we are damned for disbelieving it. Break it again and again; cast the fragments to the winds, and yet Christ is not divided. Is not all this a proof she is Antichrist? [Mr. McGhee suited the action to the word with the wafer.] If the canon of the mass is false, then there is no Christ in it, and her dogma falls to the ground. If true, then the doctrines of Scripture are false and untrue.

The sixth canon proves her to be idolatrous. She calls upon all the angels and heavenly hosts to worship it—men are to bow down before it—all are to set their heart's affection on it, and to give it the supreme worship as unto the living and eternal Jehovah. Is not this idolatry?

2nd. She is Antichrist as opposed to the manhood of Christ.

It is certainly impossible for us to say whether Christ is to be more glorified by us, as God, or as God in human nature. He is God's fellow, and man's equal. He stands between the two. He has the right arm of Deity, by which he lays hold on the highest attribute of the Godhead, and an arm of manhood, by which he embraceth even his most humble servant and believer, though they be the most vile and despised by man—even a Lazarus, a thief, or a Magdalen; none are too mean for him. He who is the fellow of the most holy God, is also at the same time, bone of our bone and flesh of our flesh, for he is our Brother. He can lay his hand upon both. (See Zech. xiii. 7, and Heb. ii. 16.) What then does she with the manhood of Christ? She destroys its blessings by transferring its glories to the Virgin. She makes him a fierce judge, and not a Saviour—an avenger and not a mediator; and this by placing mediators between Christ and the sinner.

The principle is found in 26th sess. of the Council of Trent on invocation, where all are to be instructed to fly to the Virgin and Saints for their prayers and assistance to appease the *wrath* of the Saviour. Now for her practice.

In a work of a saint, canonized by the present Pope Gregory XVI. in 1839, which work is declared by the *Church of Rome* as being without a single error, we obtain a knowledge of her practice of this principle. See "*Glories of Mary*," 3rd edition, p. 138, "*All is subject to Mary's Empire, even GOD HIMSELF.*" At p. 190, "St. Anselm says, our prayers are more speedily heard in heaven by *invoking Mary* than HER SON."!! "St. Bernard says, if God should cast me off, I will throw myself at the feet of MARY his Mother." At p. 180 it says, "We read in the *Chronicles of St. Francis*, that brother Leo once saw in a vision two ladders, one red, at the summit of which sat Jesus Christ, and the other white, at the top of which was the Virgin, his Blessed Mother. He observed many who endeavoured to ascend the red ladder, after mounting a few steps, fell down, and on trying again were equally unsuccessful, so that they never reached the summit. But a voice directed them to make trial of the white ladder: they soon gained the top, the Virgin having held out her hands to help them."

Is not this Antichrist? But what saith the scripture—"Come unto me, all ye that labour and are heavy laden, and I will refresh you."—"Him that cometh unto me I will in no wise cast out."—"God sent not his Son into the world to condemn the world, but that they might have life through his name."—"I am God, and besides me there is no Saviour" (Isa. 45.) Rome shuts out the Saviour; robs Christ of his glory, and denies his work and power. Mark what she says in the authorised work just quoted. Mary is all; God is nothing. Mary is powerful, and Christ powerless. Mary glorified, and Christ set at nought, and trampled under her feet. The devil himself could not exceed this. The present Pope in 1832, and since in a similar manner, says thus:—"That all may have a successful and happy issue, let us raise our eyes to the most blessed Virgin, who ALONE destroys heresies! who is our greatest hope!! yea, THE ENTIRE GROUND OF OUR HOPE."!!! Is not this Antichrist?

3rd. She is Antichrist as opposed to the salvation of Christ.

This charge lies at the root of every one of her dogmas. The Gospel is of God alone. All is done by him: we cannot do

anything. He is the Lord our righteousness. He is our surety. We are under the curse of a broken law; but for us he obeyed, for us he died. "He bore our sins in his own body on the tree," &c. (See Isa. 53; Acts 2, Peter's sermon.) The whole system of Rome is built upon a corrupt notion of the Gospel, supposing it not to be true.

The office and acts of the priest are Antichrist. Christ, and him *alone*, is our great High-priest—he alone is our resting place—to him alone we turn. (Heb. vii. 16, to the end.) In Heb. x. the Apostle St. Paul proves that a sacrifice that needed to be often offered and repeated, proved "per se" that the last one offered was insufficient. If then the offering of Christ was full and sufficient, it then needed not repetition: all offering for sin now by a sacrifice is Antichrist. The whole system of Rome is to propitiate for sin, and to make to God an atonement for transgression, which is nothing short of Antichrist. The office and act of the priest in the mass is Antichrist. If any one, either in the Church of England, or the Church of Rome, offers or pretends to offer a propitiatory sacrifice to God, it is Antichrist. If Christ was to suffer again, it would be Antichrist; it would reduce the Bible to a fable, and destroy all our hopes of salvation. Christ by his last words declared all was "finished;" Rome says it is not. Is not this Antichrist? The mass—purgatory—merits—penances, &c.—are Antichrist.

In a book sanctioned by the National Board of Education of Ireland, directions similar to the following are given, as a means by which God is appeased,—viz. by wearing hair cloth near the skin—falling at the feet of priests to confess your sins—merits—tears—prayers, and such like: these

are enjoined, not as a duty, but as a means of earning salvation of God. The priest is as God in the mass and confessional; and the blood of Christ thereby counted an unholy thing. Is not this Antichrist? The directions given to the penitent attending confessional, as found in their prayer books, "Catholic Hours," and "Daily Companion," &c., is as impressive and declarative as though they were to confess to God himself.

4th. She is Antichrist as opposed to the word of Christ; by denying it to the laity, by corrupting it, and opposing it in theory and practice.

5th. She is Antichrist as opposed to the Church of Christ.

History teems with the records of her cruelty to the Church of Christ. All belonging to Christ are opposed by her. She is *drunken*; she is *died scarlet* with the blood of the saints and martyrs of Jesus. She has left her first husband—Christ, and become an adulteress with another opposed to Christ. She is "the mother of harlots;" all the abominations of the earth are found in her. Let us then oppose her to the utmost. We must hate what God hates, and oppose what is opposed to him and his truth. Love and pray for all who differ with us; and let the remembrance of our past apathy and cold indifference move us onward now to duty, and oppose to the utmost this antichristian and idolatrous system of Rome.

If we had, as Protestants, done our duty, we should not now have had the necessity of opposing Popery within and without our National Church. Let us remember why we have an open Bible, and value its blessings, and maintain its precepts: then, and only then, are we able to wage war against every part of the great Antichrist, and overturn every species of idolatry.



THE ARK OF OUR SAFETY.

If the past, the present, and the future, taken of things as they are seen by the light of truth, what a melancholy picture would

our own country at this moment present! In religion, in politics, we have gone astray? and perplexity and difficulty beset our rulers in church and state; our wonted stability and peace seems gone, and in a state of bewilderment men are lost in wondering at the present crisis. Why have we thus weakness instead of strength; and turbulent discontent instead of peace? Why is the cry for bread made to those who have it not? Why do the famished thirst in vain? We have forsaken the ark of our strength—we have forsaken the fountain of living waters. The ark of our strength was our Protestantism. Deserting *that*, like the dove deserting Noah's ark, we find no rest. We may proudly soar for awhile borne up by strong pinions, but each moment of our flight bears us farther from the ark; and when at length, while storms and clouds are gathering around our church and nation, we would fondly return to the forsaken ark, there may be no light left to re-direct our flight—no strength to secure it—the pall of night may hide all our glory—our proud wings may fall fluttering upon the waters, and the dark abyss be the end of our ungodly policy.

We make these few monitory observations with reference to Popery at Coventry; wherein we shall see how progressively we are departing daily from the true worship of God, and one by one fresh evils are flowing in, as a prelude we fear to more extensive mischief.

"Popery at Coventry.—We are sometimes asked, what is Popery: and when we have answered, "It is a gross corruption of Christianity, which has added the worship of the Virgin Mary to that of the Redeemer," we have been called uncharitable. We have now before us the *Tablet*, containing the following notice of the Popish mode of celebrating the month of May in the centre of England:—

"Coventry.—The month of May has been observed throughout with much fervour here. An altar was erected in the school, surmounted with a triptych of oak, finished within with stars and devices. Here stood an *ancient image of our blessed Lady and Child*, OUR LADY wearing a JEWELLED SILVER *crown* and wreath of STARS, and an azure robe powdered with stars; whilst OUR LORD wore a CROWN and *globe*, and Mary her sceptre as HEAVEN'S QUEEN. * * The purifying and spiritualising influence of the devotions of this month, and the hallowed beauty of these scenes have penetrated deeply into the hearts of the poor, and have exercised a wide and attractive influence beyond the circle of the faithful.

It is not in Coventry that the '*sub tuum præsidium*' of the *Tablet* will find objectors." *Correspondent of the Tablet.*

"The *sub tuum præsidium* of the *Tablet* wants a little explanation. The *Tablet* has an image of the Virgin Mary with the Holy Child in her arms stamped upon it; and round this image is a motto in English and Latin, '*Sub tuum præsidium confugimus, sancta Dei genitrix*,' 'We fly to thy protection, O Holy Mother of God.' When this image and motto were first adopted, some Papists were offended at them, and said that England was not yet sufficiently far advanced to endure such an exhibition of Popery; and surely there was ground for such an apprehension, for in this motto it is plainly asserted that a Papist desires the protection of the Virgin Mary rather than of the Saviour of men. But to return to the question, what is Popery? We answer, that Popery at Coventry (according to the *Tablet's* '*sub tuum præsidium*' correspondent, we presume the Roman priest) is the religion which has two objects of Divine worship, viz., OUR LORD, wearing a *crown* and *globe*, by which we suppose is meant that OUR LORD is *King of EARTH*; and OUR LADY, also wearing a crown, and carrying the *sceptre*, as *Queen of HEAVEN*; and that of these two objects of Divine worship the Papists of Coventry seek the protection of the latter rather than the former. Is it not high time to re-insert in our Liturgy, 'From the Bishop of Rome and all his detestable enormities, good Lord deliver us?'"

TRACTARIANISM.

THE Protestant Association has adopted the following memorial to the Dignitaries of the Church on the subject of Tractarianism. Desiring to contend earnestly for the faith once delivered to the Saints, as it becomes every man to do, they have felt it their duty, in prayerful reliance upon the blessing of the Almighty, to record their protest against errors so nearly allied to Popery, and yet held by the Clergy of a Protestant State, and above all a Protestant Church. We are happy also while writing on this subject, to be able to inform our readers that a meeting has been held at the Freemasons' Hall, Lord Ashley, M.P. in the chair, to adopt an address to the Chancellor, the Vice Chancellor, and the Heads of Houses of the University of Oxford, praying them to exercise their authority for the discountenancing and suppressing Tractarianism.

To the Most Reverend the Archbishops, and Right Reverend the Bishops of the United Church of England and Ireland.

We, the undersigned Vice-Presidents and Members of the Committee of the Protestant Association, beg leave most respectfully to represent to your Lordships, that this Association was established some years ago for the defence of our Protestant institutions in Church and State, and that we have always regarded the Church of England as the great bulwark of Protestantism in this country, and have cordially rejoiced in that continued protest against Popery, which is contained in her Articles, Homilies, and Formularies.

We have therefore witnessed with great anxiety and alarm, the growth and spread amongst our Clergy of certain heretical doctrines of a Popish character and tendency, subversive of the fundamental principles of our Holy Religion; which have already produced effects most injurious both to the Church and to the State, and which threaten still more awful and destructive consequences.

We entertain a deep conviction of the imperative necessity of the exertion of all due authority, in all prudence, but with all energy, for the suppression of this fearful and rapidly extending evil; and we feel ourselves called upon, by the principles upon which the Protestant Association is founded, humbly to submit to your Lordships this expression of our earnest desire to afford whatever support may be in our power to such measures, in addition to those already adopted, as your Lordships, the Fathers of our Church, shall devise as most congenial to the spirit of the gospel, and the duties which it imposes, for the suppression of this deadly mischief.

We feel that the circumstances of the times require that special exertions should be made to "banish and drive away all erroneous and strange doctrines contrary to God's Word," and to awaken the Clergy and the Laity to a sense of the true nature and full extent of these anti-scriptural innovations, and to the necessity of co-operating with the heads of our Church in a work of such pressing urgency, in which the means hitherto employed have failed to accomplish the object in view.

And we devoutly pray that the spirit of the Lord may rest upon your Lordships, and direct your pious endeavours for the protection of the Church at this critical juncture.

DR. PUSEY'S SERMON.

On this painful subject the Editor of a London Journal remarks: "We will only further observe, that we have been disappointed in reading this sermon as a layman, and as regards its style and matter it is mystical and obscure, and leaves behind it the impression of a discourse written by one *who has no clear or definite perceptions of his own views; of one who is striving to hide, rather than to express, his convictions.* As a composition too, it strikes us, as singularly deficient in vigor and perspicuity. The latter defect, if we are right in imputing it to the writer, may have been one of the causes why it was suspected of unsound doctrine. Throughout the *whole* sermon Dr. Pusey seems to us to have been impressed with the idea, that his expressions would be jealously scrutinized, and *under that apprehension, to have rendered them as vague and ambidexterous as possible.*"

CABINET.

As the light cannot be hid, but will show forth itself at one place or other, so a true faith cannot be kept secret, but when occasion is offered, it will break out and show itself by good works.—*First Part of Homily on Faith.*

POETRY.

THE SPIRIT OF PROTESTANTISM.

THINK ye to quench the spirit
That's burning in our land?
O! the boon that we inherit
Bends not to mortal hand.
Go, curb the billowy ocean,
Drive back the rolling sea,
Then quench a high emotion
In bosoms bold and free.

The fire may sometimes quiver,
May seem almost to die,
But brighter far than ever
'Twill lighten earth and sky:
From hill to hill 'tis blazing,
It shines o'er ocean's breast,
And thousand eyes are gazing
Upon that bosom blest.

And dream ye, hearts once lighted
With freedom from above,
Can, from a world benighted,
Hold back that light of love?
The friendly beams ye cherish,
Which save from watery death;
This light warns souls that perish
In shipwreck of their faith.

INTELLIGENCE.

“PRAY WITHOUT CEASING.”—1 Thess. v. 17.

THE Marylebone Tradesmen and Operative Protestant Association has just closed the delivery of a course of valuable and documentary Lectures in the neighbourhood of Somers Town. This part of the borough being the stronghold of Popery, they were the more necessary and desirable. Among the attendants were several Roman Catholics, whose patient and marked attention to the statements of the various lecturers, proved the interest felt by them on the subject.

It is hoped that every Association will be thus enabled to bring their friends and members more frequently together.

Notice.—The Marylebone Association will hold a meeting (D.V.) on Tuesday, August 8th, at half-past 7 o'clock, in the Fitzroy School Rooms, 12, Grafton Street, Fitzroy Square. The subject for consideration will be, “The urgent necessity at the present time for Christian union, to oppose and counteract the progress of Puseyism and Popery.”

Tower Hamlets.—A large and highly respectable Protestant meeting was held at the Eastern Institution, Commercial Road, on the Evening of Tuesday, the 18th July. The Right Hon. the Earl of Glengall, Patron of the Association, in the chair, supported by the Earl of Feversham, The Chisholm, &c. Proceedings having been commenced with prayer for the Divine blessing, the Chairman addressed the meeting; and after the annual report was read, the Rev. C. Day, the Earl of Feversham, The Chisholm, Rev. Peter Frazer, Rev. R. Barber, Rev. T. Cuffe, and the Rector of Stepney, moved and seconded resolutions in speeches of great power and interest.

It was gratifying to see two Peers of the Realm thus patronizing an Association which has for its object the preservation of that which, as men and Christians, as mortal and yet immortal beings, we justly esteem too dear to be trifled with—too sacred

to be wrested from us; we wish there may be many found to follow so excellent an example, and that the spirit and tone of piety, moderation, firmness, and high toned religious principle which animated that assembly, pervaded the whole of the metropolis—the whole country—the whole empire—yea, the world itself. Though that may not be just now, yet the prayers and labors of faith will be answered. The day *will* come, when triumphant shouts of hallelujah shall burst forth from angelic voices, proclaiming to a renovated earth, “The kingdoms of the world are become the kingdoms of our Lord and of His Christ; and he shall reign for ever and ever.”

A crowded meeting of the City Association was held in the British Institution, City Road, on Monday Evening, July 24th, Joseph Crisp, Esq. of Liverpool, in the chair. Subject—The Popish and disloyal character of Puseyism. The speakers were, the Rev. Joseph Irons, and Messrs. Eades, A. V. Allen, W. Allen, J. Scott, and J. Callow. There were upwards of 1000 persons present, and the most marked attention was paid to the truly Protestant and stirring addresses of the various speakers.

The Sermon preached by the Rev. R. J. McGhee, in St. Luke's Church, Old Street, for the City of London Operative Protestant Association, on Wednesday, July 5th, will be published by the Association early in August, and may be had of the Secretary, Mr. Allen, 120, Bunhill Row, or at 11, Exeter Hall.

NEW PUBLICATIONS.

The Protestant Association has just published two very interesting and useful little volumes of their series.

Thoughts on Popery, by the Rev. William Norris, D.D., late Pastor of a Church in Baltimore, U. S. A. Revised by Isaac Taylor, Esq. author of “Natural History of Enthusiasm,” “Ancient Christianity,” &c. &c.

The second work is *The Life of King Edward VI.* by the Rev. R. W. Dibdin, A.M.

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FOR GOD,
AND OUR



OUR QUEEN,
COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

No. 42.

SEPTEMBER, 1843.

VOL. IV.

A REMARKABLE TRIAL.

As we are commanded by Scripture to "try the spirits, whether they be of God," in order that we may "prove all things, and hold fast that which is good," it has appeared desirable to some friends of Revelation, to re-print the minutes of a trial, the perusal of which may interest and benefit our readers.

It having been stoutly maintained that men are to believe, on pain of eternal perdition, what contradicts the evidence of their senses, as well as the SAVIOUR's express words—"Ye have the poor always with you, but Me ye have not always;" and it being a matter of great importance that the subjects of the GREAT KING should know how far they are justified in believing what Scripture and common sense plainly declare, it has been deemed good and expedient to bring the MASS to trial in the Four Courts of ANTIQUITY, SCRIPTURE, REASON and TRUTH. He was accordingly brought up, and examined before the bar of ANTIQUITY, as follows:—

Question—How old are you?

Answer—I think I was born about the ninth century, or perhaps sooner, but I came to full maturity in the tenth, when bells were baptized, and people began to pray with *Beads* and *Rosaries*, containing 15 *Pater Nosters* and 150 *Ave Marias*. About this time

half the Lord's Supper was taken away from the laity, to whom the bread alone was administered. In 1515, when I was making a great noise in the world, by the sale of Indulgences, I received a considerable shock for a time, through the exertions of the Protestant Reformers; but the Council of Trent set me up again, and so I continue till the present time.

Court—Prisoner at the Bar, Antiquity is against you; you are only a novelty. The purest ages of the Church knew nothing of your pretensions; and, as you have mentioned Indulgences, I wish to ask another question. Do your manufacturers receive payment for those Masses, which, they say, are offered up for the living and the dead?

Answer—Yes; we have carried on for some centuries a very lucrative traffic in that way, for we have Masses at all prices, in proportion to the wealth of the deceased and the credulity of the living; and even so lately as the present year and the present month, we adhere to the principle of "No pay—no pater noster;" for when sermons were preached in recommendation of my merchandize in this* city, half-a-crown, a shilling, or at least, six-pence, was charged for admission.

Court—Is this consistent with the free and gracious principle of the Gospel: "*Freely ye have received, freely give?*"

* Limerick, in the year 1837.

Answer—If it should 'even contradict the Gospel, yet, the Church being infallible, we are bound to believe whatever she says.

The Mass being condemned at the bar of ANTIQUITY, and the sentence being appealed from, the cause was next tried at the bar of SCRIPTURE; and upon this occasion, the twelve Apostles were requested to look at the prisoner, and to say if they recognized any thing at all in him like the Lord's Supper, instituted by their Divine Master. After looking at him for some time, they all declared they could not perceive one feature of resemblance. They were then respectfully requested to answer the following questions:

Did you fall down and worship the Bread and Wine when it came from the hands of the Great Redeemer?

Answer—No; but agreeably with the inspired record, nothing of that idolatrous kind of worship took place.

Did you leave any injunction for those who should come after you, to carry the Bread in procession, and compel persons to fall down in the streets and worship it?

No; this would be an abominable act of oppression, and quite foreign to the institution of the Lord's Supper.

Did the Saviour lead you to suppose, that when giving the elements, he was at that time offering a real though unbloody sacrifice?

No; but he commanded us, "Do this in remembrance of me, to shew forth his death."

Did he sanction the withholding the Cup from any of his true followers?

No; he instructed our beloved brother Paul to teach the Church of the Corinthians the very reverse of this; and when some improper conduct needed to be corrected in that Church, no blame was attached to the members for partaking of the Cup equally with the Bread.

When the trial had proceeded thus far, the great Apostle of the Gentiles, St. Paul, was requested to look at the prisoner, and say if he knew him, or what he thought of him. The holy Apostle replied, I know him well; for "the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits," 1 Tim. iv. 1.—that there shall be "a falling away, and that man of sin be revealed, the son of perdition;" so that "they should believe a lie, because they received not the love of the truth." Here the evidence at the bar of Scripture was considered conclusive against the prisoner.

(To be continued.)

TEXTS FOR THE TIMES.

No. 3.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jeremiah vi. 16.

"Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well with you."—Jeremiah vii. 23.

"Enter not into the path of the wicked, and go not in the way of evil men."—Proverbs iv. 14.

"Watch thou in all things."—2 Timothy iv. 5.

"Lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity which is in Christ."—2 Cor. xi. 3.

"Thus saith the Lord God, thy Redeemer, the Holy one of Israel, I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way thou shouldst go."—Isaiah xlviii. 17.

"Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."—Joshua i. 9.

"Thine ears shall hear a word behind thee saying, this is the way, walk ye in it—when ye turn to the right hand, and when ye turn to the left."—Isaiah xxx. 21.

"As many as are led by the spirit of God, they are the sons of God."—Romans viii. 14.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him."—Colos. ii. 6.

"Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."—Colos. ii. 7.

If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you."—1 Peter iv. 14.

THE INQUISITION IN ITALY.

How long will it be before we have to read of the Inquisition in ENGLAND?

To the dark dungeons of the Inquisition, what tales of horror and cruelty belong!—Who is there that does not shudder at the thought and recollection of them!—How many sighs and groans and piteous shrieks, witnessed by the bare walls alone, have been uttered there!

How many children bereaved of their parents, have execrated this tribunal and its darksome prison-house!—How many parents robbed of their children by the “Familiars” of the Inquisition, have been compelled to lament in unavailing sorrow their unhappy lot, in being cast in a land where under the name and sanction of religion such cruel tyranny prevailed.

How often has domestic peace been broken and destroyed—families, which should be united, set at variance—and masters, servants, wives, husbands, parents, children, friends, by the approach of torture, from which frail human nature shrinks, been driven mutually to betray each other!—to accuse where there was no guilt, and ruin where they ought to save!

Learning and bravery all fail here. The ordinary ills of life, (albeit they can only truly and profitably be borne by the christian who is a humble and faithful follower of the meek and lowly Jesus,) may yet be borne up against by a stern philosophy, and a high-toned moral principle; brave men, and even cowards, may face death in the battle-field, or unappalled by approaching danger contend for victory on the pathless ocean; but a slow-continued, protracted state of suffering and torture, quells the mightiest resolution, and tames the boldest spirit. With limbs, alternately set and dislocated—with bodies, subjected this moment to extreme heat, the next to extreme cold—or with bones, one by one racked and crushed upon the wheel—while now and then a cessation from these frightful cruelties is made, only to restore strength to the exhausted sufferer, to give him time for confessing what he does not know,—recanting what he believes to be true,—or accusing those whom he loves and knows to be innocent;—what wonder is it that the innocent have accused themselves or their innocent relatives of crimes they never committed, never so much as thought of! Where is to be found the mind and body so constituted, so united, or constructed, that the health or sickness of the one shall not affect the other? Where is the man, who suffering or apprehending but a small portion of the often-inflicted tortures above alluded to, and but tenderly touched upon, threatened too perhaps with death instead of liberty after his disclosures—that so the secrets of the dark prison-house might not be divulged,—where is to be found the man so nerved as to bear all with unshaken fortitude?—to maintain collectedness and self-possession?—and so animated by a *living faith* in the Son of God, who gave himself a ransom to deliver

him from eternal woe, as not to quail or sink beneath them?

We read of one, in inspired writing, who amidst less evil and danger fell away for a little moment, but was graciously restored. And we read of another of the same faith, and of our own country, whose faithful and loving spirit was so appalled by approaching suffering, that his hand signed what his heart did not assent to; but who also—graciously looked upon by Him, who himself is “touched with a feeling of our infirmities”—turned repenting, and wrote his repentance with a pen of fire.

But the bodily sufferings inflicted by the Inquisition form only a part of the evil. It is a malignant spot which pervades every part and spreads over the whole surface of society, destroying its healthfulness, its energies, and its peace—a black cloud, whose adumbrations, as dark and pestilential they overshadow the country, keep out the light of heaven, and bear death and destruction on their wings.

Tyranny prevails, rendered more galling, more dangerous to the people, but more secure to those who move the machinery, by its secrecy. There are none who may not be its victims; and when they have fallen, who knows how or why they fell? What wonder that bad men oftentimes resort to it? What wonder that where it prevails under the auspices of *Rome*, an uniformity of faith—which not conviction, but the fear of torture induces—should prevail? What wonder that suspicion, mistrust, should lend their influence to unhinge the framework of society?

But some will say, All this, if ever it was done, is not done now, will not be done again; if ever it was true, is not true now. Perhaps not; charity would bid us hope not, but facts are stubborn things; we may be allowed to differ. Certainly those who apprehended no extension of Romish power, nor any development of her anti-social and perfidious principles, have been sadly wrong; mistaken, no doubt, by believing things to be as they charitably hoped they were.

The Inquisition is the child of *Rome*.—They owe much to one another. In her old age, the mother would lean upon the daughter for that support received from her in darker ages.

We commend the following to the attention of our readers and the public. It will we think tend to open the eyes of many; and unless awed by the public opinion of the most enlightened states of Europe, what should save the Jews from suffering at Ancona a repetition of similar wrongs and evils

to those inflicted upon some of their brethren at Damascus? Who does not see that Protestants, who are regarded with equal or greater aversion, as heretics, by the Church of Rome, may expect like mercy, if the same power may yet have rule over them?



RECENT POPISH PERSECUTION OF THE JEWS BY THE INQUISITION.

EDICT OF THE INQUISITION OF ANCONA AGAINST THE JEWS.

We, Fra Vincenzo Salina, of the order of Predicatori, Master in Theology, General Inquisitor in Ancona, Sinigaglia, Jesi, Osinio, Cingoli, Macerata, Tolentino, Loreto, Recanati, and other towns and districts, &c.

It being deemed necessary to revive the full observance of the disciplinary laws relative to the Israelites residing within our jurisdiction, and having hitherto without effect employed prayers and exhortations to obtain obedience to those laws in the Ghetti (Jewries) of Ancona and Sinigaglia, authorised by the dispatch of the Sacred and Supreme Inquisition of Rome, dated June 10, 1843, expressly enjoining and commanding the observance of the decrees and pontifical constitutions, especially in respect to Christian nurses and domestic servants, or to the sale of property either in towns or country districts, purchased and possessed previously to 1827, as well as subsequently to that period, we decree as follows :—

1. From the interval of two months after the date of this day, all gipsy and Christian domestics, male and female, whether employed by day or by night, must be dismissed from service in the said two Ghetti; and all Jews residing within our jurisdiction are expressly prohibited from employing any Christian nurse, or availing themselves of the

service of any Christian in any domestic occupation whatever, under pain of being immediately punished according to the pontifical decrees and constitutions.

2. That all Jews who may possess property, either in town or country, permanent or moveable, or rents or interest, or any right involving shares in funded property, or leased landed property, must within the term of three months from this day dispose of it by a positive and real, and not by any pretended or fictitious, contract. Should this not be done within the time specified, the Holy Office is to sell the same by public auction, on proof the annual harvest being got in.

3. That no Hebrew nurses, and still less any Hebrew family, shall inhabit the city, or reside in, or remove their property into, any town or district where there is no Ghetto (place of residence for Jews); and that such as may actually be there in contumacy to the laws must return to their respective Ghetto within the peremptory period of six months, otherwise they will be proceeded against according to the tenour of the law.

4. That, especially in any city where there is a Ghetto, no Hebrew must presume to associate at table with Christians, either in public-houses or ordinaries, out of the Ghetto.

5. That in a city which has a Ghetto no Hebrew shall sleep out of the Israelite quar-

ter, nor make free to enter into familiar conversation in a Christian house.

6. That no Hebrew shall take the liberty, under any pretext whatever, to induce male Christians, and still less female Christians, to sleep within the boundaries of the Ghetto.

7. That no Hebrew shall hire Christians, even only by the day, to work in their houses in the Ghetto.

8. That no Hebrew, either male or female, shall frequent the houses of Christians, or maintain friendly relations with Christian men or women.

9. That the laws shall remain in force respecting the decorum to be observed by the Hebrews who may absent themselves from their Ghetto, to travel in other parts of the state.

10. That all Hebrews are expressly prohibited from trafficking in sacred ornaments, or books of any kind, and from purchasing, reading, or keeping possession of prohibited books of any sort, under the penalty of 100 scudi and seven years' imprisonment; and they who may have such articles in their possession must surrender them to the Tribunal of the Holy Inquisition; and in case of failing to do so, they will be subject to the above-mentioned penalty.

11. That the Hebrews, in conveying their dead to the place of burial, shall not observe any pomp or ceremony, and must especially abstain from singing psalms, or carrying torches or lighted tapers through the streets, without the boundaries of the Ghetto, under pain of forfeiting the torches and tapers, and suffering other punishments, to which the nearest relatives of the deceased will be condemned.

They who violate the above articles will incur some or all of the penalties prescribed in the edicts of the Holy Inquisition. And in order that no one may be ignorant of the dispositions above decreed, they shall be formally communicated to the deputies and representatives of the Israelite community of this Ghetto of Ancona, with the injunction that the same shall be published in the synagogue, the present edict being affixed thereto; and these dispositions are to be enforced in the same manner as if they were made known to all and every one, and notice must be given forthwith to the Hebrews residing out of Ancona, but belonging to this Ghetto.

Given at Ancona, in the Chancellory of the Holy Inquisition, on the 24th of June, 1843.

FRA VICENSO SALINA,
General Inquisitor.
DON VITALIANO BURATTINI
(for the Chancellor).

THE POPISH TEE TOTAL MOVEMENT.

SIR,—The best of causes has, in all ages, suffered by the crafty and designing making use of them for purposes distinct from or opposed to their main end.

Drunkenness is the bane of society; total abstinence supplies a remedy for the confirmed drunkard; example and persuasion are needful to strengthen his resolution to abstain, and abstinence from intoxication raises him at least one step in the scale of society; therefore Temperance and Tee Total Societies are good in themselves, and separately considered. But it is only a negative good, and therefore capable of being conjoined to either positive good, or positive evil.

Of itself it possesses no value, no interest, consequently the active faculties of its members, liberated by sobriety, must find employment or amusement in some exciting scheme. The first and most natural object would be, to win as many converts as possible. Selfish indeed must they have been, could they have remained inactive while one drunkard was yet unreclaimed. Their efforts were properly directed to the reformation of drunkards of every creed and nation, pledging them only to observe abstinence from intoxicating drinks *except medicinally*, or in a *religious ordinance*. So far well. But beyond this every step became more dangerous. The abstinence from intoxication by no means bound to or implied abstinence from other vices; old habits modified but not changed still had full force with vast numbers; religion with its salutary restraints was as distasteful to them now as ever, and they must find something to occupy their time agreeably, and the danger was that they would go back; to prevent this, those who had religious principles joined their Sunday and holiday parties, to the neglect of Sabbath duties and ordinances, and thus by degrees attached more importance to this negative virtue than to all the other virtues, even to Christianity itself.

Meantime Rome was no idle spectator; she saw with alarm many who bore her name joined in associations with those of other creeds and of no creed. She therefore forbade the Catholic associations joining with others, but had no objection to any persons pledging in their associations whatever their creed might be. She felt, and felt truly, that her influence in the movement was necessary to preserve her ascendancy over her benighted people.

But this movement would soon outstrip

these feeble barriers, therefore without delay she makes an aggressive movement. A skilful soft-tongued Priest begins the work of reformation in Ireland; success of course follows his efforts—they are so *benevolent*, so free from *humbug*, so *unsectarian*, so free from *party* or *personal* considerations in the eyes of some, and according to his own account, that all alarm as to his ulterior objects may be hushed into silence.

Success having raised his fame in Ireland, and his plausible unsectarian profession having excited sympathy in his favour in England, he pays us a visit under pretence of reclaiming his *own* countrymen.

Supposing these professions to be true, of course they will bear investigation; it cannot, therefore, offend either the Apostle of temperance, or his master, Gregory XVI., if we claim our right to private judgment, and to examine for ourselves.

He professes to be *unsectarian*. As a Priest of the Church of Rome this is impossible. By his oath when he took Priest's orders, he is bound to use *all* his powers, his influence, and authority in the service of his Church. If he gains popularity, he must turn it to her account by swelling her numbers or increasing her influence. Whatever *wealth* he obtains it is hers; by his vow of celibacy he is severed from worldly relatives, ties, and affections for ever. The Church of Rome and her advancement take their place and claim his regard, consequently, he must either be untrue to his Church, or he cannot be unsectarian. But he cannot be untrue to his Church in this movement, or he would have been cited to acquit himself before the Pontiff—such is the *present* discipline of his Church.

Can he be *unsectarian* in this movement, when he is bound by all the obligations which his Church lays upon him—the canons of the Council of Trent, the decretals of his Church, the Bulls of Popes, and the statutes of Maynooth, to *root out and extirpate*, either by *craft or force*, all heretics? He must either reclaim them to obedience, or extirpate them; the latter he cannot do. Is he not adroitly doing the former?

See him as the representative of Rome receiving homage from those who fancy they are only complimenting the man. See him ordering them to kneel before him in the dust, receiving from them a pledge of allegiance, *not* to the *principle* of total abstinence, that they have already pledged to, but to the priest, the representative of Rome. Mark how he fixes them as her's; he pledges them to abstain from fermented liquors, *without any exception*, consequently they

cannot receive the Lord's Supper but in the Church of Rome, except they break their pledge. Having received of them this pledge, he crosses and blesses them as the children of his Church. Observe how jesuitically he turns his unsectarian profession to suit his purpose. He rejects an address because it bore the distinctive name of Protestant; he would have done the same had it borne the name of Catholic! Of course he would, they are already his—the others must be shorn of their name, or they could *not* receive his priestly blessing. How much of unsectarian spirit appeared in this? Had he been unsectarian, no such prostration of principle would have been required. But it was because they were by name opposed to his Church, that therefore they, not he, must sink their party name, and merge themselves in his Church.

In his Church they have enrolled their names; from her official they have received a medal, liberally paying for it, but yet published by him; before her priest they have bowed and sworn, and what remains to be done, but for her to claim them as hers when she has the power.

Should any one doubt the object of this priestly movement, the sabbath desecration by public meetings with Popish banners, and all the bustle of every day business, accompanied by the express declaration by one Priest, that it was wholly unconnected with religion, stamps this movement with the impress of Popery.

Compare this with the declaration of the Romish hierarchy of Ireland, "We will suspend all instruction on Sundays to teach the people Repeal." Is this a departure from that declaration, or a *precursor* to Repeal agitation in England. The event will show perhaps too late. Let us beware—the Tee Total ranks have swelled the Repeal ranks in Ireland.

Sir, Protestants are yet asleep after all the noble efforts of the Protestant Association. Let them not slumber until it be too late. Let the authorities prevent the outrage of public decency which these Sunday meetings are perpetrating, and let all who love the truth and are Tee Totalers, separate from these unhallowed associations, and form one of their own.

A PROTESTANT.

POPISH BLASPHEMY.

THE "Annals of the Propagation of the Faith," as most of our readers know, is a Roman Catholic publication, giving an ac-

count of the proceedings of a society under the special patronage of his Holiness Gregory XVI.

These Annals are occasionally publications; and during the last year, the English branch of the Association printed 18,000 copies, besides several thousand copies of prospectuses.

If any one would wish to know what Popery is doing in the wide world, to bring over the heathen from the idolatries of *paganism* to the idolatries of *Romanism*,—her mode of proceeding to the accomplishment of this end,—her truthfulness, as to what she terms conversion,—her charitable feelings towards Protestant missionaries,—and other things connected with the working and operations of this mystery of iniquity,—they can here gain much of the information they may require.

We purpose occasionally to advert to these "Annals." The great scale upon which Rome is acting, ought to shame the puny efforts of British Christians; and a consciousness of the deadly nature of the cup which Popery mingles—the corrupt christianity she imparts—should awaken many a pious prayer and strenuous exertion, to preoccupy the ground that she will otherwise take possession of, and plant the standard of the cross, the truth as it is in Jesus—pure christianity instead of its worst corruption.

In an early number for 1843, there is a letter from *† Celestine*, Bishop of Vincennes," who had been laboring amongst the tribe of the Pottawattomies, an Indian tribe, and amongst whom his labors had been very successful.

"On going one day to visit them," he says, "they asked his benediction; whilst a group around us was melted to tears at the sight of a particle of the sacred wood of the cross, which had been exposed to their view."

If it were not for the solemnity of the subject, it would be amusing to think what an enormous pile a collection of all the sainted relics which this fond church of Rome has so mysteriously treasured up, would make—the head or arm of the same saint in several cities; and with reference to the cross, the third part of the sermon against peril of idolatry (see Homilies of Church of England, p. 254,) thus proceeds: "And whereas our Lord bare his cross alone, if all the pieces of the relics were gathered together, the greatest ship in England would scarcely bear them; and yet the greatest part of it, they say, doth yet remain in the hands of the infidels, for which they pray in their beads-bidding, that they

may get it also into their hands for such godly use and purpose."

Is not Popery then in our day the same in her idolatrous and superstitious rites and practices, that she was in the time of our forefathers,—and ought not our opposition to be equally firm and christian?

The writer proceeds:—"At length the wished-for day arrived. When we came to the moment of communion, my tears flowed in abundance. The men presented themselves first; the women came then enveloped in their white blankets as in a religious veil. Being prostrated during the ceremony, all advanced on their knees to the *holy table*. We may believe that had they known of any other mode of expressing greater humility they would have practised it. After having RECEIVED THEIR GOD, they remained motionless, and one might have supposed them dead, were it not that their lips moved slowly, and their faces appeared lighted up. No, I have never anywhere witnessed such recollection and piety."

What a frightful perversion of christianity is here!—The cross lifted up, not to destroy but to promote idolatry.

CABINET.

We must be content to be despised with Christ here in this world, that we may be glorified with him in yonder world."—*Bishop Latimer's Sermon, Christ the best Physician.*

POETRY.

LINES ON THE OXFORD MEMORIAL,

ERECTED TO COMMEMORATE POPE'S CRUELTY.

They purified his temple,—cast
Buyers and sellers forth;
And then, without a murmur, pass'd
Through man's short "day of wrath."
Oh! may we keep that temple pure,
And in their faith abide;
Yes! like them to the end endure,
Should we, like them, be tried.

Oh! may our hearts within us stir,
When thus are brought to mind,
Our Cranmer, Ridley, Latimer,
The friends of all mankind;—
Then not in vain yon stately spire
Shall proudly lift its head,
Arising from the mould'ring pyre
Of England's martyr'd dead.

RICHARD JOHNS.

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

The Members of the various *Protestant Operative Associations* will be glad to learn, that the Rev. A. S. THELWALL, M.A. has promised, "if the Lord will," to preach a course of FIVE LECTURES, on the IDOLATRY OF THE CHURCH OF ROME, more particularly addressed to Protestant Operatives and Sunday School Teachers, at *Bedford Chapel, Charlotte Street, Bloomsbury*; to commence on *Wednesday Evening, Sept. 6th.* and to be continued every Wednesday Evening till concluded.

The following are the subjects proposed:

I. THE SIN AND DANGER OF IDOLATRY.

Sept. 6th.

II. THE IDOLATRY OF THE HOST,

Sept. 13th.

III. THE INVOCATION OF SAINTS,

Sept. 20th.

IV. THE WORSHIP OF IMAGES,

Sept. 27th.

V. A WARNING TO GOD'S PEOPLE,

Oct. 4th.

Divine Service to commence at 7 o'clock. True Protestants are earnestly invited to attend, and to pray for a blessing on the word preached.

TO THE OPERATIVE CLASSES.—At a Meeting of Operatives held on Thursday Evening, the 20th July, 1843, a Committee was appointed to form an Association, to be called the *Southwark Singing Association*, for the study and practice of Vocal Music, on the method of Wilhem, as adopted by J. Hullah, Esq. The Association will be under the patronage of the Rev. W. Curling, M.A., Rev. S. Benson, M.A., Rev. J. Horton, Rev. M. H. Seymour, M.A., and G. F. West, Esq. Organist of St. George the Martyr. The Classes will be conducted by Mr. J. E. MINOT, an authorised Teacher of the above system. Any one wishing to join the Association (whether male or female) may obtain Cards at 2s. 6d. each, (for the whole course of 60 Lessons,) by applying to Mr. J. S. Sykes, 3, Adam's Place, High Street; Mr. Todd, 31, Worcester Street; Mr. Rogers, 2, Great Dover Street; or Mr. Smith, 15, Great Dover Street, Borough. Mem-

bers will be required to provide themselves with the "Exercises" in 3 parts, at 6d. each, or the "Manual" in 2 parts, at 2s. 6d. each, which may be had of the Secretary.

The first lesson of the Course will be given (D.V.) on Monday Evening, September 18th, 1843, at the Parochial Boys' School, corner of Red Cross Street, Union Street, and be continued every succeeding Monday and Friday Evening, from half-past 8 till 10 o'clock, until the Course is completed. No person can be admitted a Member after the Second Lesson.—J. S. SYKES, Secretary.

The Inquisition again.—A great sensation has been created amongst the Hebrews in the City by the promulgation of the edict of the Pope by the Inquisition of Ancona, which they consider tantamount to the banishment of their countrymen from the Papal states. Such a measure was totally unexpected by them in the present age in Europe, and the general exclamation is, that did the power exist coequal with the will, the same anathema would be issued against Protestants. The Jews continue to be almost the only merchants in the Papal states, so that it will, to a considerable extent, derange the channels of intercourse with Italy.

A meeting of the Marylebone Association was held in the Fitzroy School Rooms, Grafton-street, on Friday, August 4. Subject—The necessity of Christian Union. Chairman, the Rev. A. S. Thelwall. Speakers, Messrs. Allen, Callow, Binden, and Smith.

On Thursday, August 10, the Tower Hamlets Association held a crowded Meeting, composed chiefly of Tee-totalers, for the purpose of pointing out to Protestants the impolicy and danger of their uniting with Papists in the Temperance Movement. The Meeting was held in the St. James' Sunday and Infant School Room, Ratcliffe. The Rev. A. W. H. Rose, A.M. in the Chair. Speakers, Capt. Hyland, and Messrs. Theophilus A. Smith and Binden. The notice of the meeting caused an unusual excitement in the neighbourhood.

The Shoreditch and Hackney Association held a Meeting on Tuesday, August 22, in the Lecture Room, 153, Shoreditch. Chairman, Mr. Binden. Speakers, the Rev. S. A. Dubourg, and Messrs. Poole, H. Dixon, of Magdalen Hall, Oxford, and Callow.

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THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah viii. 20.*

No. 43.

OCTOBER, 1843.

VOL. IV.

A REMARKABLE TRIAL.

(Concluded from p. 66.)

WHEN asked if he would appear in the Court of REASON, he seemed very unwilling so to do; but not being able to deny that God has given to man reasoning faculties, and that the Great Maker of all appeals to that reason which he has given, in such sentences as these:—"The service of God is a *reasonable* service."—"I speak unto wise men: judge ye what I say;" he at length made his appearance, though very reluctantly, at the bar of REASON, but seemed a good deal confounded, when a very able advocate, called, SOUND UNDERSTANDING, appeared against him, and said he could hardly think the prisoner was in his right mind; for he had been heard to say, that the same body which is now in heaven, is also in many thousands of places upon the earth: in some places standing still upon the altar, and in others, being carried about the streets: *in motion and not in motion, at the same time!* If such things, added he, *can* be true, nothing can be false; but if such things *cannot* be true, the Church that teaches them cannot be infallible, whatever arts of puzzling sophistry may be used to prove this or any other of her doctrines. But, added he, as I wish well to so glorious a cause as that of Christianity, it is with great grief I aver, that the

prisoner at the bar has not only perverted a most important institution of the Gospel, but has, through his corrupt practices and tenets, made more infidels in the world than all other heresies or errors whatsoever: for, wherever Mass is worshipped, and the Bible unknown, there the reflecting portion of the community being prejudiced against revelation, from the monstrous absurdities which they are told constitute Christianity, are apt to reject altogether the word of inspiration, and remain in the dreary regions of infidelity.

As the prisoner was now trying to make his escape, an officer from the court of TRUTH tapped him upon his shoulder, and said there was an indictment brought against him of a very grave description, which was, if possible, worse than any thing hitherto advanced against his character:—that he had not only perverted Scripture, outraged reason, and made infidels, but put a number of innocent persons to death, because they would not bow down and worship what *he* said was God, but which they believed to have been an idol. Some others came forward before the court of TRUTH, and said they knew instances of persons who had been led to prevaricate, that they might escape with their lives. A celebrated princess, when asked if she believed in the doctrine of the Mass, narrowly escaped by replying:—

"God was the word and spake it,
He took the bread and brake it,
And what that word did make it,
That I believe and take it."

Two or three other persons at this time related some dreadful things which happened in the reign of Queen Mary; and some shocking facts were also disclosed about the Inquisition, and the horrible tortures inflicted upon those who were shut up in its gloomy cells. But the Mass seemed to have received a settling blow, when the following paper was read in court, proving "THE POPE HIMSELF AN UNBELIEVER IN THE DOCTRINE OF TRANSUBSTANTIATION."

When the *cholera* visited Rome, the Pope, in order to relieve the uneasy apprehensions of infection which troubled the Priests in visiting the dying, had recourse to the following extraordinary expedient, to obviate the necessity of contact with the patients. We quote the very words of the Pope's order:—

"The sanitary commission of the province shall ask of the respective Bishops, that there may be given to the parish Priests sufficient instruction for the occasion, that when they require it, they may obtain the necessary authority from the holy father; and, in short, that those holy ecclesiastics who from zeal may devote themselves to the work of the ministry, under circumstances of such danger, may and ought to take precaution, and avoid immediate contact with the sick persons, and therefore may robe themselves as quickly as possible, and administer the Eucharist *with a pair of tongs*."

If the Pope really believed that the consecrated wafer were transubstantiated into Christ, the expedient recommended above would never have suggested itself to his imagination. It is true, indeed, that the late Dr. Doyle commended the Kildare peasant who took the Bible, the word of Christ, in a pair of tongs. But, deliberately to recommend that the Saviour himself should be treated with such an indignity, were too palpable a blasphemy, even for the authority of the Church to justify. He knew the consecrated wafer was only a bit of paste. Had he actually believed it to be the Lord of Glory, the *tongs-contrivance* would never have been thought of.

See 44th chapter of Isaiah.

Jesus is gone above the skies,
Where our weak senses reach him not;
And carnal objects court our eyes,
To thrust our Saviour from our thought.

He knows what wand'ring hearts we have,
Apt to forget his lovely face;
And to refresh our minds, he gave
These kind memorials of his grace.

DR. BAINES'S LETTER TO SIR CHARLES WOLESLEY,

*Relating his trial at Rome on account of his
Pastoral of 1840.*

THE most conclusive evidence of the real character, the present aspect, and the future designs of Rome, are to be found in the documents and writings of the members of that apostate Church. But as few have access to those writings, and very few have the patience to wade through the misty, profitless pages of Roman Catholic writers to get an insight of this mystery of iniquity, and thus the bulk of Protestants remain fatally ignorant of this pernicious system, it will be well to draw occasionally from those sources, my means of the *Penny Operative*, and to supply a condensed view of Popery from its own accredited writings.

The letter before us was written in self-defence, and by an attentive perusal of it we may get a peep behind the veil.

It appears that Dr. Baines was one of those liberals who knew the character of his countrymen, and therefore says, "In my Pastoral of 1840, I had complained that some of our controvertists had *begun* to apply certain reproachful terms, such as *heretics*, to our separated brethren, and to write in a style of asperity and harshness." This gentle rebuke of his fiery brethren gave them great offence, and forthwith they prefer a list of charges against him at Rome; and so determined were his accusers to prevent the continuance of such an anti-papistical Bishop, that, as he says, page 5, "Some one offered a wager that I should be unmitred within five days! and another promised to eat Trojan's column if I were not!!"

Another striking feature exhibited by this letter, is the secret tribunal before which the hierarchy of Rome, no less than the laity and clergy, are made to quail.

"I fancy," he continues, "that some of my readers will here express surprise, as I remember you did, that a Bishop should be called to account, and not allowed to know his accusers."

Yes, and well they may, for such proceedings are quite at variance with the principles of the constitution, and happy form of government under which most of his readers live. They are contrary to the principles of natural justice; and it is when the free and

truly noble institutions of our country are brought into contrast with the slavish and ignoble institutions of others, that we perceive the vast advantages which our mode of administering justice has over the inquisitorial tribunal of Rome, or Romish ecclesiastics.

Before we examine the charges which he had to answer at Rome before the Pontiff, it is needful to bear in mind, that the meaning attached to some of the terms is very different from the fair and ordinary meaning.

Error, means Scripture truth.

A convert, is a proselyte to Rome.

The conversion of the Country, means the subjecting it to the Papal tyranny and priestcraft.

Religion, is devotion to Romish ceremonies, fastings, and beads.

Heterodox heretics and schismatics, are Protestants of every sect.

To curry favour with the government, is to set one's self in opposition to the Holy See.

The awful charges which this good Bishop had to answer personally at Rome, and which took him "from his District and Colleges for more than eleven months; caused (him) many painful anxieties, and considerable vexations, and no small pecuniary loss,"—p. 17, seem to have been, that he was "*a patron of error; an opponent to the conversion of his country; and enemy of converts; a man whose grand object was to flatter the heterodox, and to curry favour with the government.*"—p. 6.

It is not probable that the charges were made in these exact words, but that the Dr. has put them in the words least likely to offend Protestant ears; and should one of these letters fall into their hands, the declarations he signed at Rome in answer to these charges are so artfully separated from the charges, and so dispersed and interwoven with the text of the letter, as to prevent the detection of all that is intended in them, except by a careful and critical examination.

The first charge was, "That he patronized error."—p. 5.

Under this title two distinct crimes appear to have been imputed to him. The first was, daring to oppose "two decrees of the Propaganda, Sept. 1838, issued at the request or suggestion of some *parties unknown*, and without the knowledge of any of the Bishops; one authorizing the regular clergy to build churches wherever they pleased, and the other granting indulgences to certain pious practices mentioned in the decree. 'All the Bishops understood the first as authorizing the regulars to build churches

without their consent,' they therefore, 'appealed against both decrees in a common letter to the *Sovereign Pontiff*.' We were given to understand by an authoritative exposition, 'that it did not authorize the regulars to build without the consent of the Bishops.' The decree about indulgences we considered of less moment, and as the Holy See had refused to recall it, we all acquiesced; and from that moment it never entered into my head to make the slightest opposition to either of the decrees."—p. 8.

"To meet this charge I declared to his Holiness, '*That I did not in the Pastoral allude to the decrees of the Propaganda of the 29th Sept. 1838: that I fully receive the same, and consider them as the rule of my conduct; that I never thought of ridiculing those who patronize or observe them, and should consider it wrong to do so.*'"—p. 9.

This lifts the veil, and shows us what abject bond slaves Papal Bishops are! Englishmen though they be, that affords them no protection from the imperious tyranny of the Italian master, to whom they have ignobly bowed their neck.

The other part of this first charge is to us very interesting, because we are expressly named, and it confirms the truth of our statements.

"If any one wish to know what I alluded to in my Pastoral when I spoke of 'practices of piety which the Church tolerates rather than approves, which *good taste cannot defend*, nor reason easily explain,' let him look at a book now very common in England, entitled 'The Devotion and Office of the Sacred Heart of our Lord Jesus Christ, including the Devotion to the Sacred Heart of Mary,' and in page 136 it is said, 'O sacred heart of Jesus, annihilate in me all that is displeasing or offensive to thy pure eye, imprint thyself like a *divine seal* on my heart,' &c. In another edition the sacred heart is represented as having eyes in the plural. I speak of this prayer *only* as not being approved by the Church, and not being in good taste."—p. 10.

He raises no objection to the unscriptural and absurd nature of this prayer, but *only* its bad taste and want of authority.

"In the same book is the angelical exercise, so often quoted by the *Orators of Exeter Hall*, in which are many passages not in good taste, nor easy to be explained." [Glossed over.]

"In sec. 1 of Devotions to the Sacred Heart of Mary it is said, 'If you have the least remains of confidence and reliance on her protection, doubt not *she will carry you through her own most blessed heart in the*

most speedy and most favourable manner, to the truly merciful and most sacred heart of her Son Jesus.' I again repeat, that I speak only of the good [bad] taste of all this, and its [want of] facility of comprehension. The book is full of such passages." —pp. 10, 11.

The Dr. says (p. 9), "The first promoters of this book succeeded in obtaining for it the approbation of the Holy See. To what precise particulars the approbation extended, I have never been able to ascertain."

Again, (p. 11) he says, "Against such compositions I have made no secret of my decided opposition. His Holiness will recollect in what strong terms of reprobation I expressed myself to him respecting this and similar prayer-books, terms which would shock many pious people in this country, though they did not shock the learned, sensible, and enlightened head of the Church."

He had condemned the book in toto be-

fore his master; had never been able to ascertain (not even from the Pope himself) what he approved, or what he did not approve, although he had to appear before him on account of this very book; and yet such was his dread of the power of the "Select Congregation," that he signed a declaration, "That in no part of the Pastoral did he mean to disapprove of the Devotion to the Sacred Heart, as far as it had the approbation of the Holy See. If I alluded to the subject at all, it was only to disapprove of certain inaccurate expressions contained in books which the Holy See has never approved, or of the imprudent way in which the devotion is sometimes brought forward. As to the doctrine of the Immaculate Conception, all I alluded to in the Pastoral was, the making dedications to it of books which were liable to fall into the hands of PROTESTANTS, to whom such dedications were more likely to give scandal than edification."

(To be continued.)



THE RELIGION OF MONEY, OR THE MONEY RELIGION.

"All seek their own, not the things which are Jesus Christ's."—Ph. ii. 21.

A Scotchman of fortune, tired of the dull, cold climate of his native land, had settled in one of those lovely villages which embellish the banks of the Loire. There he lived peaceably in the bosom of a numerous family; making it his delight to bestow on the inhabitants of the hamlet, those benefits which his large fortune enabled him to confer. The poor people soon began incessantly to repeat, that this heretic, as their priest called him, gave more alms than all the collections made in their parish church amounted to together. The priest feared that this generous conduct, by gaining the hearts of his flock for this Protestant, might diminish in the same proportion their love for 'The Holy Catholic Church.' He therefore undertook to prove in the pulpit, that all heretics, Calvinists as well as Lutherans,

are condemned throughout eternity to suffer the flames of hell. But he soon found that these arguments were far from convincing his parishioners so powerfully as the liberality of my lord; so he resolved to change his battery, and pluck up the evil by the roots: and to effect this he formed the project of converting the Scotchman to the faith of the Holy Mother Church. For this purpose he formed his acquaintance, and hesitated not to converse with him on the risk his soul incurred, and eagerly to press him to enter the church out of which there is no salvation. The Scotchman, from one motive or another, long evaded the question; but at length, one day as they were walking together in the garden, which extended itself along the bank of the river, the curé* resumed his ordinary conversation,

* Parish Priest.

and was this time very much surprised to hear his companion say with a friendly smile, "Come, my good curé, talk to me a little of your religion, so that I may in the first place, thoroughly understand it. Let us sit down here," added he, pointing to a grassy bank sloping towards the Loire, "and let us chat together. It is still early, the sun has not yet reached his meridian; all is peaceful; we need not fear interruption. Tell me, then, first, according to your apostolic and Roman Catholic faith, what must I do to be saved?"

The Curate.—First you must be baptized.

My Lord.—And how much does it cost to be baptized?

C.—That depends upon the generosity of the godfather; however, the price is fixed at forty-five sous.*

M.—Well, and after baptism what must be done?

C.—The child on arriving at years of discretion, must receive the first communion.

M.—And how much does it cost to partake of the first communion?

C.—That will be according to your generosity, and—

M.—I am not now speaking of myself, but I ask only your current price; what do the young villagers generally give you?

C.—Alas! sometimes only a taper, which is hardly worth three francs ten sous.

M.—Well, forty-five sous for baptism and three francs ten sous for the first communion; go on. What more must be done towards salvation?

C.—To fast at the quarterly vigils, abstain from meat Friday and Saturday in every week, and during the whole of Lent.

M.—But I confess that we English people are great eaters, and particularly eaters of meat, and for my part, it would be very painful to me to fast and abstain from meat, and my health—

C.—Oh! if your health is concerned, we can dispense with fasts and abstinence. I could even quote to you the example of a recent Pope, who, to reward the generosity of one of the faithful who had presented him with a tiara worth 6000 francs, granted him upon parchment, letters patent, signed, sealed, and docketed, granting the privilege of eating meat during their whole lives to him and his male descendants for ever.

M.—I don't doubt it; but I have no tiara to give. I ask what is generally given for the indulgence of eating meat during Lent?

C.—A crown, worth six francs.

M.—And for the fifty-two Fridays and Saturdays in proportion, is it not?

* A sous is worth a half-penny. A franc, 10d.

C.—Certainly.

M.—It is then about fifteen francs per annum, besides six francs for Lent; that makes twenty-one francs.

C.—You forget the fasts.

M.—You are right, let us add ten francs; so then, to excuse me from fasts and abstinence, thirty-one francs. Thus forty-five sous for baptism, three francs ten sous for the first communion, thirty-one francs for fasts and abstinence. Well; what more does your church require?

C.—To go to mass every Sunday.

M.—And what does it cost to be accommodated at the mass?

C.—To be comfortably seated you may hire a place in the choir for fifteen francs, or the seat-keeper will give you a chair every Sunday morning, for one sou, except at great festivals, then she will charge two or three sous.

M.—Just so: on those days the faithful show more readiness to come to church, you must encourage them to come by raising the price of seats. Thus one sou every Sunday, that will come to fifty-two sous a year. I reckon ten sous for seats at solemn festivals, and this will make the sum of three francs two sous per annum. What more?

C.—You must confess at least once a year; I will give you absolution for your sins, and you will only have to perform the penance I shall impose; such as, for example, to repeat fifty Paters, and fifty Ave Marias—

M.—But if, by chance, I should forget to repeat my Ave Marias and Pater Nosters, and that after a certain number of these omissions, it became impossible for me to make up all my arrears, could I not then be saved?

In that case you might still have recourse to the treasury of indulgences for the remission of such sins.

M.—And what must be put in the chest of indulgences?

C.—Money.

M.—But how much?

C.—We do not know what each of the faithful puts in, but we find in it some gold, more silver, and still more pence and half-pence.

M.—Well, I will take the medium, and reckon twelve francs for my penances. But à propos for money boxes, I have seen several in your church; what do they put in them all?

C.—Money.

M.—In that against the first pillar on the left?

C.—Money for the support of the church.
M.—And in the box on the right?

C.—Money for indulgences for butter and milk during Lent.

M.—And in the box in front of the pulpit?

C.—Money for the little school.

M.—And in the other?

C.—Money for the holy chapel of the Virgin.

M.—And in the other?

C.—Money for the expenses of divine service.

M.—I understand—but to return: what more must be done?

C.—On his death-bed a good Catholic must receive extreme unction.

M.—And what do you ask for that?

C.—Nothing.

M.—How! nothing!—Impossible!

C.—You see, when extreme unction is received, death is not far distant, and then comes the interment.

M.—Ah! I understand—it is paid for all together; and how much does interment cost?

C.—Oh, it is impossible to answer that question precisely. Do you wish one, two, three, or four priests? They charge twenty francs each. If you wish the large silver crucifix at your head, that will be fifteen francs more. Would you prefer the golden crucifix, that is thirty francs. With a bearer it is twenty-five francs more. We have also palls more or less fine, more or less costly, and consequently more or less expensive. You may have also the old men from the convent, the young girls from the orphan asylum, the brotherhood of white or of black friars as you choose. You may spend at your funeral from fifteen francs to a thousand crowns.

M.—I thank you for all your particulars, but I only ask the cost of an ordinary funeral, just what is strictly necessary.

C.—Well, you cannot dispense with one priest, two bearers, and a cross; in this manner you may be decently interred for twenty-four francs.

M.—And after all that, should I certainly go to heaven?

C.—No, not to heaven, but probably into purgatory.

M.—Into purgatory? But then you would not have saved me, for you could not come to take me out from thence.

C.—There you are mistaken: you have only to leave in your will an order that masses should be said, by means of which you may pass from purgatory into heaven.

M.—I understand; and what does a mass for the dead cost?

C.—Thirty sous.

M.—And how many masses are necessary?

C.—I cannot tell you precisely; but the more you have said, the more chance you have of getting quickly out of this place of torment.

M.—I see; as the money for masses is the last you expect from a person, you have been unwilling to fix the number, that you might leave more liberty to the generous piety of relations. You are more compassionate than death; he closes the earth upon us once for all; but you never close your purse. But as I wish to know on what to depend while here below on my eternal salvation, make an exception in my favour, and tell me how many masses may reasonably be said?

C.—Twenty cannot hurt you, and I think

M.—Twenty masses at thirty sous, that makes thirty francs. Now let us recapitulate what must be done for salvation in your Apostolic and Roman Catholic Church.

	FRS. s.	
Baptism	2	5
First communion, for a taper	3	10
For not abstaining from meat during Lent at 6 frs. per annum, for 30 years I may still live	180	0
Do. Friday and Saturday, at 15 frs. per annum, for 30 years	450	0
For not fasting, at 10 frs. per annum, for 30 years	300	0
For seats on Sundays and Festivals, at 3 frs. 2 sous per annum, for 30 years	93	0
Price of indulgences for neglected penances	12	0
Interment, with extreme unction, as above	24	0
Masses for deliverance from purgatory	30	0

TOTAL 1,094 15

So I may be saved and go to Paradise for the small sum of 1,094 francs 15 sous! But enough of irony, my dear friend; I ask you now, if you dare still, without blushing, propose to me to accept a religion in which every thing has a price; a religion in which one must pay for being born, pay for communicating, pay for sitting, pay for eating, pay for marrying, pay for pardon, pay for living, pay for dying, pay even when I am dead and buried?—A church in which I cannot take a step without seeing the hand of the priest stretched out to beg a sous? Can I recognize in this commerce of sacraments, in this barter of sins remitted by penance, penance remitted by indulgences, and indulgences purchased with money, the religion of Jesus Christ, who commands his disciples to have but one staff and one coat? Can I recognize in this treasury of masses paid for by the faithful at the counting-house of a town priest, who puts them in a

portfolio to be performed at half-price by a poor village priest,—can I recognize in this the religion of that Jesus who had not where to lay his head, and whose kingdom was not of this world? Are you not rather the faithful successors of those merchants whom Christ drove out of the temple with a scourge, saying to them, “My house shall be called a house of prayer, but ye have made it a den of thieves”?—That Jesus who overthrew the tables of the money changers, would he not overthrow those boxes attached to each pillar of your church? If he drove out those who sold oxen and sheep, and doves, would he not also drive out those merchants of chairs? If he condemned the Pharisees who did alms to be seen of men, would he not condemn you who force your disciples to become Pharisees; sending to them a fair suppliant, whom vanity forbids them to refuse, to fetch that money which she afterwards pours into your pockets?—
(*To be continued.*)

TEXTS FOR THE TIMES.

No. 4.

“Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.”—1 Cor. i. 10.

“Be of the same mind one toward another, mind not high things, but condescend to men of low estate.”—Romans xii. 16.

“With all lowliness and meekness, with long-suffering, forbearing one another in love.”—Ephesians iv. 2.

“Not rendering evil for evil, or railing for railing, but contrariwise blessing; knowing that ye are thereunto called that ye should inherit a blessing.”

“For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.”

“Let him eschew evil and do good; let him seek peace and ensure it.”

“For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil.”

“And who is he that will harm you, if ye be followers of that which is good.”

“But, and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled.”

“But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.”—1 Peter iii. 9—15.

LORD CHANCELLOR BACON'S OPINION OF THE POPE.

Is the Pope or Popery Antichrist? whether Papists be followers of Antichrist, or which comes to one? Whether the Pope be Antichrist?—are questions which have been often mooted by men of piety and learning.

That the Pope is Antichrist, seemed so probable to Lord Bacon, Chancellor in the time of King James I., that when asked by His Majesty, whether he thought the Pope to be Antichrist or not, it was no less truly than wittily answered by him, that if a hue and cry should come after Antichrist, which should describe him by those characters by which he is described in the Bible, he should certainly apprehend the Pope for him. And note reader, that howsoever persons may differ as to the exact interpretation of prophecy, and whether the Pope be really Antichrist or no, yet they agree in this—that Popery is Antichristian in its nature and tendency, and therefore to be held in abhorrence by all true and faithful Christians.

POPIISH BIGOTRY AT ROME.

THE academy of the Catholic Religion at Rome for the session 1843 has been recently opened. Cardinal Pacca pronounced the discourse. We give the following extract, it shows how similar are the sentiments at Maynooth with those held at Rome. Do you know what the Church would do with those she terms “followers of Luther, Zuinglius, and Melancthon”?—Read Fox's Book of Martyrs.

“From the sad and unhappy days of the 16th century, in which the sects of Luther, of Zuinglius, and of Calvin, made their escape from the gates of hell to inundate Europe, the Sarbonne, at the head of all the other universities, raised itself up all of a sudden to defend the pure and ancient doctrines of the Church with all the vivacity and ardour which characterized the French nation.”—See *Tablet*, 23rd Sept., 1843.

CABINET.

A great fear, when it is ill managed, is the parent of superstition; but a discreet and well guided fear promotes religion.

The Holy Ghost is certainly the best preacher in the world, and the words of Scripture the best sermons.

Pray often, and you shall pray the oftener.

Soft words and hard arguments.

Whatever charity we owe to men's persons, we owe none to their errors.

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

Southwark.—A meeting of the Southwark Association was held in the National School Room, Borough-road, Southwark, on Tuesday, September 19th. Mr. Chant in the chair. The speakers were Mr. Theophilus A. Smith, and Mr. Binden.

Marylebone.—The Annual Meeting of the Marylebone Association was held in the Fitzroy School Room, Grafton-street, Fitzroy-square, on Tuesday, September 26. The Rev. Dr. Holloway in the chair. Speakers, Mr. Rigley, Mr. Lord, Mr. Allen, Mr. Moulton, Mr. Sibley.

The principal resolution was, "That it is the duty of all Protestants to unite in a practical movement to expose and resist the combined operations of Popery and Puseyism."

Derby.—We are happy to hear, that a Course of Lectures was commenced on Thursday evening last, in the Devonshire Street School Room, by the Rev. Roseingrave Macklin, Incumbent of Christ Church, for the Protestant Operatives of the Derby and Derbyshire Protestant Association.

On the above occasion the subject selected by the Rev. gentleman, was, "that there existed a Christian Church in Britain long before the arrival of Augustine, the Roman Missionary, in England, and that even then, as at all times, it was a witness against Popery."

The room was very well filled, and the greatest attention, and frequent expressions of satisfaction were called forth during the lecture, which occupied more than an hour in the delivery.

Dr. William Kilmarnock, brother-in-law of Dr. Kalley, has received a letter from the Foreign Office, in answer to the representation made by him to Lord Aberdeen, on receipt of intelligence of Dr. Kalley's imprisonment at Madeira; and that in that letter it is stated, that "Her Majesty's Minister at Lisbon has been directed to require that Dr. Kalley be liberated on bail, and his case brought before the Conservatorial Court."—*Edinburgh Observer.*

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Seven Shillings per Hundred, for Distribution.

[Gilbert-street.

The Bishop of Chester and Puseyism.

The Macclesfield Protestant Association having forwarded to the Bishop of Chester a memorial on the subject of Puseyism, similar to that forwarded a short time since by the parent Association to the Archbishops and Bishops, his Lordship has returned the following gratifying and satisfactory answer:—

"Durham, Sept. 11th, 1843.

"Sir,—I have the honour of acknowledging the receipt of a Memorial from the Protestant Association at Macclesfield, on the subject of doctrines having a Popish character and tendency, and promulgated of late years from Oxford by certain members of our Church.

"These doctrines, from their first manifestation, have been contemplated by me with great uneasiness, as opposed to the fundamental principles of the Gospel, and threatening us with a return to many of the errors which obliged our forefathers to separate from the Church of Rome.

The Memorial suggests the adoption of measures by which the farther spread of these errors may be restrained. I am not aware that any such measures are intended; and it would be difficult to say what measures could be devised effectually to answer the purpose, in the case of persons to whom our own articles and formularies present no sufficient obstacle: framed as we know these were, for the express purpose of purifying the Reformed Church from Romish corruptions and establishing it on the scriptural simplicity of the Gospel.

"Meanwhile you may be assured that in my individual capacity I shall use my earnest vigilance to prevent in my own diocese, the inculcation of such pernicious doctrines.

"It assists my efforts, and strengthens my hands, to know that I am supported by that influential portion of the community which composes the Protestant Association; and I beg to return my best thanks to yourself and to the body which you represent, for the communication with which you have favoured me.

"I have the honor to be,

"Sir, with much respect,

"Your faithful and obedient Servant,

"J. B. CHESTER."

"E. Hall, Esq. &c., &c.

the direction of
ASSOCIATION,
PROTESTANT DEPOSITORY
at 11, Exeter Hall;
And R. GROOMBRIDGE.

THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah viii. 20.*

No. 44.

NOVEMBER, 1843.

VOL. IV.

DR. BAINES' LETTER TO SIR CHARLES WOLSELEY.

(Continued from p. 76.)

THE palpable self-contradictions into which the Dr. is led, by his endeavour to palliate his censures of this fondly-foolish, this arrogantly-blasphemous book, cannot have escaped the notice of the most hasty reader. The fear of Protestants becoming possessed of these idolatrous books, and thus exposing them to the light, and drawing off the veil of piety from the superstitions of Rome, might prove to be a shield to the Dr. before the Pontiff; but it only shows us how little he cared for the truth or error the book contained, so that he might continue in the good opinion of the Holy See, and forward the interests of his Church.

But lest he should escape, he has to make the following abject declaration: "On these as well as all other doctrines and practices, I do, and always have approved, whatever the Church, or its organ, the HOLY SEE, approves."—p. 12.

To understand the next charge, it must be remembered that about this time the present Pope had addressed a loving epistle to the Earl of Shrewsbury, enjoining him to use his influence in bringing about the conversion of England to the tender embraces (?) of Rome. The Catholic Institute was es-

tablished for this purpose, as well as to counteract the operations of the *Protestant Association*. Minor Associations were also set on foot, and ulterior ones contemplated. Some of the more zealous members of these Associations, not content with the slow progress of the movement to obtain the wished for object, the conversion of England, proposed a periodical appeal to the devotional feelings of the whole body of English and Irish Papists, by having a weekly Mass publicly for this purpose. Dr. Baines appears to have been the principal if not the only opponent of this scheme. He says, in his Pastoral, p. 15,—

"Every one has heard of the efforts that have, for some time past, been made, to obtain the sanction of the Bishops for public prayers to be weekly offered for the conversion of England, which conversion is represented as an event so likely to occur, as to justify this extraordinary measure. Could we view the event in this light, we should think it our duty to offer up our most humble and fervent prayers for its speedy accomplishment, and we should most earnestly recommend the same to all over whom we have authority. But even in this case we should *hesitate, before we made a public display of our proceedings*; lest we should thereby give unnecessary offence, and *excite opposition to the object we wished to promote.*"

We Protestants would have thought that so far from meriting the loss of his mitre, that the Dr. would have deserved the praise of the Pontiff, for having had the nerve to hold back the headstrong from exploding his designs too soon, and before the country was prepared *tamely to submit without opposition* to his decrees. But Rome thought otherwise. The conversion of England is determined on in the "Sacred Congregation," the Propaganda, and no one, not even a Bishop, must even appear to offer obstruction to any scheme for its accomplishment. Whatever be his private opinion, he must submit to the "organ of the Church, the Holy See." This is a fact that cannot be too deeply impressed upon the Protestant public, that Rome is so determined on the "National conversion of England," as not to allow a single dissentient in her camp.

The declaration of the Dr. in answer to the solemn charge, of having thus expressed his own opinion, is equally worthy remark :

"I did not in my Pastoral disapprove of prayers in *general* for the conversion of England, some of which I had ordered, much less did I disapprove of any *particular prayers* which the *Holy See* had approved; that the only prayers which I prohibited in the Pastoral, was a *weekly Mass*, proposed to be offered *publicly*, for the immediate National conversion of England. I added, 'that should the *Holy See* order such *Mass*, I should certainly approve, and enforce it.'"

Here we have a tolerably correct index to the workings of Popery. The Dr. would hesitate to sanction *public Mass*, lest our drowsy eyes should be opened, ere the soft-spun webs of Rome are silently, subtly, and fatally woven around our locks; accomplish this, bind us fast, put out our eyes, and then he will cry lustily, "The Philistines be upon thee."

The secret of the boasted unity of the Church of Rome, is partially revealed by this procedure, and the Infallibility of the Holy See is acted out: Let the Holy See say that is *right*, which I know to be *wrong*, and "I should certainly approve and enforce it." This is by no means a singular case in the mad attempts of Rome to obtain unity; the parish priest of Lismore, a decided opponent to the Repeal movement, is overtaken by the Arch-Agitator, is taken by him in his barouche to the Lismore demonstration, and requested to address the meeting: fain would the poor priest excuse himself, but in vain, he must either belie his own sentiments and profess himself an ardent repealer, or be accounted as an enemy.

Before proceeding to the next charge, the

Dr. makes a short allusion to "pious associations," of what name or kind does not appear. He says, "There was not a word in the Pastoral to justify the charge that I am hostile to pious associations, and practices approved by the Church." It is not improbable that the *pious* (?) tee-total associations, and Father Matthew's scheme for blending the *heretical* with the *pious* was here referred to. And the probability is increased by the jealousy which still exists between the regulars [Friars and Monks, such as Father Matthew] and the seculars [Bishops and Priests], and to which jealousy the Dr. refers, pp. 7 and 8. It is clear that if this amalgamation of *heretics* and *papists* had not been approved by the *Holy See*, and it would not have been, had it counteracted his darling object, the conversion of England, Father Matthew would have had to appear before the same bar, and to answer the same charge as Bishop Baines.

(To be continued.)

REPORT

OF THE PROCEEDINGS OF THE MARYLEBONE
TRADESMEN AND OPERATIVES' PRO-
TESTANT ASSOCIATION,

For the Year ending September 1843.

It is with the liveliest gratitude to Almighty God that the Committee look back upon the labours of the Association during the three years of its existence.

While they deeply deplore the augmented influence of that pernicious system which at first rendered necessary their combination and efforts to oppose, and which now requires increasing energy, perseverance, and unity to oppose *successfully*, they cannot but rejoice that they have been permitted, in the all-wise providence of God, to raise and maintain a bold, steady, and uncompromising *protest* against the subtle devices of Roman, and Anglo-Popery, to subvert our *faith*, and to destroy our *liberty*.

To carry out the objects of this Association, viz: "The detection of Papal intrigue, and the diffusion of Protestant principles," sixteen meetings have been held, including a course of lectures on important topics in the Romish controversy. Petitions against the grant of *Protestant* money to support the *Popish* College at Maynooth have been presented to Parliament, and one for the repeal of the Roman Catholic Relief Act of 1829.

The Young Men's Mutual Instruction Class has met weekly for the discussion of some important questions; many interesting essays have been delivered by members;

their library has been extended, and contains works on history, science, Religion, and particularly on the points of dispute between the Church of England and the Church of Rome. The members have just concluded the consideration of their second list of questions, and have commenced the examination of Pope Pius' Creed in detail.

The Committee are happy to announce the formation of a Protestant Tract Society among the members. Shortly after the declaration in last year's Report of their intention to form such a society, the Committee received the hearty and zealous assistance of many members in furtherance of this object. The society was formed, rules for the guidance of its operations have been printed, and a large number of tracts circulated in this Borough, by the untiring patient labours of the kind friends who have consented to become distributors. The Religious Tract Society, the Protestant Association, and the British Reformation Society, have kindly assisted the feeble endeavours of your Committee by a liberal grant of tracts; for which the thanks of the Association are here most gladly recorded.

As they cannot depend upon gratuities, and their supplies are almost exhausted, the Committee earnestly entreat the helping hand of those who are interested in diffusing the principles of Protestant truth, and of uprooting Popish errors, and who can assist either by contribution of tracts, subscriptions to the fund, or as distributors.

In the early part of the summer, many members of the Association joined the other Metropolitan Associations in a trip to the delightful scenery of Richmond.

During the year in various ways besides the operations of the Tract Society, the Association has distributed gratuitously several thousands of handbills and tracts, for which they are at present in debt to the Parent Association.

In the name of this Association the Committee have to tender their sincere and hearty thanks to the Rev. Dr. Holloway for the kind and free use of his chapel for their Annual Sermon; and at the same time they would express their gratitude to the Rev. R. W. Dibdin, for preaching a most appropriate and instructive sermon on that occasion.

To the *Morning Herald* for its impartial reports of the proceedings of the Association, and for its unwavering advocacy of true Protestant principles, the thanks of the Association are due.

The Committee desire to call the attention of their fellow Protestants to the amount of labour which has been created and employed effectively, and to the quantity and quality

of information that is being diffused at so very insignificant an expenditure. The subscription being small and the work so great, it is almost needless to say that with the entirely gratuitous labours of the Committee and Tract Society, and with the strictest economy a very large increase of funds is wanted to enable the Committee to carry on the operations of the Association. It has been suggested that a higher rate of subscription might, without much inconvenience be paid by each member; but as the Committee prefer gaining larger funds by increasing the number of their members, they leave the subject of a higher subscription to those who feel inclined to increase the amount voluntarily; and trust that each member will try to raise the fund, by inducing as many true Protestants as he can to join their ranks and help them in opposing the common foe.

With respect to the future, the Committee feel that there is every reason for hope, resting on that gracious promise of our Lord; "On this Rock, [*i.e.* this faith in himself] will I build my church, and the gates of hell shall not prevail against it."

Faith in this divine promise has sustained the Church of Christ in all ages, and it will sustain our Church also.

Pagan power and fury thought to crush her in her infancy, but sustained by the rock of ages, she weathered the storm of Pagan hostility, and saw her haughty foes dashed to atoms at the foot of the foundation of her faith.

Popish malice has thrust sore at her that she might fall, and for a time the church sitting in sackcloth appeared to be subdued before her scarlet foe, and it might seem that this gate of hell had prevailed against her; but when to human eyes all hope was gone, her Lord arose to succour and to save her, cleansed her from the filth of ages, and at the Reformation she broke forth with renewed and extended lustre.

Since that auspicious era, Popery and Infidelity, and lately Anglo-Popery, have been trying to destroy by artifice, by sapping and mining that edifice of truth, the Church of England, which they dared not attempt by open force. Colleges of those satanic engineers, the Jesuits, have been founded and maintained, in which our fellow creatures are trained to obey any command, and to accomplish any design, however diabolical, which may effectually destroy the Church of Christ, and advance the interests of the Church of Rome.

Since the fatal bill of 1829, by which Popery, that implacable foe to civil and religious liberty, was not only let loose but put into power, Rome has spoken out; and

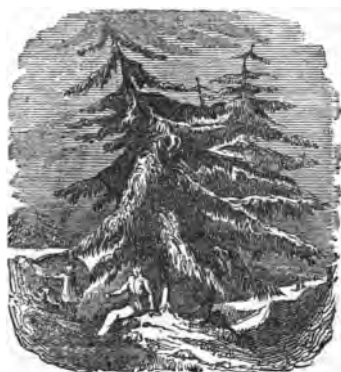
now she makes little or no secret of her design to subjugate again the minds and the consciences, the persons and the property of all who bear the name of Christ. Her pretensions are haughty, her hierarchy are united, her armies are mustering under the banners of Repeal; and in the guise of teetotalism, mass houses, nunneries, and Jesuit colleges,—are increasing, not to supply the demands of Roman Catholics, but for the purpose of entrapping unwary Protestants. The Court is beset with Papists, while Parliament patiently hears a proposal to take papal priests into state pay. Is not Rome making a vigorous, a deadly thrust? And well she may, for it is her last struggle.

While Rome is thus engaged in the field, Oxford is artfully working the mine. Anglo-papery seeks to destroy our Protestant faith by artfully sapping its foundations. No expense deters, no labour appals, no amount of patience, of learning, or of skill is thought too great if it can but un-Protestantize the establishment, and lead her back to the embraces of Rome. While erroneous doctrines and perversions of truth are insinuated into handsome folios for the wealthy; tracts, ballads, and pamphlets are the medium of their diffusion through the middle and lower ranks of society.

Yet we are not left wholly without hope, there is a little band of stanch and faithful Protestants left; the laity too, have begun to stir. And, knowing the peculiar position of many of the clergy, it is a matter for sincere thankfulness, to find so many of them holding forth the truth of the gospel in the face of so much calumny and reproach. Add to these, several ministers and congregations of our Dissenting brethren are awaking to the dangers that surround us, and have had meetings to remove the prejudices in favor of Rome, which had prevented them perceiving this fact before.

Yet it is certain that however glorious the result, however fatal to these combined foes of Christ and his Church, however beneficial it will finally be to the progress of holiness and of happiness,—a time of severe trial there will be.

It is therefore that the Committee would earnestly invite all who know and love the truth as it is in Christ Jesus our Lord, to band themselves in his name, that they may not only exhort, comfort and strengthen each other in his name, but that they may be happily instrumental in bringing many of their fellow-men to the knowledge and experience of true gospel liberty.



THE RELIGION OF MONEY, OR THE MONEY RELIGION.

(Concluded from p. 79.)

And what have been the results of this unworthy traffic in holy things? You are enriched, I allow, but you have ruined religion by exposing it to public contempt.—The humblest of your parishioners cry in all the corners of the streets to any one who will hear them, that you are making a fortune; that there is no room in your paradise but for the rich; that you are worse than

those iniquitous judges whose conduct gave rise to the saying, 'A golden key will open any door,' for amongst you the golden key will open heaven itself. Your avarice has destroyed the faith of the people; your ambition has extinguished their piety: and if the people believe more in Voltaire than in God, you have to thank yourselves for it. Where will you find in the New Testament

a single word that authorises all this ecclesiastical chicanery? Nowhere. Besides, you forbid the reading of the Holy Scriptures because you know it is written there, "Woe unto you, Scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretence make long prayers: therefore shall ye receive greater damnation." You know that we there read that Simon the Sorcerer having wished to purchase the gift of the Holy Spirit with money, St. Peter said to him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." You, who call yourselves successors of St. Peter, should imitate his conduct and make this answer to those who bring money for a mass.

But enough, my dear curé; you have made me sufficiently acquainted with your religion: permit me now to lay mine before you; and whichever of us two shall be convinced, may reasonably determine to follow the religion of the other.

And first, mine has one only source, the Bible; but one teacher, God himself. I place on one side your traditions invented by man—your pretended infallibility of the Pope, in order to submit my understanding, my conscience, and my heart, to the sole authority of the Word of God. Here is a system of religion much more simple, and a foundation for faith much more solid.

I open then this Bible, and in its first pages I see, by the history of our first father, that the human race has fallen into sin. As I continue to read, I discover, by the history of the Jews, that men have always lived in sin; and when in the Old Testament I read the decalogue, and in the New the precepts of the Gospel, I see clearly that if man ought neither to kill, nor to steal, nor to bear false witness, nor to covet, nor to think a bad thought, certainly all men, and myself the first, are condemned according to these words of this same Bible,—"There is none that doeth good;" and "God hath concluded all under sin."

C.—But, my lord, your religion is frightful!

M.—Wait a moment; answer me first: does your conscience tell you that you have sinned?

C.—That is according—

M.—No evasion! answer explicitly;—have you done evil or not?

C.—Well, then, I have.

M.—Then with me you are condemned; for, once more, the Word of God says so.

C.—That is precisely what alarms me.

M.—But listen—what follows will comfort you. Now that you feel the justice of your condemnation, God requires of you

neither silver nor gold, neither fast nor abstinence, neither penance nor maceration; he asks nothing of you! On the contrary, he gives you, and gives you gratuitously—

C.—What?

M.—Eternal salvation! And if you doubt it, hear these words taken from the Holy Bible,—“God hath concluded them all under sin, that he might have mercy upon all.” “Ye are saved by grace and not by works.” “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.” “While we were yet sinners Christ died for us.” “Christ hath been made for us wisdom, righteousness, sanctification, and redemption.” “Come without money and without price.” Now I think this is clear. I have quoted ten passages; I could have quoted a hundred, or a thousand, which all proclaim that God gives heaven gratuitously and completely to him who believes with the heart on Jesus Christ. Here is generosity! here is greatness! here is love! Can you conceive of anything more grand, more worthy of God? And can you think of anything that would better merit the name of religion? If you were to try, what means could you invent more efficacious than the pardon of all sin, and the absolute and gratuitous gift of eternal life, to move and win the heart of man to his God? Tell me, my dear friend, must you not love God, when he loves you after this sort? Could you forbear to obey him, by doing good works, sanctifying your life, and helping your brethren? Ah! my dear friend, if at first I appeared severe in judging your religion, you will understand now that my final intention was to disabuse your mind of error to lead you to truth, and to convince you that if truth is found any where on earth, it must be in the doctrine which teaches us that God gives everything in the kingdom of grace, as he has given everything in the kingdom of nature. The God who has given us this fleeting life, gives us also life eternal; the God who preserves our health by his Providence, preserves us in holiness by his Spirit; the God who gave us parents, has given us a Saviour. He gives all, he sells nothing; and it is to degrade the Creator to the level of the creature to think that he requires anything on our part, and that a bargain may be struck between Him and us, as between man and man.

Oh, dear friend, let us enlarge our ideas; instead of abasing God to our level, let us try to raise ourselves to the height of his love. Let us appreciate his greatness, his goodness, his power, and acknowledge that

he will give us everything, if we will but accept everything.

Yes, I can say from experience, if I have been enabled to do any good, it is because my heart has been opened and gladdened by faith in this doctrine that I have been saved! completely saved! for ever saved! This is the secret of the blessings I delight to scatter over your parish.

The curé took the hand of his friend without replying; and after a moment's silence, said to him with emotion, "We shall meet again!"

THE DANGER AND IMPOLICY OF TRYING TO SATISFY POPISH AMBITION BY CONCESSIONS.

Sir Richard Musgrave, in his *Memoirs of the different Rebellions in Ireland*, p. 85, observes, that "Soon after (*i.e.* 1792) government having swerved from their opinion and conceded the whole of what they had peremptorily refused, encouraged the Roman Catholics to rise in their demands, particularly because they were thought to have been influenced by terror, as the Defenders were at that time desolating many parts of the kingdom, and were terrific in the environs of the capital. To this system of terror, succeeded by concession, we may in a great measure impute the Rebellion."

FIFTH OF NOVEMBER 1605.

THE Roman Catholics, and some Protestants effect to disbelieve that the Gunpowder Plot ever existed, and so we may suppose that 200 years hence, Roman Catholics and some Protestants may effect to disbelieve that any efforts were made in 1843 to Repeal the Union. The Atrocity of the Plot is certainly startling, but not contrary to the principles or practice of Popery. The murderer of the Waldenses, the executioner of many martyrs for their faithfulness to Christ, the contriver of rebellions, massacres and insurrection: what is there in the nature of the thing to lead the mind to exonerate the Church of Rome from this charge? It was but of a piece with her other proceedings. Had the plot succeeded, it would have been one more trophy, and Bartholomew's Eve might have then been rivalled in the annals of the Church of Rome, by the 5th of November, a thanksgiving might have been ordered for the success of the plot; but it pleased the God of all mercies to order otherwise. The snare was broken, and our ancestors were delivered. The fact of the existence of this conspiracy is attested as clearly, or more so almost, than any other historic fact can be.

Those who know nothing, and enquire nothing, may doubt, but examination produces conviction. State papers—our state trials—our statute book—our book of common prayer—all rise to corrupt the assertions of those who would cast into the shade of forgetfulness or non-existence an event which ought to call forth our most signal gratitude to God for past deliverance, our most fervent prayer for continued protection, and our strenuous exertions and unremitting watchfulness, that we do not ourselves recklessly throw away our blessings, nor permit Popery, by force or wiles, to deprive us of them.

ANOTHER CONVERT FROM POPEERY.

A little Tract has been published at Derby, which we much recommend to our readers. The title of it is, "Truth must prevail; or, the cruelty, persecuting spirit and falsehood of the Romish Priesthood, as set forth in a Letter in the *Tablet Newspaper*, and replied to by the Rev. Henry Lewis Oxley, late a member of the order of Dominicans, Popish Priest of Leeds and of Leicester; and also Chaplain to a Nunnery in Leicestershire, and now a member of the Church of England. The tract may be had at the office of the Association, 11, Exeter Hall.

It gives an account of the conversion of Mr. Oxley from Popery; and while it betrays his weakness in again relapsing, and the mercy of God in again opening a door of escape for him, it demonstrates the apprehensions of Romanists lest the secrets of their prison-house should be thus betrayed—their anxiety to reclaim one who has departed from them—and then how they treat him with cold and contemptuous neglect, when they think he has again returned to them.

Mr. Oxley, in writing of the pretended friendship of one who led him back to Popery, says, "Alas! I gave him credit for sincerity, and was undone; and in a frame of mind which your readers will conceive better than I can describe, signed the document which appeared in the *TABLET*. I do not wish even to palliate my weakness. I have bitter cause to lament it, and to confess that I have acted imprudently, God knows, perhaps sinfully, but as I thought conscientiously, throughout the whole of this, for me trying, I might add, agonizing affair—for it is, indeed, an awful undertaking, to have to contend with the priests of Rome. No sooner had I made, as I thought, my peace with the clergy, than I was made quickly to feel, how true is the proverb, that the priests never forgive. I can fearlessly affirm, as

even most amiable and highly respectable Roman Catholics have admitted, that I had just cause to complain of the treatment I experienced at the hands of the priests; cold and cutting neglect—haughty and insulting lectures on past misconduct—continual and and severe reproaches for tampering, as it was falsely asserted I did, with Protestant friends after my return to Papal slavery—jealous and suspicious watchfulness over my most innocent actions. It would appear that spies were placed over me even within the domestic sanctuary, of what I took to be a friend's house. Thus it was deemed a crime in me to indulge two or three times a week at the most in the perusal of a newspaper, and a most insane thing, to express once or twice, not more frequently I am sure (what I think your readers will deem very pardonable for one in my sad position) a wish to know what my Protestant friends said on the subject of my submission to the Bishop. The non-fulfilment of promises repeatedly made and the utter absence of that spirit of brotherly love and pity, which if we are to look for it any where surely we might expect to meet with it in those who style themselves the ministers of the meek and lowly Jesus, marked the conduct of the priests of Rome towards a poor and every way heavily afflicted brother, whose great crime in their eyes was that he loved TRUTH, JUSTICE, and LIBERTY, and hated INIQUITY, HYPOCRISY, and PRIESTLY TYRANNY.

"Accept, Sir, my grateful and respectful thanks for affording me an opportunity of removing, as I trust I have done to the satisfaction of your impartial readers, some of the foul aspersions cast upon my character by those who have hated me without cause."

THE ENGLISH BURIAL GROUND, ROME.

A walk to this retired and unostentatious little Cemetery, suggested feelings of unusual and melancholy interest. The graves of so many of our countrymen, reposing in ground unconsecrated by the religion of the country, seems to exert a peculiar claim upon our mournful sympathy. The living have ties and recollections to recall them home; but here death has sealed and chronicled a sentence of everlasting exile.—*Catholic Magazine.*

CABINET.

Personal religion is invariably the foundation of all true exertion and future usefulness.

The Churches of England and Rome.—Some one having used the hackneyed sarcasm, that between the Churches of England and Rome there is but a *paper wall*—"True," it was replied, "but the *whole Bible* is printed on it."

TO THE PROTESTANT OPERATIVES.

ENGLISHMEN and Christians, I conjure you in the name of our most holy faith, and as true believers in Christ, that you stick together as the heart of one man, and contend most strenuously for that faith once delivered to the Saints; and I hope and trust, through the help of God, that the bright and glorious spark of Protestantism which exists in Great Britain will not be eclipsed by the dark extinguisher of Popery which seems to throw its dark shade over our native land. May he whose word is a light to our feet and a lamp unto our path, still deign to shine upon us, that we may bear more the image of Christ, to the confusion and condemnation of all our enemies, that we may sit under our own vine and fig tree, none daring to make us afraid.

Let British Christians nerve their hearts
To stem the 'whelming flood,
And act the martyrs' firmest part,
Stand as their fathers stood.

Protesting 'gainst the base design
Of Popery's perjured crew;
Who led by Satan fierce combine
T' uproot the faithful few.

Their altars, deck'd with tapers bright,
Unwary souls may charm;
But those whom Grace has taught aright
Escape the deadly harm.

To Christ the very paschal Lamb
Alone we bow the knee;
Nor can we be absolved by man,
'Tis Christ that makes us free.

No mass, no penance, can atone
For sins tho' e'er so small,—
We must be wash'd in blood alone,
Or not be wash'd at all.

No costly rites perform'd by man,
Though deck'd with human art,
If Christ be wanting, ever can
True grace to souls impart.

Then let us e'en through death's dark shade
Hold fast the gospel's light,
And look to Him who does engage
To put our foes to flight.

Nor burning torch, nor fiery flame,
From bigots of Maynooth,
Whilst Christ the Lord our cause maintains,
Shall rob us of the truth.

May He who led His chosen few
Safe home to Canaan's land,
Direct us all our journey through,
And all our foes withstand.

"Till in the realms of light and love,
Where earthly troubles cease,
We join the ransom'd hosts above
In never failing peace.

W. B., a Protestant Operative.

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

The Jesuits.—"Switzerland, Morat. According to official report, the institution of Jesuits of this town has been frequented in the course of this year by 637 students, viz., 37 theologians, 153 *philosophes*, 384 French collegians, and 83 Germans. Compared with preceding years, the number of Poles, Spaniards, and Dutch has increased; many also of the students have been from Havannah, Smyrna, and Constantinople."—*L'Esperance*, Oct. 3, 1843.

Privileges of the Church.—"Rome. We said in a former number, that the sentence of death pronounced against an ecclesiastic, convicted of the murder of Achila, his own nephew, would be carried into execution, notwithstanding the character of priest with which the condemned was clothed; but we are now obliged to announce, after all the information to the contrary which had reached us, that the ancient maxim of Rome, not to deliver up a priest, is again to prevail. The Pope himself ought, it is true, to have decided that justice should take its course; but the numerous objections which have been made in favour of a principle by which it is hoped the wicked Abbé may profit, are likely to retard the sentence indefinitely, so that the affair may be gradually forgotten."—*Ibid.*

The Archbishop of York, the Bishop of Ripon, and the Bishop of Hereford, have liberally contributed to the fund for the erection of a testimonial in the parish church at Halifax, to the memory of Robert Ferror,

Bishop of St. David's, the martyr who was burnt at the Cross of Carmarthen in 1555, for maintaining the faith of the Reformed Church against the errors of the Church of Rome. Halifax was the birth-place of that zealous churchman.

A crowded and respectable meeting of the Peckham and Camberwell Operative Association was held in the Lecture Room, Hill-street, Peckham, in September last. The Rev. J. R. Barber in the chair. The speakers were the Rev. J. Irons, and Messrs. Allen, Binden, and Rigby.

The City of London Operative Association held a meeting on Monday, October 16th, in the British Institution, Cowper-street, City-road. Mr. C. Sibley in the chair. Speakers, the Revs. J. R. Barber, and W. Duggan, and Messrs. Binden, Archer, Callow, and Allen.

The Annual Sermon of the Marylebone Association (commemorative of the Gunpowder Plot) will be preached (p.v.) in Fitzroy Chapel, (Rev. Dr. Holloway's), London-street, Tottenham-court-road, on Wednesday Evening, November 8; and that of the Tower Hamlets Association on the same Evening, in St. Thomas' Church, Arbour-square, Commercial-road East.

Lambeth.—A course of Lectures will be delivered in connection with this Association during the months of November, December, and January, in the School Room attached to St. Paul's Episcopal Chapel, (Rev. J. R. Barber's,) Vauxhall. A similar course will be delivered (p.v.) in connection with the Tower Hamlets Operative Association in the School Room attached to St. George's Wesleyan Chapel, St. George's East, about the same time. A course of Lectures is in contemplation in connection with the City of London Association.

British Critic.—It is announced that the current number will be the last under the present superintendence. It is stated that the Editor and all his friends are to withdraw, and it will henceforth be conducted on other principles.—We shall see.

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THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

No. 45.

DECEMBER, 1843.

VOL. IV.

DR. BAINES' LETTER TO SIR CHARLES WOLSELEY.

(Concluded from p. 82.)

We have now to examine the charge of his being "a man whose grand object was, not to advance the cause of religion [popery], but to flatter the heterodox."—p. 6. The Bishop says, "In my Pastoral I had complained that some of our controvertists had begun to apply certain reproachful terms, such as *heretics*, to our *separated brethren*, and to write in a style of asperity and harshness. As far as I could discover, the fault found with this passage by my accusers, was not that there is anything incorrect in it, but that it indicates an undue leaning to my *heterodox countrymen*, whom I am accused of wishing to flatter, and that it departs from the language employed by the Church in her public documents, to which class a Bishop's pastoral must be supposed to belong. In such documents the word *heretic* is frequently employed to designate all who are separated from the Catholic Church by merely holding erroneous tenets, or who belong, however inculpably, to heretical sects."

"I met with no one in Rome who disputed the accuracy of my doctrine, or pretended to justify the use of such language as I had reproved; but to satisfy all who

might be pleased to think me *too civil*, or not sufficiently *pastoral*, I declared, that in objecting to the term *heretics* being indiscriminately applied to *Protestants*, I did not mean to deny that the term may be applied in a correct theological sense to the members of any sect which denies the articles of the Christian Faith, and is separated from the centre of Catholic unity [Rome]; but only to assert that some individuals, who err invincibly and without obstinacy, are not heretics in the strict and formal sense of the term, and that harsh appellations, *however true*, ought to be refrained from, as more likely to repel men from the truth [Church of Rome], than allure them to it. As to the charge of wishing to flatter *Protestants*, I referred to a passage in my Pastoral in which I compare the Anglican clergy to the pagan priesthood."—pp. 13, 14.

This is a rather long quotation, but its importance justifies its being inserted at length. For by the constant interchange of the terms *heretic* and *Protestant*, and by the very clear definition of the term *heretic*, there cannot be the shadow of a doubt, that whenever the Church of Rome speaks of heretics, she means Protestants. And yet, how constantly is this denied by Papists, and how little is it believed or thought of by Protestants.

Those Protestants who are accustomed to

treat these reproachful terms as tales of feudal times, as the idle rant of musty antiquity, as dead letters, obsolete phrases, used only, if used at all, to give eloquence and harmony to Papal documents, will be somewhat surprised to find such a devoted servant of Rome put upon his trial for being "*too civil* or not sufficiently *pastoral*," by speaking of Protestants as *separated brethren*, instead of spurning them as "*heretics*."—Indeed, we have heard the soft language of the Pastoral so often reiterated, that but for this trial, and the letter by which it is exposed, it would have passed into obscurity without being noticed by us. Rome, however, is too eagle-eyed to allow of this, too well aware of the potency of a word, and having now her agents in power, resting securely on the fatal bill of 1829, she thinks it time to assert that those who were treated as heretics in the reign of Mary, would be so dealt with in that of Victoria, had she [Rome] but the same plenitude of power.

The Dr. must admit that "the term, *heretic*, is theologically" [i. e. ecclesiastically, not scripturally] "correct as applied to Protestants, but he thinks it premature to begin to apply it *just now*; it is likely to repel them from our chapels and from aiding us in building our cathedrals, schools, and nunneries. True the *sectaries* are *heretics*, but as it was by their help we gained our emancipation, so by their help we may also obtain government stipends for our priesthood. Father Mathew also has to try his plan of wheedling the Protestant [heretical] tee-total societies to join the Catholic ranks upon the novel ground of freedom from sect or party—to call them heretics before these objects are secured would be to repel them from lending us their aid.

The Anglican establishment is still a barrier to our full power to chastise *heretics*. Strong as the Tractarian party is, and growing as their attachment is to our church, it would be unwise to treat them as heretics, and repel their yearning affection towards us. No one can suspect me of wishing to flatter her clergy, for "I compare them to the pagan priesthood." By referring to p. 8 of the *Pastoral*, they will find that "I allude to them only as exhibiting a similar *hostility* to the Catholic religion, and as opposing it by similar means." Those who are favourable to Rome therefore, will perceive that they are not included in this reproach.

The last of the charges named in this letter is, that the Bishop "sought to curry favour with the government," *our* government, of course.—Letter, p. 6.

We turn to the Pastoral, and find the following truly christian statement and exhortation, pp. 6, 7,—“We have witnessed, with excessive grief, the events that have recently taken place in this district, and we have not ceased to pray that God would give wisdom to *our rulers* to avert the evils that threaten us. In the mean time, one subject has afforded us inexpressible consolation. It is, that none of our beloved flock have been involved in these rebellious proceedings.”

“The early Christians, though frequently doomed to shed their own blood in testimony of the truth, were never found to *shed the blood of others*, either in defence of their *civil or religious rights*.”

“Do you, my beloved children, continue to act upon these wise and sublime principles. Never attempt to correct human laws by violating the divine.” “*Never listen to those wicked or deluded men, who would urge you to break the laws of your country, and offend God, for any purpose whatsoever.*”

Had any Protestant charged the Dr. with attempting to curry favour with the government, he would have had to bear a torrent of reproach from Papists, and he would have had to bear it almost alone, so very few of his brethren would have sympathised with him. But as the plaintiffs are Papists, and as far as we can ascertain, members of the Propaganda, and nothing less than a solemn trial before the Pontiff would satisfy them, and who, in the Dr.'s own words, “manifested extraordinary anxiety that I should be condemned, and when acquitted, that I should be considered guilty.” It is evident that Rome has no wish to see Papists obey our rulers, or rather our laws—except so far as it suits her purpose. Her old assumption of power to release the subjects from their allegiance to their sovereign, appears to be the cloven foot upon which this charge rests.

Before the emancipation bill passed nothing could exceed the loyalty of the English Papists; and still many of them will contend that they owe no *civil allegiance*, but only *spiritual reverence*, to the Pope. The answer to this charge ought to undeceive both them and also the Protestant public.

“And as to the complaint that I had seemed to place myself in opposition to the Holy See, I could only regret if this happened through any fault of mine, it having ever been my intention, as it was undoubtedly my *duty*, to shew every *deference, respect, and obedience to that supreme authority*.” It will be observed, that the Dr. is charged with seeking to curry favour with the government, which cannot be construed into anything but a *civil or political offence*: spiri-

tual and ecclesiastical considerations are wholly out of the question. But as the charge relates to a civil offence, so must the defence by which the charge is met. Therefore, to curry favour with the government, or in other words, to *teach obedience to lawful authority*, is to be in *opposition to the Holy See*. The deference, respect, and *supreme* authority referred to as due to the Pontiff must also be political; consequently as supreme authority is vested in him, and obedience to it is the duty of the priesthood, and of course of the laity also, it follows that our sovereign, Queen Victoria, cannot claim from her Popish subjects the supreme allegiance which is her due as sovereign of these realms.

Trusting that this brief notice of Dr. Baines' letter, will awaken some of our Protestant brethren to a sense of the danger in which our faith and our country are placed by Romish intrigue, and that they will never again lend themselves to forward the designs of any agent of Rome, however plausible and *apparently* good those designs may be, I have the honour to remain, &c.

G. J. M., A PROTESTANT,
Marylebone.

To the Editor of the Protestant Operative.

MR. EDITOR,—If there be one reason more weighty than another, in these alarming times, why all true Christians should unite together to maintain the truth, it is the fact of there being so many professing Protestants who are unfaithful to their duty, so many calling themselves followers of Christ, who are giving the right hand of fellowship to those who are bringing in a system completely anti-christian; sanctioning, and even patronising, the introduction of the most deceitful and soul-destroying doctrines, and we may add, of many exerting themselves to the utmost, in spreading the most pernicious principles, especially amongst the poorer classes of the people; raising up in the minds of such as imbibe them, the greatest bitterness of spirit and uncharitableness towards those who may happen to differ from them. We have too, very lately had a most lamentable proof of the apathy and indifference with which many, we may say hundreds, of those calling themselves Protestants, regard the doctrines and practices of the apostate church of Rome—in the very great deference paid to one of her priests, and the anxiety to obtain his blessing. We really grieve to think that there could be found so many who thus

degraded themselves and their profession as to *kneel* before a Popish priest, and make their vows to one, who distinctly stated that he was ready to lay down his life in support of a system of idolatry and superstition, hateful to the Almighty, and ruinous to immortal souls. The great enemy of mankind is indeed busy amongst us, and it behoves every individual who loves his country and values her independence, to strive hard to disseminate the truth, and banish error, to preserve the Protestant constitution unimpaired and uninjured; but there must be more zeal displayed, or all will be lost.

In the reign of Edward VI. a large band of insurgent Romanists besieged the city of Exeter, and nearly reduced the brave Protestant inhabitants either to surrender or starve. They were just upon the point of opening their gates to admit the enemy, when a bold citizen rushed before them,—“My friends,” said he, “there is my house open to you; take all that I have, and divide it amongst you; as for me, I will fight with one arm and feed upon the other, before these rebels shall enter our city.”—Animated afresh by the zeal of their fellow-citizen, they made a desperate attack on the besiegers, and drove them from the place.—Such zeal should be displayed in these times by every true Protestant; there should be a determination to give up everything, rather than sacrifice those great privileges gained for us by our martyred forefathers. All sincere Christians should unite together, agreeing to waive all minor and unimportant differences, and contend earnestly for that faith once delivered to the saints, that common faith written of by the apostles and evangelists, even salvation by *Christ alone*, to *every one* that believeth. May the efforts of our Protestant Associations be more and more successful in awakening all to a sense of the imminent danger to which our beloved country is exposed, by the open aggressions of Popery, and by the more subtle intrigues of Puseyism.

Yours very faithfully,
R. O.

ROMISH RELICS.

THE following is a translation of a printed list of relics which is hung up in the church of Santa-Croce in Jerusalem at Rome.—It was furnished to a member of the Committee by a correspondent, who was lately travelling in Italy, and who was informed by a priest at Rome that they were the best authenticated of any relics there. The

priest however added, that though he for one believed in their authenticity, it was not required that all persons should do so.

"The Popish writers themselves," as Dr. Conyers Middleton observes, "are forced to allow that many both of their reliques and their miracles, have been forged by the craft of priests, for the sake of money and lure."*—And surely such are some of the relics enumerated below. It is surprising, until the dark and corrupt state of Italy, and of the system which broods over it and perpetuates that darkness and corruption, is considered, that such evidence of the "frauds of Romish monks and priests"† should be allowed to exist. The perusal of it must produce in the mind of every Protestant a fearful feeling of disgust. It should also excite within us pity for the deluded followers of the Roman church, and a hearty and thankful desire to walk worthy of our calling, "Turned to God from idols, to serve the true and living God, and to wait for his Son from heaven."

1. Piece of wood from the holy cross, brought by Constantine.

2. The inscription over the cross of our Saviour Jesus Christ.

3. One of the sacred nails.

4. Two thorns from the crown of our Saviour Jesus Christ.

5. The finger of St. Thomas which touched the most holy side of the risen Lord.

[The above are exposed on Good Friday, on the Feast of the finding of the most holy Cross, and on the 4th Sunday in Lent.]

6. The transverse piece of the cross of the penitent thief.

7. One of the pieces of money for which it is believed Judas betrayed Christ.

9. The sponge.

10. A great part of the garment of our Saviour.

11. A great part of the holy veil and of the hair of the Blessed Virgin, and coat of St. John the Baptist.

12. The upper part of the arms of St. Peter and St. Paul.

13. A heap of cinders and ashes united in the form of bread with the fat of St. Lorenzo.

14. The heart of St. Vincenzo.

[The above are under the altar of the chapel of St. Elena.]

15. Under the pavement of the chapel of St. Elena, a considerable quantity of earth

of Mount Calvary, sprinkled with the precious blood of our Saviour Jesus Christ.

16. Still further a phial of the precious blood of our Saviour Jesus Christ.

17. Another containing the milk of the Blessed Virgin.

18. A fragment of the sepulchre of our Saviour Jesus Christ.

19. A fragment of Mount Calvary.

20. A stone from the birth-place of Christ.

21. The stone on which the angel stood, who announced the great mystery of the incarnation to the most Blessed Virgin.

22. A stone from the house of the most Blessed Virgin.

23. A small piece of stone on which Jesus sat when he pardoned the sins of Mary Magdalene.

24. A small piece of the stone where Christ sat after his temptation.

25. A piece of the rock on which the Lord wrote the tables of the law given to Moses on Mount Sinai.

26. Ditto from the place where Christ ascended into heaven.

27. Ditto from the place where the cross of our Saviour Jesus Christ was found.

28. Ditto from the tombs of St. Peter and St. Paul.

29. Ditto of the vessel which received the precious blood of our Saviour Jesus Christ.

30. Ditto of the manna with which God fed the Israelites in the wilderness.

31. Ditto of Aaron's rod which budded in the wilderness.

32. Relics of the eleven Prophets.

33. Relics of the head of St. John the Baptist.

34. Relics of the head of St. Clement, Pope.

35. Relics of the head of St. Preseda.

36. Part of the skin and hair of St. Catharine of Sienna.

37. A tooth of St. Peter the Apostle.

38. A tooth of St. Gordian.

39. Bones of St. John the Baptist.

40. Bones of St. Bartholomew the Apostle.

41. Bones of the Holy Innocents.

42. Relics of St. Peter and St. Paul and of St. James.

43. A part of the rib of St. Lorenzo.

44. Bones of St. Fabian and St. Sebastian, martyrs.

45. Bones of St. Hyppolita and several other martyrs (naming them).

46. Bones of St. Thomas, Archbishop of Canterbury.

47. Relics of twelve Saints, Popes, and Bishops (these enumerated).

48. A piece of stone from the house of St. Peter.

* Letter from Rome, showing an exact conformity between Popery and Paganism, p. 213, 8vo. 1740.

† Many examples, probably now no longer existing, are detailed in letters published under the above title, London, 1704.

49. A piece of the stone under which was laid St. Catharine, virgin and martyr.

50. The bones of St. Mary Magdalene and twenty-five other virgins and martyrs.

51. Relics of Elizabeth, queen and widow.

52. Relics of St. Bridget and four other virgins and martyrs.

53. Relics of 11,000 virgins and martyrs.

[All the above relics are preserved in a large shrine.]

186 cases of relics of other saints and martyrs, male and female, of whom the proper names are not known through their antiquity, and this shrine was that of St. Gregory the Pope.



**POPERY IRRECONCILEABLE WITH PURITY IN RELIGION,
OR FREEDOM IN CIVIL GOVERNMENT.**

POLITICAL power we cannot grant, because the same history which *sometimes* relates your good qualities as *subjects*, uniformly asserts your opposite qualities as *legislators*. Your patience under adversity cannot prove that the community would be benefitted by your *power* in prosperity.

You wish "that the Protestant and Romanist would abstain from contention, and unite in defence of our common Christianity." We dare not abstain from contention. The tares are mingled with the wheat, and though both must grow together till the harvest, the Protestant labourer must encourage the one and guard against the other. SCARCELY IS OUR CHRISTIANITY COMMON. The Scriptures which teach us, are different; for you receive as inspired the Apocryphal books. Our objects of worship are different; for you place on the throne of God, the Virgin, the saints, and the angels. Our seals of faith are different; for you have elevated useful or doubtful institutions to the rank of sacraments. Our modes of discipline are different; for we reject the arbitrary fastings, the priest-inflicted penance, the

private confession, and the capricious absolution. The essentials, and the non-essentials of our faith, all, all, are different. We cannot walk together unless we be agreed; we cannot agree unless one be reformed.—*Townsend's Accusations of History against the Church of Rome*, p. 196-7.*

**SUTTON COLDFIELD GRAMMAR
SCHOOL.**

THE following extract from the *Tablet* shows the absurdity, impiety, and superstition of Popery. It shows also how much she would delight to regain all that she considers once was hers. Vested rights, as against her, are of very little weight. Those conversant with her principles, will feel little or no surprise at this effusion, which is so congenial to them; and need not wonder, if Rome had the power, to see her exerting it to regain all lost estates, entirely, or to exact heavy fines from those who hold in trust for her, as she would tell them.

* This work we are happy to inform our readers is in course of republication as one of the Popular Series of the Protestant Association, and will be edited by the Rev. J. E. Cox, Rector of

"*Sutton Coldfield Grammar School*.—Property worth (in the present day) £390 a year, with a house and land worth £80 a year, were left in the reign of Henry VIII. to trustees; who were to find a learned layman to teach grammar and say the *De Profundis* for the soul of the benefactor, John Vesey. This property has been, till lately, alienated from the School purposes, and applied to private emolument; but a late decree of the Lord Chancellor has restored the School, under a liberal arrangement; *cheating, however, the testator's soul out of the De Profundis*, and excluding, we presume, all pupils of the bishop's belief from its advantages. As long as there remains a learned layman in England, able and willing to teach grammar and say the *De Profundis*, is it just to give the administration of these funds to any person not so qualified?"

DUBLIN FIFTH OF NOVEMBER SOIREE AT THE ROTUNDO.

It will we believe gratify and cheer many of our friends to read of the doings in Dublin on the Sixth of November, and we have at a great and unusual length given some extracts from the proceedings on that occasion.

We have not however in our confined space been able to find room for speeches, nor for all the letters and communications received, but we give some of the most interesting.

The members of the Protestant Operative Association and Reformation Society had a soiree and tea party at the Rotundo on Monday evening, to celebrate "the anniversary of the Gunpowder Plot and the arrival in England of King William III., of glorious and immortal memory." The entrance to the round room was thrown open at 7 o'clock, and in a few minutes the room became densely crowded in every part, so much so that many persons unable to endure the suffocating heat were obliged to leave. Others who arrived a little too late, not being able to find room, were also obliged to go away. On the walls of the room were affixed banners of orange and blue coloured silk, on which were inscribed the following, among other mottoes:—"Protestant Ascendancy," "No Popery," "No Surrender," "Lord Roden," "Ten Bishops restored," "Lord Lorton and Protestant Operative Association of Cork," "Marquess of Donegal and Protestant Operative Association of Belfast," "Colonel Bruen," "Grogan and Gregory," "No Ecclesiastical Commis-

sion," "Scriptural Education," "Repeal of the Emancipation Bill," "Rev. T. D. Gregg and Protestant Operative Association," &c., &c., &c. On the table on the platform were two equestrian figures of King William III., dressed out with orange and blue ribbons. A considerable number of ladies were among those present at the soiree. Several of the male portion of the assemblage wore orange and blue scarfs.

Shortly after eight o'clock the Rev. T. D. GREGG, Vice-President, was called to the chair by acclamation.

The Rev. Gentleman, on taking the chair, said that he could not but feel himself honoured in a degree far beyond his desert, in being called to preside over so vast and so respectable an assemblage of the Protestants of Dublin. He did hope that the presidential chair on the occasion would have been occupied by some nobleman or gentleman of rank or influence; but the letters shortly to be laid before the meeting would lead them to see that it was no dislike to their views or being averse to the organization in which, perhaps, most of those present were included, which prevented them from the honor which the Committee had sought; and on every account he entreated a spirit of order, indulgence, and good feeling; so as that a great display of Protestant strength, unanimity, enthusiasm and national gratitude, might take place, and thus push forward the glorious object which they had in view, the promotion of the happiness and true prosperity of their native country, and of their countrymen in general.

Grace was then sung by the whole company standing, uncovered.

Tea and cakes in large quantities were brought in; and under the attentive direction of the stewards the vast assemblage was, as far as possible, accommodated with seats at the tables, and all supplied with the refreshments provided for them, after which thanks were returned by all in full chorus.

Mr. Wm. Battersby, who acted as secretary, read letters from the Marquis of Downshire, Lord Lorton, Earl of Roden, Colonel Bruen, &c., &c.

"Tollymore Park, Oct. 31, 1843.

"SIR—I received your letter late last night, on my return from Belfast, inviting me to attend and preside at the meeting of the Protestant Operative Society in Dublin, which is intended to be held on the evening of the 6th instant, at the Rotundo.

"I regret extremely that circumstances prevent my being in Dublin on that day, otherwise I should have felt it a privilege to witness the honest efforts of my Protestant

brethren to uphold the British constitution in Ireland, by opposing the project of a repeal of the legislative union. It is very evident to every true Protestant that such a measure aims at the destruction of the Protestant religion amongst us, and finally at the ruin and misery of all grades and denominations of our Protestant people. I beg to enclose you a donation of ten pounds to the funds of your society, which, I trust, will be received as my humble testimony to the value of those principles on which it is founded. I rejoice to think that in Cork, Belfast, and elsewhere similar Institutions are in operation, calculated to unmask the deception practised as to the object of repeal, and to demonstrate to our loyal fellow countrymen that it is the unlimited and exclusive sway of the Church of Rome in Ireland which is the main end that is sought to be produced. I am led to prize these operative societies the more, inasmuch as they are strictly according to law, and, though last not least, because they are the spontaneous efforts of the middle and humble, but independent classes of my Protestant fellow-countrymen.

"I have the honor to be, Sir,

"Your obedient Servant,

"RODEN.

"To the Secretary of the
Protestant Operative Society, Dublin."

"Rockingham, Oct. 30, 1843.

"SIR—This post has brought me yours of the 28th, and in reply I beg leave to acknowledge the compliment it contains; but at the same time have to regret that, from a multiplicity of business, it will not be in my power conveniently to be present at the commemoration of the birth-day of the great King William, the true friend of civil and religious liberty, &c. I have therefore to request you will be so good as to make my apology to the Committee.

"I have the honor to be, Sir,

"Your very obedient, &c.

"LORTON.

"Wm. Compton Esq, Esq. &c."

"Hillsborough, Oct. 31, 1843.

"SIR—I have been favoured yesterday with your letter of the 28th inst., and am sorry that it will not be in my power to accept the invitation conveyed in your letter to me to attend the Protestant soiree meeting on Monday the 6th of November, and request you to make my excuse to the Protestant Society accordingly.

"I remain, Sir,

"Your obedient Servant,

"DOWNSHIRE.

"Wm. Compton Esq, Esq. Sec."

"Oak Park, Oct. 24, 1843.

"SIR—A short absence from home has prevented me from sooner becoming acquainted with the wishes of the committee of your society. Much as I should wish to gratify them, and highly honoured as I feel by the distinction they would confer on me, yet I regret to say that there are circumstances which render it impossible for me to attend the meeting in November. With respect to the station that you are so good as to say I hold in the estimation of my Protestant brethren, I shall only say that the good opinion of such men is, I trust, duly estimated by one to whom their interests, in the most extensive sense, are dear, and would think no sacrifice too great to make for their welfare.

"I have the honor to be

"Your faithful humble servant,

"H. BRUEN.

"Wm. Compton Esq, Esq. &c."

"Beaulieu, Nov. 4, 1843.

"SIR—I regret extremely that it is not in my power to accept the kind invitation of the committee to attend the meeting of the Protestant Operative Association and Reformation Society on Monday evening. It would have given me the greatest pleasure to witness a scene of enthusiastic and rational commemoration of events that as yet have secured to us our civil and religious liberties. From what I have observed of your proceedings, I confidently look forward to the society, ever keeping in mind the essential difference between person and principle, and that an undying hostility to the abominations of a false and idolatrous, and therefore a persecuting form of religion, will be in union with an active love towards the pitiable dupes of priestly domination. I beg of you to accept the enclosed mite towards your funds, and also a book written by an English clergyman that has struck me as calculated to encourage us, and may be made useful should it be possible to establish a lending library for the Sunday reading of our poorer members, and to which, anxious for the proper employment of the Sabbath, I shall be happy to contribute.

"I remain, Sir,

"Yours very faithfully,

"ALEX. JOHNSON MONTGOMERY.

"Wm. Compton Esq, Esq."

"Blackrock House, Nov. 6th, 1843.

"MY DEAR SIR—On my arrival here from England, I received your most kind invitation on the part of your loyal and highly respected committee, to attend your commemorative soiree at the Rotundo, on this

evening, the 6th of November. It would have afforded me the sincerest pleasure to have been able to accept an invitation from a confederation of Protestant patriots whose sentiments so entirely correspond with my own, but I cannot venture out in the night air without great risk. I read all your proceedings, however, with the deepest interest and proportionate gratification.

"I have the honor to be, my dear Sir,
With every sentiment of esteem, regard,
and respect, yours,

"HARCOURT LEES."

"Adare, Nov. 2, 1843.

"DEAR SIR—I had the pleasure of receiving your note of the 27th ult. inviting me on the part of the committee of the Protestant Association to the great Protestant soirée to be held on the 6th inst. Will you please tell the committee that I thank them for the honor intended me, and that if I were at all within reach I would gladly accept such an invitation, as I consider your society of vast importance at the present moment, and raised up by the Most High not only to revive the hopes of Protestantism, and to support her in the stagger which she received from the 'heavy blow and great discouragement' of her mistaken friends—not only I say for this purpose, but under the divine blessing to be the means of directing the minds of our poor Roman Catholics to that truth which alone can make free. It shall be my fervent prayer to the 'Giver of every good and perfect gift' that He may 'direct your hearts into the love of God, and the patient waiting for Christ,' and that Protestants generally may be brought to consider seriously upon the exhortation of the Apostle—'be ye therefore stedfast, immovable, always abounding in the work of the Lord, for as much as ye know your labour shall not be in vain in the Lord.

"Yours faithfully,

"RICHARD MAUNSELL.

"Wm. Compton Espy, Esq."

THE GODDESS OF BELGIUM.

Roman Catholicism flourishes in this country (Belgium) as in a hot-bed. Rome itself cannot vie with it, in blind and active zeal for all that is connected with the interests of that awful system; and as may be expected, Popery shows itself in all its unblushing idolatry. Money is lavished on the building and adorning of churches, shrines, and Virgins. The Virgin Mary is exalted and worshipped as divine, she receives more homage than Christ. More offerings are

made to her than to Him; more confidence is placed in her intercession, than in that of the Saviour? The following is translated from a printed paper hung on the walls of a church in Mons:

"I salute you, my Divine Queen, amiable Mary. I adore and bless the design which God has, of glorifying you in this holy place, and of glorifying himself in you. To contribute as much as lies in my power to the admirable purpose of this supreme majesty, and to render you the honor due to you, I cast myself, Holy Virgin, at the foot of the throne of your glory, and with my humble respect, offer you that which all earth and heaven render to you. Amiable Mediatrix between God and man, it is particularly in this holy place, you exercise this glorious office, and open to poor mortals the treasures of divine favours, which, *without your aid, Heaven would refuse*. Refuge of the miserable, Protectress of all who call upon you, particularly in this holy place, condescend to pour on me your grace and to help your poor servant, who will do his utmost to proclaim, at all times, and in all places, your praise and honor, to the greater glory of God and of his Holy Mother."

The following is translated from a card sold in the shops at Brussels, illuminated with gold and various colours:

"TO MARY,

"Our mother who are in Heaven.

"Our mother who are in heaven, O Mary, blessed be your name for ever, let your love come to all our hearts, let your desires be accomplished on the earth as in heaven; give us this day grace and mercy, give us the pardon of our faults, as we hope from your unbounded goodness, and let us no more sink under temptation, but deliver us from evil. Amen."

Easily conceiving that our friends will have the greatest difficulty in believing it possible so to imitate the Lord's Prayer and apply it to the Virgin, we give the original to convince them of the fact.

"A MARIE,

"Notre mère qui êtes aux cieux.

"Notre mère qui êtes aux cieux, ô Marie, que votre nom soit béni à jamais, que votre amour vienne à tous les cœurs, que vos désirs s'accomplissent en la terre comme au ciel; donnez-nous aujourd'hui la grâce et la miséricorde, donnez-nous le pardon de nos fautes, comme nous l'espérons de votre bonté sans bornes, et ne nous laissez plus succomber à la tentation, mais délivrez-nous du mal. Ainsi soit-il."—(*From the appeal of the Belgium Evangelical Society for 1843.*)

POPERY OBSTRUCTS THE PROPAGATION OF THE GOSPEL OF OUR LORD JESUS CHRIST.

BISHOP WATSON, in a letter to Gibbon, quotes the following from Helvetius:—

“Popery, in the eyes of a sensible man, is nothing but pure idolatry. We are astonished at the absurdity of the religion of the heathen. The religion of the Papist will one day greatly astonish posterity.”—The bishop then continues:—“We trust that day is not at a great distance; and Deism will then be buried in the ruins of the Church of Rome; for the taking of the superstition, the avarice, the ambition, the intolerance of Antichristianism, for Christianity, has been the great error upon which infidelity has built its system both at home and abroad.”

POPISH PERSECUTION IN MADEIRA.

Most of our readers are aware that Dr. Kalley, a British subject, has been imprisoned at Madeira, for teaching the word of God, and proclaiming to perishing sinners the glad tidings of salvation by faith in Jesus Christ.

Dr. Kalley, a physician from Scotland, arrived some years ago at Madeira; and remaining there longer than he had at first expected, he established a hospital, to the maintenance of which he devoted the professional emolument derived from a wealthier class of patients. He endeavoured to benefit the souls, not less than the bodies, of those with whom he was brought into contact, and many, it is to be hoped, have heard from him the Word of Life.

The desire to read the Bible grew in proportion as they became acquainted with the truths it contained; and persecution at last arose. After the converts had been persecuted, Dr. Kalley himself became the object of attack, and from suffering many afflictive and trying events, has been at length consigned to prison.

This we believe contrary to the law of Portugal prevailing there, and the provisions which guarantee to all, liberty to worship God in their own houses, according to the dictates of their conscience.

Dr. Kalley has applied to be liberated even on bail, though he has been pronounced to have done nothing for which he might be justly imprisoned. His application has not been acceded to. He has applied to the British authorities; and both he and others—his private friends, and those who have known him only by his suffering for the

truth's sake—have applied to the Foreign Office; but though the reply has been that instructions have been sent to Her Majesty's minister in Portugal, directing him to require, that with reference to Dr. Kalley's case, the authorities of Funchal shall be ordered to respect the rights secured to British subjects by the treaties at present in force between Great Britain and Portugal—still Dr. Kalley remains in prison. Is this as things ought to be? Whence this bold aggression upon British Protestants abroad? Is it the anticipated return for concessions made to Roman Catholics at home? Whence this apathy prevailing in England upon the subject? We trust it will not long prevail, but as the facts become known, public opinion will be aroused; and may He who brings good out of evil, cause the hostility offered to Christianity and the Bible in the person of Dr. Kalley, to be the means of opening the eyes of our countrymen, before they have entirely placed their country, their liberty, their religion, beneath the tyrant grasp of Romish despotism!!

CABINET.

“There is not in the world a greater sign that the spirit of reprobation is beginning upon a man, than when he is habitually and constantly, or very frequently, weary, and slights or loathes holy offices.”—*Taylor's Holy Living*, p. 277.

Gifts are not graces.

Privileges habitually neglected and despised, are the sure precursors of judgments.

POETRY.

ANCIENT SONNET ON RIDLEY.

Read in the progress of this blessed story,
Rome's cursed cruelty and Ridley's glory.
Rome's syren, sang, but Ridley's careless ear
Was deaf;—she charmed, but Ridley would not
hear;—
Rome sang preferment, but brave Ridley's tongue
Condemned that false preferment which Rome
sung;—
Rome whispered wealth, but Ridley, whose great
gain
Was godliness, he waived it with disdain;—
Rome threatened durance, but great Ridley's mind
Was too, too strong, for threats or chains to bind;
Rome thundered death, but Ridley's dauntless eye
Stard in death's face, and scorn'd death standing
by;—
In spite of Rome, for England's faith he stood,
And in the flames he seal'd it with his blood.

INTELLIGENCE.

“PRAY WITHOUT CEASING.”—1 Thess. v. 17.

The Protestant Almanack for 1844 is now publishing in sheets and in books, embellished with wood-cuts. Among these is a correct view of the interior of the Ladye

Chapel, Southwark, the place where the brutal Gardiner, Bp. of Winchester, sat it judgment upon many of the faithful servants of Jesus, in Mary's reign. It contains much valuable and important information on the Romish question.

Lambeth.—A course of twelve lectures is now being delivered to the members and friends of the Lambeth Tradesmen and Operatives' Protestant Association, in the School Room, St. Paul's Episcopal Chapel, Kennington Lane, exposing the Unscriptural Character and Dangerous Tendency of Popery. Chair taken at $\frac{1}{2}$ -past 7 o'clock. The following have been delivered:—1. Monday, Nov. 13th, by Rev. John McLean; subject, "*Popery foretold and foredoomed in the word of God.*"—2. Monday, Nov. 20th, Mr. R. H. Binden; subject, "*Persecuting practices of the Church of Rome.*"—3. Monday, Nov. 27, Rev. A. S. Dubourg; subject, "*Paganism of Popery.*" The following are the future subjects and lecturers:—4. Monday, Dec. 4th, Mr. Theophilus A. Smith; subject, "*Popery the enemy of civil and religious liberty, and dangerous to the common weal.*"—5. Monday, December 11th, Mr. A. V. Allen; subject, "*The modern movements of Popery identical with those of former times.*"—6. Monday, Dec. 18th, Mr. C. Sibley; subject, "*The Inquisition.*"—7. Monday, Jan. 1st, 1844, Rev. J. R. Barber; subject, "*The Rise of the Papacy.*"—8. Monday, Jan. 8th, Mr. J. Chant; subject, "*The Church of Rome heretical.*"—9. Monday, Jan. 15th, Rev. J. McLean; subject, "*Popery tyrannical to her own adherents, and persecuting to those who dissent from her.*"—10. Monday, Jan. 22, Mr. E. Rigley; subject, "*Popery disloyal and rebellious.*"—11. Monday, Jan. 29th, Rev. J. S. Stamp; subject, "*Adaption of Popery to human depravity.*"—12. Monday, Feb. 5th, Mr. J. Callow; subject, "*Popes and Antipopes.*" Tickets of Admission to be had at 11, Exeter Hall, and of all the lecturers and secretaries; also at Mr. Vicarage's, Vauxhall-gate; Mr. Frost, Clapham-rise; Mr. Rigley, 9, Chapel-street, Stockwell; Mr. Cook, Cheesemonger, Lambeth-walk; Mr. Groves, Brixton-hill; Mr. Thompson, 9, Trafalgar-street, Walworth;

and Mr. Lloyd, Auctioneer, 5, Hatfield-street, Blackfriars.

Nottingham.—The Tracts published by the Association on the Fifth of November have been extensively circulated in this town, and been instrumental in doing much good.—We have reason to hope that the cause of the Protestant Association will flourish here.

MARTYRS' MEMORIAL TABLET.—The following is to be the inscription on the tablet about to be erected in St. Peter's Church, Colchester, to the memory of the martyrs who suffered in this town during the reign of Mary, for their adherence to the Protestant faith:—"The noble army of martyrs praise Thee." In memory of those blessed martyrs for Christ, who during the reign of Queen Mary were burned alive in this town of Colchester for their firm adherence to the Protestant Faith.—John Lawrence, a priest, and sometimes a Black Friar, having been degraded and condemned by Edmund Bonner, Bishop of London, was burned March 29, 1555; Richard Chamberlaine, suffered June 14, 1555: Christopher Lyster, John Mace, John Spencer, Simon Joyne, Richard Richols, and John Hammond, were burned alive for the testimony of the gospel, April 28, 1556; W. Bongeor, W. Purcas, Thomas Benold, Agnes Silverside, Helen Ewring, and Elizabeth Eolkes were burned outside the town wall, Aug. 2, 1557; and William Munt, John Johnson, Alice Munt, and Rose Allen, on the same day, suffered in like manner in Castle Bailey; Margaret Thurston and Agnes Bongeor were burned alive September 17, 1557: Wm. Harries, Richard Day, and Christina George, suffered martyrdom by fire, May 26, 1558, for the defence and testimony of Christ's Gospel. And also in memory of John Thurston and others who died in Colchester Castle and other prisons of this town, being 'Constant Confessors of Jesus Christ.' 'They loved not their lives unto the death.'—(Rev. vi. 9, 11: Rev. iii. 11.) Erected by voluntary contributions. 1843." On the upper part of the tablet will be sculptured an open Bible, surmounted by the martyr's crown, and palm branches on each side. At the bottom will be placed the arms of the borough.

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UNDER THE DIRECTION OF

The Protestant Association.



ISAIAH viii. 20.

"If they speak not according to this word, it is because there is no light in them."

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PREFACE.

ANOTHER year has rolled round, and leaves us not as it found us. Not to advance is to recede. No change has taken place in the nature of TRUTH. We would wish, we could add, no change has taken place in those who should be the supporters of it. That, they must look to—and awful indeed is it, to contemplate individual, and national responsibility—responsibility not self-assumed—not self-imposed—but under which they are placed by the great Arbiter of men and nations, and from which therefore no Act of Parliament—no consent of erring multitudes, can exonerate them.

What nation can throw off its allegiance to Him, by whom alone kings reign and princes decree justice, without bringing itself under a curse, and becoming involved sooner or later in certain ruin!

Why should we seek to become like surrounding nations, when our glory should be, to be different from them? This arises from a false estimate of things.

In the midst of moral and spiritual night, the Gospel of Truth was sent forth to men, to lighten those who sit, in spiritual darkness and the shadow of death, and to guide their feet into the way of Peace. That Truth is the centre around which every movement should turn, for the advancement of which every plan should be directed. It has, indeed, been the one great aim of the PROTESTANT ASSOCIATION to accomplish this throughout every class of society, well knowing that it is righteousness alone which truly exalts a nation, and that sin is a real reproach to any people.

To our Operative Friends we can only say, go on and prosper in your glorious cause: and may each year find you advancing in personal piety, in associated usefulness,—and the great cause of Bible Truth rapidly progressing to its assured triumph over all opposition.

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THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

No. 46.

JANUARY, 1844.

VOL. V.

POPISH TOLERATION AND LIBERALITY

DISPLAYED IN THE CONTINUED PERSECUTION OF DR. KALLEY.

"Remember them that are in bonds."

OUR readers will be prepared, by some observations in our December number, to hear further and with increased interest, of the case of Dr. Kalley. We wish that we could communicate any such pleasing intelligence, as that he is liberated. This, we hope and trust, however, we may ere long do.

Meanwhile, it will be gratifying to know, that public feeling is becoming more alive to the subject, and that Her Majesty's government are energetically directing their attention to it.

Of these points we are enabled to speak the more satisfactorily, from having joined the deputation which last Thursday was honored by an interview with the Earl of Aberdeen at the Foreign Office.

We give at length the statement of facts which was then submitted to him, prepared and condensed from letters, other documents and authentic intelligence, in our possession. How ought we who are free, to rejoice in our freedom! to sympathise with an afflicted brother—in bonds and tribulation for

the truth's sake—and pray, not only for him, but for those who would more oppress and persecute him.

"To the Right Honorable the EARL OF ABERDEEN, Her Majesty's principal Secretary of State for Foreign Affairs.

"The following Statement of Facts connected with the case of Robert R. Kalley, M.D., a British subject, now imprisoned in the common jail of Funchal by the Portuguese authorities at Madeira, on the charge of having committed the crime of blasphemy and being an accomplice in those of heresy and apostasy, is respectfully submitted by the present deputation from the Protestant Association, accompanied by friends of Dr. Kalley.

"Dr Kalley had for some time resided at Madeira, practising as a physician; where he established and maintained, at his own expense, an hospital for the sick poor, and was much beloved and respected by the people, not only for his medical skill, but on account of his unwearied kindness and attention in administering to their various wants; and about two years ago, he received the public thanks of the municipal chamber of Funchal, for his disinterested benevolence and kindness to the poor.

"Dr. Kalley had also manifested great interest in the spiritual welfare of the inha-

bitants, and had distributed various publications amongst them, of a religious and moral character.

"This course he pursued for some time, not only without molestation, but receiving actual encouragement; for the predecessor of the present bishop applied to the government to grant free admission to 80 bibles, for distribution amongst the Roman Catholic clergy, of the same Romish edition as those since circulated by Dr. Kalley. But at length opposition arose—opposition the less to have been expected, because Dr. Gomez had been warmly supported by the local authorities and government at Lisbon, in the adoption of a similar course. Some of those who by reading the holy scriptures, became less devoted to the doctrines and ceremonies of the Romish Church, were imprisoned for not conforming to the requirements of ecclesiastical discipline.

"Dr. Kalley himself was threatened.—Legal proceedings were resorted to; but it did not appear that he had placed himself in the power of his persecutors by the infringement of any law or any treaty regulating the intercourse between the subjects of Great Britain and those of the crown of Portugal. Notwithstanding this however the civil authorities of Funchal proceeded to annoy Dr. Kalley by every means in their power; forbidding his friends and patients to enter his house; surrounding it by police, who made use of intimidating and insulting language to Dr. Kalley, his family and friends.

"As long ago as the 31st of March, 1843, Sr. Dr. Coelho, Substitute British Judge, after the examination of thirty-nine witnesses, decided that Dr. Kalley could not be indicted; and from his decision the following extract is made:—

"There being amongst us no law which punishes this species of crime, as one of our most respectable writers on jurisprudence, *Molto Frere*, recognises in his *Institution of Criminal Rights*, Tit. 2, s. 12, I cannot as a Judge, bound merely to apply the law, consider the accusation against Dr. Kalley relevant, especially taking into consideration what is provided by the first article of the treaty of 1842, according to which, no subject of the two nations is in any manner to be incommoded on account of his religious opinions: other means must be adopted which are beyond the limits of judicial power. (Signed) 'COELHO é SOUSA.

"Western Funchal, 31st March, 1843."

"On the 5th of July, 1843, this was annulled by Sr. Machado, Juiz Ordinário, who, on the 11th of the same month, made the decision upon the authority of which

Dr. Kalley was imprisoned, and from which the following extract is made:—

"I declare Dr. Robert R. Kalley, a British subject, indicted, and suspected of having committed the crime of blasphemy, and of being an accomplice in those of heresy and apostasy, prohibited and characterised as crimes by the Ordinance Book, 5 Tit. 1 & 2, Decree of the 25th of March, 1646, and Law of 12th June, 1769. Let the notary place his name on the criminal roll, and pass mandates for his imprisonment, with denial of bail, declaring in them, that the house of the indicted may be entered according to law, in the presence of his counsel, and with the Secresy [or Secretary] of Justice. (Signed)

BERNARDO FRANCISCO LOBADO MACHADO.

"Eastern Funchal, 11 July, 1843."

"Thus the provisions of 1646 and 1769 appear to be set up in direct opposition to the provisions of the treaty between Her Majesty the Queen of Great Britain and the Queen of Portugal; signed at Lisbon, 3rd of July, 1842: the 1st article of which contains the following important provisions:—

"The subjects of each of the high contracting parties shall also, within the dominions of the other, be allowed the free use and exercise of their religion, without being in any manner disturbed on account of their religious opinions: they shall be allowed to assemble together for the purposes of public worship, and to celebrate the rites of their own religion in their own dwelling houses, or in the chapels or places of worship appointed for that purpose, without the smallest hindrance or interruption whatever, either now or hereafter: And Her Most Faithful Majesty does now and for ever graciously grant to the subjects of Her Britannic Majesty permission to build and maintain such chapels and places of worship within her dominions. It being always understood that the said chapels and places of worship are not to have steeples and bells."

"Indeed, the constitutional charter of Portugal itself declares, art. 145, 'That no one shall be persecuted for motives of religion, provided he respect that of the State.' But there being no law to define what is meant by respecting the state religion, and not thinking it sufficient to trust to the present liberal government, Great Britain has secured to her subjects by treaty the free use and exercise of their religion in their own houses.

"On the 12th August, 1843, Dr. Negrão, Judge of Rights, and British Judge Conservator, declared the above Juiz Ordinário in-

competent to act in criminal cases, reformed the decision which gave sentence against two Portuguese subjects, held them discharged, and condemned the Juiz Ordinario to pay the costs for having occasioned the nullity. Thus, though the Juiz Ordinario has been legally declared incompetent, in the case of Portuguese subjects, yet his sentence is made to operate in the case of a British subject, for it was on the decision of that legally declared incompetent authority, countersigned by Dr. Coelho, that Dr. Kalley was apprehended and has been confined for more than four months in the common prison at Funchal; and in a letter addressed to the Earl of Aberdeen on the 26th of October, Dr. Kalley states that the other appeals against the acts of the Juiz Ordinario in the absence of the Judge of Right, were allowed as in the case above referred to, and that his appeal alone, was sent to Lisbon, evidently on purpose, as it seemed to him, to prolong his vexatious imprisonment.

"But Dr. Kalley still remained in prison, and on the 30th of October, therefore, he petitioned Dr. Coelho, Judge of Rights, and substitute British Judge Conservator, to be liberated on bail, who on the same day pronounced his judgment, from which the following is extracted:—

"As the penalties pronounced against heretics and blasphemers by our laws cannot be applied to the Petitioner, because he is not of the same religious communion;—and as, even in the case of his being guilty, no other than an arbitrary punishment can be imposed on him, which can never exceed five years' banishment, there is room for bail, which I fix at the sum of 100 dollars, and I order that his bail be received, making the proper bond. (Signed) COELHO é SOUSA.

"Funchal Occidental, 30th Oct. 1843."

"The Notary being required to prepare the bail bond, refused in the following terms:—

"Most Illustrious Judge of Rights, it appears to me, that there is no room for the bail required, seeing that the Petitioner appealed from the sentence which denied him bail; but you will order what you think right.

"(Signed) 'PAULO EMILIO D'ORNELLAS.

"Funchal Oriental, 30th Oct. 1843."

"Dr. Negrão, the British Judge Conservator, having resumed his duties, Dr. Coelho ceased to act. No second order has been made to the Notary, and Dr. Kalley still remains in prison.

"On the 3rd of October, Dr. Kalley thus writes:—'I have now been ten weeks in

jail, absolutely without any legal sentence against me—for the sentence of a Juiz Ordinario, in the case of a British subject, has no more legal authority than the sentence of the session clerk of a parish would have in Scotland. It has none even in the case of a Portuguese subject; and I am confident, that throughout the Portuguese dominions, there is not at present any individual in prison on the sentence of a Juiz Ordinario, except one, and he is a British subject! whose only crime, nay, whose only accusation is, that he has exercised his religion in his own house; and which by treaty it is conceded, that British subjects may be Protestant in their own houses and chapels.'

"In the course of his correspondence with friends in England upon this subject, Dr. Kalley has stated (see letter 3rd July) that 'there seems to prevail amongst the Portuguese authorities here (i. e. Madeira) an idea that the British government is not only indifferent to religion, but opposed to it, and that it would rather wish its subjects to have no religion in foreign parts; and this seems to be what emboldens them to adopt such unconstitutional and illegal measures as they have done against me.'

"And again:—'What we would earnestly desire is, that any prejudicial influence might be averted from Lord Aberdeen, and that the truth might be so recommended to him, as that he would not in way *sanction*, or *appear to sanction*, the illegal intentions of the Romish party against me; and if, on the other hand, *he would state firmly*, with reference to this business, *that the British government would never suffer any infraction of the treaty, which forbids any of her unfencing citizens to be persecuted on account of the exercise of his religion within the precincts of his own house*, there is reason to hope that the whole of the present opposition and disturbance would at once be quashed.'

"Dr. Kalley further thus proceeds:—'If our friends in England would use their influence with his lordship, to ensure such a reply to the present representations, sent to him, we feel that it would in a most important way serve the cause of truth.

"In a civil point of view, the case is a strong one. I have taken a long lease of a house, and made arrangements for a permanent residence—have entered on a deeply interesting field of practice, as a physician, and been engaged in it for three years.—There can be no doubt, that the greater part of the opposition raised to me has been the work of medical men, who, under the cloak of religion, have tried to drive away one of their profession on whom they look

with jealousy. If England consent to have her sons made the victims of such feelings, under that cloak, it will soon become available against any who may become the objects of jealousy in any profession."

"Thus it appears by documents from which the above are extracts—the originals or copies of most of them having been already forwarded to the Foreign Office—

"1. That the charge against Dr. Kalley failed; the Judge himself declaring there was no law amongst them which punished the species of crime imputed to him.

"2. That his imprisonment in the common jail was in its origin illegal, because he was convicted of no crime, nor accused of any offence, for which, in his case such punishment could be inflicted.

"3. That his incarceration was moreover in gross and flagrant violation of the provisions of the late treaty made between Her Majesty and the Queen of Portugal.

"4. That his continued detention, notwithstanding the remonstrance sent out from the Foreign Office, is a yet greater stretch of arbitrary power—an insult to the British government and people—a flagrant violation of the treaty—contrary to the law of nations, and the friendly intercourse which ought to exist between powers at peace with one another.

"5. That such detention is not only illegal, but a yet greater hardship and cruelty than his imprisonment; injuring him in his practice—impairing his health—damaging his reputation—and inflicting continued punishment, where no crime has been committed.

"6. That the opposition and hostility recently evinced to Dr. Kalley may be in great part referred to the intrigues of those who are professionally opposed to him.

"7. That the Portuguese authorities at Madeira, seem to think themselves justified and encouraged in such maltreatment of a British subject, and such notorious violation of the treaty, by an erroneous opinion prevailing amongst them, that the British government is comparatively indifferent about the matter.

"The Deputation have therefore respectfully to request information as to what remonstrances may already have been made to the Portuguese authorities by Her Majesty's government, and what answers may have been returned to such remonstrances?

"The Deputation are also further desirous of knowing what more can and will be done—

"1. To procure the liberation of Dr. Kalley, and to remove from the minds of the Portuguese authorities the erroneous

impression, that the British government is indifferent to religion and the rights of its subjects abroad.

"2. To indemnify Dr. Kalley for his severe losses, privations, and sufferings.

"3. To assure the Portuguese authorities, and other powers within whose dominions British subjects may be visiting or residing, whether for purposes of traffic or pleasure, or for the benefit of their health, that they are not to be illegally oppressed or persecuted by them for professing and exercising the Protestant religion, and yet remain destitute of the protection of their native government; but that the same full liberty which foreigners of every persuasion and country enjoy in Great Britain, without regard of sect, or creed, or politics, is the sacred and undoubted right of British subjects, conforming to the laws of those countries in which they may reside; and that whilst Great Britain provides that the rights of foreigners and the treaties with other nations are respected by her, she will also provide that the liberties, the religion, and reputation of her own subjects, shall be protected and held sacred throughout the globe."

The substance of the Earl of Aberdeen's reply was—That there existed no indifference at all at the Foreign Office upon the subject;—That he had some time since forwarded to Lisbon directions requiring the liberation of Dr. Kalley on bail, as in any case he was entitled to a fair trial;—And that, finding there had been some very improper delay somewhere, in consequence of which, the directions from the Foreign Office had not been complied with, he had sent out by the last mail, demanding the dismissal of any official who had interfered to deprive his directions of their full operation and effect in procuring the liberation of Dr. Kalley.

Since writing the above, another letter from the Foreign Office has been received, communicating the fact that "The Court of Relações at Lisbon, has pronounced a decision in favor of Dr. Kalley, by virtue of which that gentleman will have been liberated on Bail."

LORENZO TORPY.

WE have much pleasure in giving insertion to the following letter from the Rector of Ballingary, Limerick, on the subject of a monk leaving the Church of Rome.

"Glebe, Ballingary, Nov. 7, 1843.

"My dear Friend,—A few days after we had the pleasure of seeing you, the young man of whom I had been speaking to you



came to us. His case is painfully interesting. Lorenzo Torpy was formerly a monk in the Presentation Convent, Cork, where he acquitted himself much to the satisfaction of his Superior and brethren; but his health became impaired by the secluded life, and he was permitted to visit his family in Mayo for his health. On his return, he passed through this neighbourhood, and by chance met Mr. Lloyd, of Beechmont, on that gentleman's demesne, who pleased with his conversation, invited him to dinner. Mr. Lloyd that evening was to attend a Lecture I was to preach, in the School-room of the estate, and he persuaded the monk to accompany him. My text was from Numbers, "the lifting up of the brazen serpent"—drawing the sinner to Christ; and I took advantage of the opportunity to descant on the leading points of difference between our Church and that of Rome, enlarging upon the more flagrant errors of Popery,—in a word, poor Torpy from that instant felt the power of the gospel in its freedom and fullness, and became thenceforward a close searcher of the word of God. The fear of God triumphed, but the conflict was indeed terrible for flesh and blood. He is a young man, the eldest son of a respectable miller, worth 200*l.* a-year; his character unblemished, and his society beloved by all his Romish friends and acquaintance. To leave Rome under ordinary circumstances, would have been to him a matter of great difficulty; but to turn right round, and in the face of affectionate parents and brethren, to repudiate the church of Rome, was painful indeed.—To raise his voice against the monastic institution, and build on their ruins the simplicity of the Gospel of Christ, he felt a duty so clashing with former associations, that, from being the beloved one of his cir-

cle, he has literally become, not only the outcast, but the object of their most deadly hatred. About nine months since his father drove him from his house, scarcely recovered from a fever, induced from spiritual anxiety and the cruel treatment of his natural protector. I sent him to Cork then, and had him prepared to enter Trinity College, for which he is now ready; but I confess, dear friend, I have not the means to pay his *entrance fees, and the other incidental expenses attending an academic education.* His character is unsullied, even by the admission of his enemies, and I trust he may yet be enabled (if Christian brethren will sympathise with him) to preach in his native tongue that faith which he once destroyed. He should enter early in the next term, so that anything I may be able to do in the poor fellow's behalf must be done quickly. I know well the generous feelings of our English brethren towards Ireland: could I enlist their feelings in this matter, I have not the slightest hesitation in saying that a great moral good will be effected and have a wider influence than individual tendency. I know that several persons have their minds disturbed on the doctrine of Rome, who, if they were sure of protection from persecution, would boldly come out; and such conversions among monks have startling impressions. Let us not despise the day of small things. Luther is poetically described as the Solitary Monk that shook the world. Oh! Sir, we want a stir among such dry tones in our distracted land, and I pray God that He may prepare hearts to feel for those struggling for liberty of conscience, amidst the terrible darkness which here surrounds us.—Believe me, my dear friend,
 "ever faithfully yours, GEORGE GUBBINS.
 "To W. H. Cooke, Esq. Temple, London."

REVIEWS.

Speech of Viscount Bernard, M.P., on Mr. Ward's motion in the House of Commons, 2nd August, 1843; with Notes, illustrative of the early history of the Church in Ireland; and an Appendix, from O'Halloran, a Roman Catholic historian.

Many of our readers will feel greatly interested, and we trust benefitted also, by the perusal of this Tract, so very opportunely published by the Protestant Association.—The veil of forgetfulness has been too long cast over the early history of the Church in Ireland; and the opponents of truth, taking advantage of this, have the more boldly put forward their unfounded assertions, which, supported by their boldness alone, have been often taken, by those, who should have known otherwise, for truth.

Whatever weight the worshippers of antiquity may attach to the rust or repose of ages, is due, not to Popery, but to Protestantism, which was first planted in Ireland, though under a different name; and shall yet flourish there, when all the priestly influence and delusions of the mystic Babylon shall have passed away.

Lord Bernard's observations go to demonstrate from Roman Catholic and other writers, 1st.—“That the church as at this day established in Ireland, is the ancient church of that country, and therefore the legal, rightful, undoubted inheritor of all the privileges and revenues of that ancient church.”

But motives drawn from mere antiquity or expediency, are not those which weigh with Lord Bernard.—“He supported the Protestant church in Ireland, on other and still higher grounds. He supported it, not only because it was the church of the majority of the people of this United Empire,—not only because its establishment and security were solemnly guaranteed by the terms of the Union, and because it was essential to the maintenance of the Union itself; but, above all, because he conscientiously believed that it was an Institution *absolutely necessary for the maintenance of true religion*, and for the upholding of the civil and religious liberties of all—Roman Catholic as well as Protestant—subjects of the British throne.”

The second point to which Lord Bernard's observations are directed is, a refutation of the fallacy that the revenues of the Protestant church in Ireland are exorbitant and enormous. Extracts from writings of various persons, and from parliamentary

papers, are given, shewing that the average income of the clergy, including the property of Deans and Chapters, if equally divided amongst the 2150 clergy, would be only £142 a year each; while Dr. Doyle has stated before the House of Lords that the average income of the Roman Catholic clergy of Kildare and Leighlin amounted to £300 per annum. Yet our legislature has for years past been paring off and melting down the Protestant Church; and now, we are told, it is contemplated to deck the Church of Rome with the spoils.

Lord Bernard then proceeds to pass the following well-merited eulogium on those laborers in that portion of their Lord's vineyard, who have endured so much persecution for the truth's sake, and faithfulness to the Lord Jesus.

“He came gladly forward to bear his humble testimony to the excellence and great worth of the clergy of the Established Church in Ireland. He had known much of learning and worth in England, but never, until he went to reside among the clergy of Ireland, did he know what the true spirit of devotion could do. He had known the Protestant clergy, and had seen their conduct in days of sore trial and affliction, when they were assailed by distress, and when they were deserted by that government, whose duty it was, and whose inclination it ought to have been, to have protected them when they were, from want of means, compelled to withdraw their children from their ordinary schools, when their families were denied not only the *comforts* to which their station entitled them,—but even the *necessaries of life* were with difficulty obtained. Yet had he never known them to murmur. They had endured without complaining, and were willing to undergo all for the sake of their religion. If the hand of charity was to be extended among the people, either Roman Catholic or Protestant, they were the first to contribute, in more than full proportion to their means. At the bed of sickness, in the house of want, in the maintenance and management of fever hospitals, dispensaries, and every other institution that sought the alleviation of human suffering, there the Protestant clergy were ever found ready and faithful ministers of aid. And if (which he believed was the real charge) their fault was that they had done their duty, and by the discharge of that duty had produced a great effect on the minds of the Roman Catholic population, and that from the feelings so excited had sprung up a deep and spreading agitation of thought; surely this House could not—surely the country would not

blame men, because they had faithfully acquitted themselves of solemn duties—because they had fulfilled the solemn vows they had undertaken.”

After expressing his confidence in the Protestants of England and Her Majesty's government, his lordship concluded by stating, that “He had this higher and more abiding confidence—he had the confidence

that if the Church of Ireland, true to her sacred trust, preserved within her bosom the undying flame of scriptural truth, that more than human arm, which had shielded her in the hour of trial and protected her in the time of sorrow, would preserve her amid the fiery furnace of affliction.”

We strongly recommend the perusal of the whole of this Tract to our readers.

POETRY.

O'CONNELL.

O'Connell is sorely bested,
His tricks will no longer avail;

Advancing—he looses his head,
Retreating—he loses his tail.

[We hear it rumoured that efforts are to be made during the approaching session of Parliament to have a state provision made for the Romish Priesthood. How sadly forgetful must England and Protestants

be of their duty, if they help on, assent, or even connive at this! To remind them of what their fathers did, and they ought to do, we insert the following lines, from “The Great Reformation.”]

“But the martyrs for truth, while their bodies were blazing,
A witness for Christ and his gospel were raising;
And though human weakness in sorrow might languish,
Though their bodies were writhing in torture and anguish,
Yet their souls were rejoicing amid tribulation,
Convinced that their deaths would be life to the Nation,
And that they would inherit the kingdom of heaven,
And wear the bright crown to such conquerors given:
Thus, while sorrow and gladness so closely were blended,
Their souls to the God of the martyrs ascended.

“But soon from their ashes a large tree was springing,
Which a refuge and shelter to millions was bringing;
Whose wide roots were deep'ning, and branches extending,
The flock of Christ's fold 'neath its foliage defending,
Who, when faint and outworn with the storms of affliction,
Found under its shade an unceasing protection.
Thus the seed of the church was the life-blood of martyrs;
And blind is the mortal who willingly barter
The blessings which spring forth from Christ, its foundation,
For a creed that's the plague spot and pest of the nation.

“And can we forget—when this vile superstition
Is assuming again a triumphant position,—
When its banner of death o'er our country is waving,
And its fetters the hearts of the weak are enslaving,
As they were ere the faith of the saints and confessors
Had hurled to destruction the pride of oppressors,—
Oh can we forget their heroic devotion,
Or think of their deeds without burning emotion,
As the faggot and torch round their bodies were blazing,
While their lips were the God of their martyrdom praising?

“But the fortress of freedom now nurses the viper
That stung its brave Founders—while its fangs are grown riper;
Yes, England—oh strange!—even England embraces,
Exalts and lifts up to fill trustworthy places,
The despots of Rome, and her honest defiance
Of the powers of darkness, is changed to alliance;
On their towers the watchmen of Zion are sleeping,
And the foes of the truth to the ramparts are creeping,
While our faithlessness adds to the base degradation,
Till we all fight the fight of a new Reformation.”

E. H.

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

CONVERSIONS FROM ROMANISM.—On Sunday, the 5th of November, four persons solemnly renounced the errors of Romanism in St. Audoen's Church, Dublin, in the presence of a densely crowded congregation; and were received into communion with the United Church of England and Ireland.—After publicly abjuring the errors of Popery, they signed the renunciation roll in the vestry-room. The Rev. Thomas Scott read the service appointed for that day; and preached on the 8th verse of the 124th Psalm—"Our help is in the name of the Lord, who made heaven and earth."

City of London Tradesmen and Operative Protestant Association.—A meeting of this Association was held in the Great Room of the Royal British Institution, Finsbury. Mr. Sibley presided. The subject was, "The urgent necessity of Christian Union to counteract the movements of Popery and Puseyism." The meeting was addressed by Mr. R. H. Binden, the Rev. J. Irons, the Rev. W. Duggan, an African by descent, the Rev. J. R. Barber, Mr. Callow, Mr. W. Archer, and Mr. A. V. Allen. The noble and faithful protest against Popery, and the earnest exhortation to use all lawful means to counteract its progress, made by Mr. Duggan, was listened to with the most intense interest. The circumstance of an Ethiopian—one who had indeed 'stretched out his hands unto God'—standing up before an audience of British Protestants, and recognizing in the free institutions of England, the source of his own liberty,—beholding in her missionary spirit the instrumentality by which, under God, the land of his fathers was gradually becoming the inheritance of the Redeemer,—could not be a source of delight to all Christian minds. Oh may his earnest appeal to British Protestants to be faithful in the maintenance of the liberties they enjoy, never be forgotten.

Marylebone.—The Annual Sermon of the Marylebone Association was preached by the Rev. R. C. Dallas, Rector of Wonston,

Hants, on Wednesday evening, Nov. 22, in Fitzroy Chapel (Rev. Dr. Holloway's) London-street, Tottenham-court-road.

Lambeth.—The Lectures now in course of delivery have been well attended hitherto. There is every probability of this becoming, in a short time, a very flourishing association.

Southwark.—The Southwark Association (the committee especially) has sustained a loss in the death of one of its most active and devoted members, Mr. Thomas Sturges. He was highly esteemed by all who knew him for his unwearied labours in this and many other good works, and for his deep and unaffected piety, and the amiability of his deportment. Of a delicate constitution, the rupture of a blood-vessel laid him aside from active life; a rapid decline ensued, and he breathed his last, in that happy state of mind and in the prospect of eternal happiness through Jesus Christ, which it is the privilege of the dying Christian only to enjoy. May all the members of the Protestant Operative Association imitate his example.

Lectures.—Arrangements are now being made for the delivery of courses of Lectures (similar to those announced in the last *Operative* for Lambeth) early in the present year, in the Marylebone, City of London, Tower Hamlets, and Finsbury Associations.

Bridport.—The firm front exhibited by the Protestant Association here to the aggressions of Popery, headed by the Rev. W. P. Bond, the Popish priest of Chideock, has led to the raising the siege.

THE PROTESTANT ALMANACK for 1844 is published in sheets and in books, embellished with wood-cuts. Among these is a correct view of the interior of the Ladye Chapel, Southwark, the place where the brutal Gardiner, Bishop of Winchester, sat in judgment upon many of the faithful servants of Jesus in Mary's reign. It contains much valuable and important information on the Romish question. Price 3d. A liberal allowance will be made to Associations, or to persons taking a dozen and upwards.

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OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah viii. 20.*

No. 47.

FEBRUARY, 1844.

VOL. V.

INTRODUCTORY ESSAY.

No. I.

ANGELS and men are the only beings formed to find their happiness in the *knowledge* and LOVE of Him who made them. Endowed with intellectual and moral faculties,—gifted with powers and perceptions beyond inanimate matter, or the brutes that perish,—it was their privilege to enjoy a degree of pleasure and delight, the more transcendantly pure and excellent, in proportion as they more approximated to the perfections of the Divine nature. Placed in the happy realms of light, or amidst the beauties of a terrestrial Paradise, it was alike their interest, their enjoyment, and their duty, to have preserved inviolate the purity and perfection of their natures,—to have found all their sources of delight in that gracious Being, who created not only the seraphic host, but formed man out of the dust of the earth. (Gen.) and "breathed into his nostrils the breath of life."

But as the angels kept not their first estate, but left their own habitation (Jude), so too man fell from primeval rectitude, and is very far gone from original righteousness. (Art. ix.)

Created by the all holy God, we might have imagined that the angels, as well as our first parents, would have retained for

ever the heavenly impress they had received: unhappily they fell—the *angels* fell—and must not man beware!! And from that moment, prone to evil and averse to good, they no more resemble the divine similitude, but find their solace in drawing off others from their allegiance to God, and have seduced man to the same path of rebellion, upon which they went to eternal ruin and perdition. Fallen, but not capable of rising; ruined, but beyond the power of annihilation or destruction; immortal, but with no prospect of that immortality being to them any other than a source of *unmingled* wretchedness;—the whole race of Adam was undone for ever, had not our divine Redeemer, the second Person in the adorable and ever blessed Trinity, put on our human nature, offered himself a victim at the shrine of offended justice, and died, the just for the unjust, that He might bring us back to God.

These things the angels desire to look into. (Peter.) Well may they wish to penetrate the mysteries of redeeming love. But none can fathom them.—Let us wonder and adore. Lost by the fall of the *first* Adam, we are restored by the second Adam, and may be made meet to hold communion with God, and to enjoy the light of His countenance.

In Christ's most precious blood the sins

of the Faithful are washed away. By faith in Him we are justified from all things, from which we could not be justified by the law of Moses. For it is written—'By the work of the law shall no flesh living be justified.' Thus hath he opened to us the gates of everlasting life; thus may the worms of earth rise to be citizens of heaven, to see Jesus, who hath loved us, and given himself for us, and washed us from our sins in his most precious blood; and thus may we enter upon an everlasting habitation of blessedness and peace, when the fleeting shadows of time shall be no more.

Having thus departed from God, man wanders on in wretchedness and ignorance: either not knowing in what consists the true happiness and dignity of his nature, or ignorant of or mistaking the mode of attaining it. The world is not its element—the world cannot satisfy it. Heavenly in its origin, and immortal in its nature, the soul of man still aspires after something this earth cannot bestow; feels a disquietude in the midst of peace; a solitude in the midst of thousands; an aching void, that nothing can fill up; an appetite, for what it knows not—for what the world cannot afford. It relies fondly on something besides itself; it recognizes some power above—some invisible agency, which, though unseen, controuls events. The religious tendency of its nature remains; it still worships, it still adores; but oftentimes it knows not what. True religion, the worship of the Triune Jehovah, in his own appointed way, it does not know by nature. It adopts superstition instead of religion; learns to bow down to things which its own powers have called into existence, and *Devils* to adore for *Deities*!! When that which should give light becomes darkness, how great must be that darkness!! When that which should elevate, ennoble, exalt, and purify, lends its magic aid, under the influence of a strong delusion, to degrade, contaminate, and depress, how deep must be that degradation and depression!—how truly awful the results!! When that which should set free does but rivet the captive's chains, how abject and hopeless must be his slavery!! When that whose pure light should guide the hapless wanderer to his home becomes a false light, to lead the careless traveller astray,—and that which should give true principles gives false principles of action, and wrong motives of conduct, and wrong ends to be held in view, and wrong means even for the attainment of those ends,—then there seems to be a case of complicated misery and wretchedness made out, from which escape were hopeless;—a

labyrinth, from whose windings no way would be open,—a snare in which every effort to escape would only involve in deeper ruin and degradation. Popery does this, yes, such is Popery. The whole history of the world, whether sacred or profane, points out the ruins of what once was great and good. Nor is there any cure to be found for the evils of human nature, but THAT prescribed by the great Physician of the soul—the revelation of God's will to man contained in the Scriptures. These Popery would take away.

Our first parents were happy while they walked with God. By their departure from Him they lost this happiness; and we, their posterity, can only regain it by a reunion with God—by peace, and pardon, and reconciliation with Him through the blood of Jesus. Popery opposes this. What a truly melancholy picture does human nature present to our view! Take the whole period of near 6000 years, from the fall of Adam to the present time, and what one perfect human being shall be pointed out? Upon what bright spot can the philosopher rest his eye with satisfaction? Where can the philanthropist turn,—to what age, to what nation, to what party, to what country, to what man,—and rejoice to recognize those who looked upon all men as their brothers; could rejoice with the happy, condole with the afflicted, sympathise with the sufferer, relieve the distressed, and do to others as they would have others do to them? And where, above all, shall the Christian bend his steps to find either the requirements of the moral law complied with, or that right homage rendered which is due from man to God?

Alas! alas! with the exception of those instances where a revelation of God's will was made to man, or His special grace preserved among some a true knowledge and worship, the whole will but present a wild, where nothing flourishes but ruin; or if some oasis in the desert may exist—some bright instances be found of high toned philosophy, lofty principle, generous disinterestedness, or unbending patriotism,—if reference be made to some who have adorned private life with virtue, or in public life have endeavoured to benefit their race, have been gallant champions in the field of battle, or defended at home the liberties of their native land,—still we must pity even what we admire. All this is but as an oasis in the desert; its beauty is not *intrinsic*, it is derived from contrast. Contrasted with the burning sand, these spots seem clothed with all the verdure of Spring; and water the most brackish, to those perishing from

thirst, is pure and sweet as ambrosial nectar. But bringing all to the test of eternal truth, of all the rest we must exclaim, and of this also—It is but a desert; its fertility is barrenness. There is none righteous, no not one; all have sinned and come short of the glory of God. The earth is full of darkness and cruel habitations.

Thus on turning to history, what immoralities, what idolatries, have been practised under the name and authority of religion? and how, to gratify a vain-glorious ambition, has man oftentimes become the scourge of his race; so that from *Nimrod*, the founder of the Assyrian empire, down to tyrants of higher order and a more recent date, the work of slaughter has been a pastime and an amusement.

Lured by the phantom of false glory, what enormities have they not perpetrated! and how has Satan, by a well laid delusion, made man the willing dupe and instrument of his hellish purposes, till the work of destruction has gone gloriously on, and invading armies have laid waste-cities, burnt and destroyed their inhabitants with fire and sword, depopulated whole countries, and turned into a charnel-house the fairest portions of the globe.

Yet where now are those great conquerors and warriors of ancient or modern days—where now the empires they have founded? The destroyers of others could not save themselves from destruction. They are gone, and with them too have vanished their empires. Historians speak of them as things that HAVE BEEN. Centuries have passed away; the din of war resounds in their ears no more. In the still silence of the grave, the flattery of the courtier is not heard. The monarch's crown glitters upon his brow no more; no slaves tremble at his nod, nor myriads of armed men move at his command!

Where is now the Assyrian empire with its head of gold?—or the empire of Persia, with its breasts and arms of silver?—or the Macedonian monarchy, whose sides were brass for strength?—or where the fourth monarchy of imperial Rome, with its strong legs of iron, and his feet part of iron and part of clay? They are all gone and broken.

A stone cut without hands has consumed them—God has set up a kingdom that *shall never be DESTROYED*, but shall become a great mountain and fill the whole earth.—(Daniel ii. 31.)

(To be continued.)

“ECCLESIASTICAL AGITATION.”

Extract from the Speech of Sir Peter Laurie, at the London Tavern, May 12th, 1848.

“I shall try hard to poison the minds of the natives out here. The wiseacres are all agog about our being Papists.”

—FROUDE.

I have been an attentive observer of religious movements in the metropolis many years, but never saw religious parties so agitated as at this moment by the lamentable schism sprung up in the established Church. On the south side of the Thames we are told by a pious Bishop to read, mark, learn, and inwardly digest. On the north side we are told to mark, learn, and outwardly conform; to bow to “the altar,” and to pray towards the south. Candles are to be placed on the Communion table provided they be not lighted, and the clergy are to wear white in the morning, and black in the evening. Many persons think it signifies not whether the preacher wears white or black if his doctrine be good, and in that I perfectly agree. But as in rebellious times of old the white rose and the red rose were the emblems of particular parties, so are white and black marks of distinction at the present day. They tell us whom to seek and whom to avoid, where there is safety and where there is danger.

There appears to be a conspiracy of a portion of the clergy against the laity; the right of private judgment is denied them, and they are represented as made for the benefit of the clergy. The apostle was of a different opinion, “We are,” says he to the laity, “your servants for Jesus’ sake.”

In my district there are three Puseyite clergymen. Their bells are constantly ringing, and they spend their time in speaking within empty walls, when it ought to be devoted to visiting the sick, to comforting the afflicted and to instructing the ignorant. Puseyism has driven me from the church which I have been accustomed to attend, and I have not only given up my seat but discontinued my Easter offering. Where there was formerly a difficulty in obtaining a sitting, placards two feet square announce, “*FEWS TO LET.*” By closing our purses we shall best show our hostility to these corruptions.

If the church of England stand, it can only stand upon the rock of Protestant truth—scriptural truth—“the truth as it is in Jesus.”

EXACTIONS OF POPERY.

"THE half-yearly offerings, the fees on marriages and christenings, and what is more important, the contributions to the priest made on those occasions by the friends of the parties, are all assessed by public opinion, according to the supposed means of the payer. An example of the mesh in which this works, occurred a few months ago within our own knowledge. £300 was wanted by a Loan Fund in a Catholic district in the north of Ireland. In the night, one of the farmers, a man apparently poor, came to his landlord, the principal proprietor in the neighbourhood, and offered to lend the money if the circumstance could be kept from his priest. His motive for concealment was asked, and he answered that if the priest knew he had £300 at interest, his dues would be doubled. Secrecy was promised, and a stocking was brought from its hiding place in the roof, filled with notes and coin, which had been accumulating for years, until a secret investment could be found.—*Edinburgh Review*, p. 207.

SHORT COMMENTS.—No. I. By T.

Genesis xi. 1—9.

WE have in this chapter the remarkable story of the building of Babel. The Old Testament is brief in the relation of many facts, from which brief relation, nevertheless, much instruction is to be drawn.

The sons of men having attained to some skill in building, resolved to make themselves a name. They said,—“Go to; let us build us a city and a tower, whose top may reach unto heaven: and let us make us a name, lest we be scattered abroad upon the face of the whole earth.” How very like is the character of these men of old to the character of men of modern times. National pride is rebuked by this passage. These persons were full of vain glory. They were ambitious to make their name known to the latest posterity; and to be esteemed above the generations both before and after them. While they thought of the honour which would be reflected on them they were willing to toil: pride made the labour light; and though the fatigue and difficulty would increase, as the tower grew higher and higher, their vanity would increase also. The labourers seem to have laboured in this case, not for individual fame, not for a share in the general honour; and they very likely thought that vanity of this kind was not a sin.

To apply this subject—every nation of the world is inclined to build itself a Babel. The sons of Adam, though they have been scattered abroad in consequence of this sin, are still intent on making themselves a name.

Many wars are undertaken on this principle, and victory obtained through seas of blood, is called national glory. And those who have helped in the carnage, think themselves well paid for their trouble and danger, by their share of the national glory. Cities are built in order that foreigners may admire; and the native inhabitant swells with pride, like those builders of Babel.

But the same spirit actuates us in our private affairs also. We wish to make ourselves a name. What we do is done with the idea to human fame. Let us beware of acting with a view to be admired. Let young persons especially be on their guard against this principle; it was the principle of the builders of Babel.

Let us not be ambitious to be great even in our own little line; a man may take great pride in a very small matter. His Babel may not reach to the skies; it may be so small that he alone takes notice of it. He may be externally vain of his skill in some easy matter; of a little knowledge of that which thousands know far better than himself; of actions even which deserve blame rather than praise.

God, it is said, confounded the language of these builders, being displeased at their work, and scattered them over the face of the earth. Where is now the name of those men who expected to be so illustrious? Where is that great mighty tower of which the top was to reach the heavens? So shall all the works of human pride perish. God shall in the end confound all that has been done on this principle.

The Church of Rome is a Babel builder. She teaches her unhappy members spiritual pride, telling them that man can build a tower of his good works which shall reach to heaven. God will confound all such folly and wickedness. There is only one work that will stand when God comes to judgment, and that is the great work wrought out for us by Christ. Every one who trusts to his own fancied merits will find himself deceived, for no sinner can have any merits of his own before God. But every one that trusts in the merits of Jesus Christ, our all sufficient Saviour, will undoubtedly be saved. There is salvation only for those who shall be found written in the Lamb's book of life.

God hates pride, and resisteth the proud;

but he loves humility and favours the meek and lowly. He giveth grace to the humble. For a water runs to the low ground, so do the graces of God flow to the humble. "Learn of me," saith our Saviour, "for I am meek and lowly in heart, and ye shall find rest to your souls." If we desire to be everlastingly happy in the kingdom of God, we must humble ourselves as little children. Pride is hateful every where, but in religion it is especially loathsome to God. Man is a sinner; and pride therefore was not made for man. For a creature expecting to be saved by mercy, to be ever occupied in mak-

ing himself a name, and building a tower that shall reach to heaven, seems as absurd as it is wicked. We know not our true condition, either as sinners or even as creatures when we indulge the spirit of these builders; for we ought to render the glory of every thing to God. Let us often ponder well the important question, "What hast thou that thou didst not receive? why dost thou glory as if thou hadst not received it?" Thine, O Lord, and thine alone be the kingdom, and the power, and the glory, for ever and ever. Amen.

THE TRUE CHURCH.

"The true Church is marked by Divine faith, realizing things unseen and hoped for, by union to an *invisible* head, Christ our Saviour, and by brotherly communion with all who love Him.

"The false Church is marked by reposing on man's traditions, by looking to a *visible* head, and by worldly tyranny and fraud. In these things we may discern on the one hand, the mystic Jerusalem, and on the other hand the mystic Babylon."—*Bickersteth's Divine Warning to the Church. Sixth thousand, p. 135.*



GATEWAY OF HADLEIGH RECTORY.

HADLEIGH CHURCH.

The Town of Hadleigh in Suffolk was one of the first that received the word of God in all England, at the preaching of Master Thomas Bilney. The Gospel of Christ Jesus there, had such gracious success, that numbers of men and women became exceeding learned in the Holy Scriptures; many had read them through, and could repeat a great part of St. Paul's Epistles by heart, and very well have given a reason of the hope which was in them.

Their children and servants were also rightly brought up, and trained into a know-

ledge of God's holy word; and the people were for the most part faithful and fruitful followers of that word, by holy living.

In this town was Dr. Rowland Taylor, who made his personal abode amongst his flock, and gave himself wholly to the discharge of his pastoral duties. He let pass no opportunity of getting his people together, and preaching to them the word of God and the doctrine of their salvation; and his life and conversation were an exemplification of true holiness. He was void of all pride; humble and meek as any child, very mild, void of rancour, grudge, or evil

FEARFUL PICTURE OF PERVERTED RELIGION.

Jesuitism,—the spirit of the spy and the informer, the base habits of the tell-tale scholar, —once transported from the college and from the convent into entire society; what a hideous spectacle! — a whole people living as in a house of Jesuits, that is to say, both high and low occupied in devouring each other, treachery on the very hearth, the wife a spy on the husband, the child on the mother.

will, ready to forgive enemies, and to do good to all.

To the poor that were blind, lame, sick, or bedridden, he was a father and friend. Thus he lived to be a good shepherd leading his flock through the wilderness of this world all the days of King Edward VI.* of blessed memory. When Queen Mary came to the throne, efforts were made to revive Popery in the country, and amongst other places, at Hadleigh.† This was strenuously resisted by Dr. R. Taylor, who spoke faithfully and boldly to the Papists of their own wicked idolatries, and affectionately cautioned his flock against being lead away by them.

This was just cause of offence—he would not bow down to their gods, nor worship the image which they had set up;—he was therefore sorely persecuted. But God was with him. He was brought up to London, and imprisoned and tried, but the only accusation against him was concerning the law of his God.

When the curse of the Bishop was pronounced upon him, he replied,—“Though you curse, God blesses me. I have the witness of my conscience that you have done me wrong and violence, and yet I pray God, if it be his will, forgive you. But from the tyranny of the Bishop of Rome and his detestable enormities, Good Lord deliver us.”

When he came to Aldham Common, the place at which he was to suffer, he exclaimed, “Thanked be God, I am ever at home:” and when the people saw his ancient face, with his long white beard, they burst into tears, and cried saying “God save thee, good Dr. Taylor, Jesus Christ strengthen thee and help thee, the Holy Ghost comfort thee.” He said, “Good people, I have taught you nothing but God’s Holy Word, and those lessons that I have taken out of God’s blessed book, the Holy Bible, and I am come hither this day to seal it with my blood.” After experiencing cruel conduct from his persecutors and murderers, the fire was kindled, and Dr. Taylor, holding up his hands, called upon God and said, “Merciful Father of Heaven, for Jesus Christ my Saviour’s sake, receive my soul into thy hands.” So stood he still, without either crying or moving, with his hands folded together, till Soyce, with a halbert struck him on the head, that the brains fell out, and the dead corpse fell down into the fire.

Thus rendered this man of God his blessed

* See Life of Edward VI. by Rev. R. W. Dibdin. One of the popular series of the Protestant Association.

† See No. V. Narrative Series of the Protestant Association.

soul into the hands of his merciful Father, and to his most dear and certain Saviour, Jesus Christ, whom he most entirely loved, faithfully and earnestly preached, obediently followed in living, and constantly glorified in death.

On Aldham Common, a stone yet marks the place where the martyr suffered; on it is rudely engraved, “1555. D. Taylor in defending that was good. At this place left his blude.” A more finished monument was erected by its side in 1818.

DIALOGUE BETWEEN A ROMAN CATHOLIC PRIEST AND A MILKMAN.

R. C. P.—Now, Pat, I hear that you read the Scriptures; now it is very wrong for you to do so, for you are but an ignorant man.

Pat.—An please your Reverence, an you can prove that, I’ll give it up now.

R. C. P.—Give me the book then, and I will soon shew you.

The book was produced, and the Priest read from St. Peter,—“As new-born babes desire the sincere milk of the word, that ye may grow thereby.” Now, Pat, we are but babes, and ought only to have this milk as I give it out to you.

Pat.—An please your Reverence, some time ago, now, I was sick, and I could not attend to work, so I was obliged to get some one else to milk my cows, and sell out the milk; and what do you think he did? Why, he put water into it. And it may be, your Reverence, that if I give up my Bible, and take only what your Reverence will give me from it, that you will even mix water with it, and give me only milk and water, and so serve me the same trick.

R. C. P.—Well, I will allow you to read it,—but don’t let any one else see it.

Pat.—And is that what you call charity now? to have plenty of milk for myself, and to refuse a drop to a poor neighbour who is starving for it?

Here the conversation ended. But with a knowledge of Rome’s inveterate hostility to the Bible, and the manner in which her priesthood wrest it from the people, we cannot but see how well it would have been if some law had been passed, enacting that every British subject shall be permitted to read his Bible, and that none should take it from him without being punishable. Such a law would not be a *persecuting*, but a *protective* one.

REVIEWS.

The Protestant Association have just published of their Standard Protestant Works No. VI. *Serious Dissuasives from Popery*, by Archbishop Tillotson, and Bishops Hall and Jeremy Taylor; with Introductory Essay, by the Rev. Edward Nangle, M.A. One vol. 18mo. The nature of the subject to which this little work refers, is recommended not only by its own importance, by being treated of by those pious and learned dignitaries of our church, who lived too near the times when Popery had exercised undisputed sway in our own country, to be ignorant of her nature, and were too bold and faithful to sell, or betray the truth, but is rendered more valuable by the introductory essay of the Rev. E. Nangle, upon whose administrations in Ireland, the blessing of the Lord seems to have rested in a signal degree. We recommend these dissuasives, especially that of Bishop Hall, to the diligent and prayerful perusal of our readers.

Protestantism in Papal Europe, by the Rev. T. Boys, A.M. Wertheim, Aldine, Chambers, Paternoster Row.

An interesting and important Tract, in which the writer clearly and forcibly points out the cold indifference amongst British Protestants, as to the extension to other men and nations, and churches, of the truth, the principles and privileges which they themselves possess, and shows what practical means Protestants are possessed of for disseminating the Gospel of Christ Jesus amongst the Roman Catholic Nations of Europe, amongst whom many are to be found who are eagerly seeking and ready to receive that truth which can make them wise to salvation.

CABINET.

None can turn the heart but He who made it.

Fear God, and fear nought besides.

The greatest power on earth is the law of kindness.

Anger in the soul is like mettle in a horse—good, if it be well managed.

POETRY.

THE BIBLE.

Sacred volume—valued treasure—

Noblest pledge of love divine,
Which can yield a solid pleasure,
Holy, lasting, and sublime.

Other books may be amusing—

Other books may oft improve,
But the soul, all these refusing,
Claims alone this book of love.

Hallow'd boon, from God descended,
Jesu's legacy to man;
Justice here and love are blended—
Here the deeds of God we scan.

'Tis the Bible, book of wonders—
Heaven's gift of real worth;
'Tis the mind of Him that ponders
Every hidden thought on earth.

'Tis the true believer's charter—
'Tis his treasury of grace,
Open'd by the Royal Martyr
For the ruin'd human race.

'Tis the narrow path to glory—
'Tis a guide for age and youth—
'Tis the still small voice of mercy—
'Tis the soul of perfect truth.

'Tis the word that's full of power—
'Tis the Christian's polar star,
And it is a fadeless flower,
Which no earthly blight can mar.

'Tis the mourner's friend and helper—
'Tis the Saviour's welcome voice—
'Tis the weary pilgrim's shelter—
'Tis the vital Christian's choice.

'Tis the precious key of Heaven—
'Tis a law, a staff, a rod—
'Tis a proof of sins forgiven—
'Tis the oracle of God.

'Tis the Testament of Jesus—
'Tis the record of His love—
'Tis a pledge that he will bless us
With an unction from above.

'Tis our life or death eternal—
'Tis our comfort when we die—
'Tis the Christian's great arsenal,
And his pass to realms on high.

'Tis the test of true religion—
'Tis the everlasting way,
And it is the grand criterion
Of the awful judgment day.

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

York Operative Protestant Association.—A Meeting of the members and friends of the York Operative Protestant Association, was held at the Merchants' Hall, in Fossgate, on Wednesday, November 8th, which was very numerously attended.

Besides Mr. John Taylor, who was in the Chair, there were present, the Revs. J. Whiteside, C. J. Comidge, J. Shackley, S. C. Baker, C. Rose, and J. Burdsall.

It was stated that passing events both at home and abroad fully bore testimony to the continuance of those cruel and perfidious

laws and decrees of the papacy, which enact that no faith is to be kept with heretics, and which deluged this country and all Europe with the blood of our martyred forefathers. Proof of this was adduced from the authorised and acknowledged law of the Romish Church, as it is to be found in the decretals of Gregory IX., in Thomas Aquinas, and in the decrees of the Councils of Constance and Lateran, &c. Roman Catholic members, it was remarked, entered Parliament, bound by a solemn oath, not to use any privilege to which they were or might become entitled, to disturb or weaken the Protestant religion in this kingdom. Passing events shewed how ill this oath had been kept. The narrative of the destruction of the Inquisition at Madrid, by Napoleon's army, in 1809, was detailed. Protestants were called upon to prevent by every christian and lawful means the propagation of Popery, and the attainment of power, by the Romish Church, which power, if they once possessed, they were bound by oath to apply for the corruption or destruction of Protestants; and the duty of all Protestant Christians, who hold the head, and possess the true unity, being one in Christ, to continue their protest more firmly and more faithfully, that we may have that spirit of apathy and indifference which has too long prevailed, entirely removed from amongst us, was powerfully insisted on.

Popish Kidnappers.—M. Martin (du Nord) it appears having ascertained that the priest have lately been educating children in some of the convents of that order, which by the laws of France is strictly forbidden, has taken measures to have these clandestine colleges suppressed. In consequence of this measure, some hundreds of these children are about to leave France; most of them go to Switzerland and Belgium, and but few return to their families.

English Popery.—The following curious instance of Romish Audacity and absurdity combined, appears in the *Tablet* of Saturday last. Its spirit at least, if not its mode of expression, renders it not unworthy our attention.

"Sutton Coldfield Grammar School.—Property worth (at the present day) £390 a year, with a house and land worth £80 a year, were left in 23 Henry VIII. to trus-

tees, who were to find a learned layman to teach grammar, and say the *De Profundis* for the soul of the benefactor, John Vesey, then Lord Bishop of Exeter. This property has been till lately alienated from the school purposes, and applied to private emolument; but a late decree of the Lord Chancellor has restored the school, under a liberal arrangement, *cheating, however, the testator's soul out of the De Profundis*, and excluding, we presume, all pupils of the Bishop's belief from its advantages. As long as there remains a learned layman in England, able and willing to teach the *De Profundis*, is it just to give administration of those funds to any person not so qualified?"

A Meeting of the Southwark Operative Protestant Association was held in the National School Room, Borough-road, on the 28th of November, Charles Woollaton, Esq. in the chair. The Rev. Hobart Seymour spoke at considerable length, for the last time previous to his leaving London. The other speakers were James Lord, Esq. and Messrs. Chant, Rigley, Sykes, and Clarke.

The Southwark Association held a meeting on Tuesday, January 23, in the same room. In the absence of the Rev. J. Horton, Rector of St. George's, who was detained by indisposition, the chair was taken by D. Couty, Esq. The speakers were the Revs. W. Curling and T. Cuffe, and Messrs. Chant and Sykes. A resolution was passed to the effect, that there existed at the present moment an urgent necessity for the cordial co-operation of all true Protestants, to oppose by every legal means any further concessions to the Romish Church, and more especially as the payment of the priesthood by the state has been openly advocated, and an increase recommended to the annual grant to Maynooth. An address to the Rev. Mr. Seymour was adopted, and a subscription was commenced, which at the close of the meeting amounted to £5 10s., for presenting that gentleman with a more substantial mark of esteem.

Several members of the Metropolitan Tradesmen and Operatives' Protestant Associations met on the evening of January 1st, in the rooms of the Protestant Association, 11, Exeter Hall for the purpose of special prayer for the Divine blessing on the operations of the Associations. This meeting, which is open to the members of all the Associations, will be continued quarterly; the next will be held (p.v.) on the first Monday in April.

The third Annual Meeting of the City of London Tradesmen and Operatives' Protestant Association will be held (p.v.) on Thursday, February 8th, in the Hall of Commerce, Threadneedle Street. The Chisholm in the Chair. Several clergymen and influential laymen are expected to attend.

The Protestant Almanack for 1844 is published in sheets and in books, embellished with woodcuts. Among them there is a correct view of the interior of the Lady's Chapel, Southwark, the place where the brutal Gardiner, Bishop of Winchester, sat in judgment upon many of the faithful servants of Jesus in Mary's reign. It contains much valuable and important information on the Romish question. The price has been reduced to 1d.

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FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah viii. 20.*

No. 48.

MARCH, 1844.

VOL. V.

INTRODUCTORY ESSAY.

No. I.

(Concluded from p. 11.)

WHY should we mention the republics of Greece?—the commercial state of Tyre, or Carthage, once the rival of the Roman empire? Why mention Egypt, the father of learning; or name those persons who in more recent times have adorned the annals of literature and science, and eclipsed the glory of their predecessors?

Not that what is excellent in these must be condemned;—no, science has its charms and usefulness;—but that they all partake of earthliness. The whole was "not of the Father;" but was characterized by "the lust of the flesh, the lust of the age, and the pride of life." (John.) Hence, then flowed, and continue now to flow, individual and national disasters. Thus answers the inspired penman to this very question—"Whence come wars and fighting among you? Come they not hence, even from your lusts, which war in your members?" (James.)

Now all these are but too much approved of by *heathen* morality—condemned by the morality of the *gospel*; approved too much by the code of honor and justice, of *worldly courts*—but condemned in the *court of heaven*.

The object of God's revelation to men, is to lead them back to the knowledge of what

they were ignorant of, and to enable them to regain possession of what they lost; to bring back to their minds the true and legitimate object of their worship; to lead them to the love of Him who first loved them, and gave himself for them; to implant *new motives, new affections, and new desires*, or rather, to change the direction of those already existing; to place eternity against time—the soul against the body—heaven against earth; to point out what is truly worthy of man's pursuit, and urge, by the purest and the noblest motives, to the pursuit of what, in its own nature, is intrinsically excellent and good.

Instead of the fluctuating opinion of fallible men, it gives us the unerring word, the standard of the sanctuary, by which to measure every thing. It does not seek to *eradicate* the feelings and passions of human nature, but to regulate them; to give them a right direction; to consecrate them wholly and entirely to the honor and glory of Him who gave them. It does not require us to live in monasteries and nunneries, but to perform well the duties of that state of life to which it has pleased God to call us; not to hide our talents in a napkin, but so to let our light shine before men, that they may see our good works, and glorify our Father which is in heaven.

Man's powers, faculties, and perceptions

were given him by his all-bountiful Creator as instruments of happiness; but since the fall, unhappily they have but too often become the instruments to temptation. God revealed his will to man to remedy these evils. Was the religiousness of men's nature turned against Him?—had they bowed down, infatuated by blind superstition, to stocks and stones and creeping things?—Behold the *one only God* is pointed out to them. (John.) Had they degenerated into a mere formality, or confined religion to place or time?—To obviate this our Saviour tells them God is a spirit, and they who worship him, must worship him in spirit and in truth. (John.) Did others mock and deny the resurrection of the dead?—Behold, what is worth all the philosophy of all the ages of the world—*Christ has brought life and immortality and light through the gospel.*

What are the strong motives, the feelings, propensities, and passions, which operate in man from his cradle to the grave? Fear, or hope, or love of gaining something, or losing something, or enjoying something, or avoiding something; of gaining or losing wealth, fame, reputation, pleasure; or avoiding punishment, pain, loss, censure, disgrace. These are the incentives, the animating motives, to do, or not to do; and almost all were formed and carried on, not so much with reference to God as man; or if at all with reference to gods, to such as men had first degraded almost to an equality with or below themselves; and then, in proportion as they imitated their deities, they departed from purity and virtue.

What then does Christianity do? It condemns not these feelings, but their wrong exercise and abuse. It seeks not to *eradicate*, but to *control* and *direct* them. The most powerful agents for good or ill, it would turn them all to God's glory. It does not take away *fear*, but it gives us a higher object for fear; it takes away the fear of *man*, and gives us the *fear of God*—at once "the beginning of wisdom," and the surest barrier against the too great fear of man. So too, with regard to *hope*, it places heaven and an immortality of bliss before us, as exercise of faith and hope.

So too, *love*. The whole gospel of Christ is full of love; and it calls on all his followers to love one another. Love is a noble, generous, pure, heavenly, godlike principle. It wants no driving; it imposes no penance, and it performs none. It leads smoothly on;—the way may be rugged, trials may be severe, but *loving* Him who first *loved* us, no toil seems laborious, no difficulty but easy to be overcome. The affections are thus

in all their perfectness and harmony called out. It is not the injunction of the scripture that we should not love, any more than it is that we shall not fear; but a different object is given—"Love not the world," is the command on one side; Set your affections on things above, is the precept on the other.

Thus it is, God has sent a lamp from heaven to be a light to those that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace. Of this light Popery would deprive us; this guide she would take away.

But throughout this long space of time over which our essay has taken range, God left not himself without a witness. (Acts.) While expressly to Noah, and by the call of Abraham, and his dispensation to his chosen people the Jews, he sends signal manifestations of the Divine power, majesty, and goodness; punishing their transgressions, and rewarding their obedience; till the tempter who was cast out of heaven, who wrought man's fall, and now, like a roaring lion goeth about seeking whom he may devour (Peter), sought, from time to time, their ruin; and but too much succeeded. So that at length, for their blindness, their hard-heartedness, they were again led into captivity after they had crucified the Lord of life and glory, and are now scattered over the face of the whole earth till the time of refreshing shall come.

When Christ, expiring on the cross, breathed out his soul in agony, and exclaimed, "*It is finished*,"—when he arose from the dead, led captivity captive, and became the first fruits of them that slept (1 Cor. xv.);—then, in the sight of men and angels, was sealed the condemnation of satan and his crew of rebel spirits; and though for awhile they prowled the earth, yet they shall be chained.

Till then, he seeks to counteract the work of man's redemption; to prevent men from coming to that Saviour, by whom alone they can have access to the throne of grace, or obtain help in time of need.

As before the gospel dispensation he led nations into idolatry and worshipping as gods them which were *not* gods; so now, with a malignity unabated, and a vigor that mocks at disappointment, he has since laboured, and still labours, for the destruction of the soul; by false prophets and false mediators would mar the work of redemption, lead off the sinner from his only hope, and delude into a reliance upon a refuge of lies that shall not profit in the day of wrath.

The false prophet Mahomet, in the East

has overrun the fold of Christ. Divided amongst themselves, love was soon forgotten; coldness, indifference, anger, lukewarmness, followed. Piety existed but in name. The false prophet appeared; the seducing spirit went among them; the sword prepared his way; till, after a lapse of a few centuries, the Asian churches were well nigh gone. The power of the Eastern empire waned into insignificance; the Turk took possession of Constantinople, the capital of the Cæsars, and the crescent flourished over the cross.

Thus was error permitted to pursue its career in the East. Nor in the West was it less successful. Assuming a different form, but directed to the attainment of the same end, it has sought rather inwardly to corrupt than openly to destroy Christianity; to leave the *name*, the *semblance*, while it eat out the *reality*; to leave the *form*, while it took away the *power and substance*. Thus "the beast," the predicted apostasy, (2 Tim. iv.) has performed in the West, what the false prophet has accomplished in the East; and seems to be yet pursuing its dread career against the Lord and against his Christ; preparing for its last dire struggle, and to be coming down with great wrath, knowing that his hour is come.

Presenting a caricature of Christianity, Popery leads, in the minds of some, to a profound state of heathenish superstition; in others, to scepticism and infidelity.

It is our intention to advert again to this subject. May the Lord preserve us, our church, and our country, from the baneful, blighting, soul-destroying influence of Popery!

STUUM CUIQUE.

THE BISHOP OF ROME AND THE ARCH-BISHOP OF CANTERBURY.

On the occasion of a meeting of the Protestant Association at Bridport some time since, a Romish priest in the neighbourhood wrote a letter to many persons cautioning them against misrepresenting the Roman Catholic, as he alleged was too frequently the case, &c.

To which the Rev. Andrew Tucker, A.M., one of the Vice-Presidents of that association, and Rector of Wootton Fitzpaine, replied in the following letter. We insert it here, because it puts the question right on one important point, and hurls back on the Romish Church the charge brought by her advocates against the Church of England.

"Bellair, Charnmouth.

"Rev. Sir,—Your letter addressed to me as one of the Vice-Presidents of the Bridport

Branch Protestant Association, arrived after I had left this place for London, and has now on my return been put into my hand; in reply to it, I beg to assure you that had I presided at the meeting of the Association, on the 24th ult., or should I be called upon to preside at any other convoked for similar purposes, I should abhor imputing, or suffering to be imputed to Romanists, any other doctrines than such as are avowed in the Creed compiled by themselves, after the most mature deliberation at the council of Trent, and from other sources acknowledged also by themselves to be equally authentic;—doctrines, however, proclaimed to be vain, fond, and idolatrous, in the articles and rubric of that independent branch of Christ's Holy Catholic Apostolic Church, of which I have the honor to be a sincere member as well as Priest, and as such, bound by my allegiance to its divine and supreme head, to guard as far as I am able, against all errors and delusions, old or new. I perceive you highly approve of a Society called the Catholic Institute, and should you have been present at its deliberation, you may have heard the Schism of the Church of England denounced (I would hope *ignorantly*) as not only wicked in itself, but as the fruitful parent of all other Schisms. May I solicit the favour of your assuring the members of the Institute, that we Churchmen abhor Schism as much as they do, and that the only question between us and them is, *who are Schismatics, They or We?* *We deny not the Bishop of Rome full episcopal jurisdiction in his Italian diocese, and we claim the same jurisdiction for the Bishop of Canterbury in his;* and we accordingly maintain that all Christians in England who refuse to conform to the doctrines and discipline of that branch of Christ's Church, of which we are members, and of which the Bishop of Canterbury, under Christ, is head, are, whatever name they may assume, guilty of Schism; a sin pronounced by St. Paul to be carnal and deadly, a sin therefore in all its gradations of bad, worse, or worst, which we Anglican Catholic Protestants must ever consider deserving condemnation, as we value the favour of Almighty God. Believing, therefore, your Romish Schism to be the worst of all the Schisms with which their age abounds, and if suffered to gain the ascendancy, as sure to involve their beloved country in inevitable ruin, the members of the Protestant Association think it their duty publicly to condemn it; but though they condemn the sin, they are so far from wishing to abuse, persecute, or injure the persons guilty of it, that they heartily pray for their conversion, and, like

good Samaritans, are ever disposed to assist them in the hour of distress: they consider persecution on account of difference in religious opinion, to be a sin like that of Cain's,—to be a mark of Antichrist; they think not to do God service by the least approach to such an act, remembering well

their Lord's words on this point, viz:—"That the Son of Man came not to destroy men's lives, but to save them." Hoping you will receive this in the same spirit in which it is dictated, I beg to subscribe myself

"Yours faithfully,

ANDREW TUCKER, A.M.



TRANSUBSTANTIATION.

THE senses, be it observed, are given to us by God, and he will not falsify his own gifts. Scripture speaks of the testimony of the senses in things belonging respectively to their notice and apprehension, as being safe, sure, infallible. Thus the inspired penman of the Acts of the Apostles, when writing to Theophilus, adverts to the resurrection of Christ and his appearance to his Apostles in these remarkable and Antipopish words, Acts i. 3,—“To whom also he shewed himself alive after his passion, by many *infallible* proofs, being *seen* of them forty days, and *speaking* of the things pertaining to the kingdom of God.”

Here we see two of the senses appealed to as forming a part of the *infallible* signs—indeed the chief of them, and the only two which the inspired penman has thought worthy of recording—*sight* and *hearing*. But the doctrine of Transubstantiation is opposed to both; Roman Catholics say that the wafer becomes after consecration, blood and flesh,

but eye cannot see it; they call it a body, but drop it down, the ear cannot hear that it makes any noise.

Archbishop Tillotson, in his sermon on Transubstantiation, vol. i. a. 26, p. 229, says,—“Before I engage in this argument, I cannot but observe what an unreasonable task we are put upon, by the bold confidence of our adversaries, to dispute a *matter of sense*, which is one of those ‘things about which Aristotle hath long since pronounced there ought to be no dispute.’

“It might well seem strange, if any man should write a book to prove that an *egg* is not an *elephant*, and that a *musket bullet* is not a *pike*. It is every whit as hard a case to be put to maintain by a long discourse, that what we see and handle and taste to be *bread* is *bread*, and not the *body of a man*; and what we see and taste to be *wine* is *wine*, and not *blood*. And if this evidence may not pass for sufficient without any further proof, I do not see why any man, that

bath conscience enough to do so, may not deny anything to be what all the world sees it is, or affirm anything to be what all the world sees it is not, and this without any possibility of being further confuted. So that the business of transubstantiation is not a controversy of scripture against scripture, or of reason against reason, but of downright impudence against the plain meaning of scripture, and all the sense and reason of mankind.

"It is a most self-evident falsehood; and there is no doctrine or proposition in the world that is of itself more evidently true, than Transubstantiation is evidently false.

"He that can once be brought to contradict or deny his senses is at an end of certainty; for what can a man be certain of, if he be not certain of what he sees? In some circumstances our senses may deceive us, but no faculty deceives us so little and so seldom; and when our senses so deceive us, even that error is not to be corrected without the help of our senses.

"This doctrine of theirs being first proved by us to be destitute of all divine warrant and authority, our objections against it, from the manifold contradictions of it to reason and sense, are so many demonstrations of the falsehood of it. Against all which, they have nothing to put in the opposite scale but the infallibility of their church, for which there is even less colour of proof from scripture than for Transubstantiation itself. But so fond are they of their own inventions and errors, that rather than the dictates of their church, how groundless and absurd soever, should be called in question,—rather than not have their will of us in imposing upon us what they pleased, they will overthrow any article of the Christian faith, and shake the very foundations of our common religion. A clear evidence that the Church of Rome is not the true mother, since she can be so well contented that Christianity should be destroyed, rather than the point in question should be decided against her."

THIRD ANNUAL REPORT

OF THE CITY OF LONDON TRADESMEN
AND OPERATIVES' PROTESTANT
ASSOCIATION.

THE Committee of the City of London Tradesmen and Operatives' Protestant Association, in bringing before the members and friends of the Association the Third Annual Report of their proceedings, desire, with gratitude, to ascribe praise and honor to the

God and Father of our Lord Jesus Christ, for the prosperity with which, He, "without whom nothing is strong, nothing is holy," has been pleased to bless the labors of the association during the past year. The third year of its existence has proved the most prosperous. The meetings have been more numerous attended, and a warmer interest has been manifested in the great cause for which the association is combined.

Your Committee appeal with confidence to those meetings that have been held during the past year, and to the subjects brought before your notice on those occasions, as furnishing proof that they have never conceded one single point, nor been deterred by any notion of expediency, from maintaining an uncompromising and unshackled opposition to the principles and practices of the Papal Antichrist in every form it has assumed.

Your Committee beheld with regret and christian indignation, the Jesuitical efforts made by certain parties, chiefly at Oxford, to impregnate the Protestant Established Church with the leaven of Popery;—to create a distaste for the scriptural principles of the glorious Reformation,—to pour contempt on the venerated names of those blessed martyrs who sealed their protest against the "mystery of iniquity," with their blood,—to place tradition on a level with the word of God,—and to lead the minds of the people away from that precious treasure, to the barren teaching of fallible and erring man. They unhesitatingly laid before you the great danger which threatened the Protestantism of England, from the treacherous machinations of this subtle faction. A documentary detail of their principles was brought before you, and it was proved that they were in direct contradiction to the principles of that Church which they had sworn to uphold, and whose wages they were receiving, and especially in opposition to the sixth article, which so plainly sets forth "the sufficiency of the Holy Scriptures for salvation."

The attention of the members and friends of the association has been directed to the gross inconsistency of a Protestant Government paying annually a large sum from the public funds to the College of Maynooth, where the students are trained for the priesthood of the Romish Apostacy, in all the idolatrous, superstitious, and persecuting doctrines of that iniquitous system, and a petition numerous signed was sent up to the House of Commons, praying for its discontinuance. Your Committee also laid before you the inconsistency of giving an equal amount of legislative power to the followers

of the Papacy, when history and experience have again and again proved that the principles of that system are at warfare with the welfare of the community, and altogether incompatible with the principles of our Protestant Constitution. Your attention has likewise been directed to the means which the Romish party are using in order to gain ascendancy in our land. The principles and the practices of the infamous order of Jesuits, their organization and increase, and the inevitable consequences of their unchecked existence, have all been recorded. And it became a solemn duty to speak plainly on this subject, seeing that the Papacy, to use the words of the bishop of this diocese, "again employs as her chosen defenders and emissaries, a society of men, bound together by a vow, to uphold by all methods and at all hazards, not Christianity but Popery, and who, in accordance with that vow, have framed a society so hideous in its principles, so mischievous in its effects, that it well deserves to be described as having embodied the very mystery of iniquity."

Your Committee beheld the revival of the same means that Rome employed to gain her ends in the reigns of Charles II. and James II. The unwearied efforts made to papalise the Protestant universities, and to scatter the seeds of dissension among the various branches of the Reformed Churches; to widen and increase their differences, that the enemy might more easily divide and conquer. They were convinced of the importance of a closer union among all those Protestant Christians, who, while they differ in many non-essential points, are all agreed that Popery is the determined foe of the gospel of Christ; they urged upon you the open principles of the association, and exhorted you to lay aside the things on which differ, and to unite on those in which we all are agreed. The result has fully proved the possibility of such a union, and your association now numbers many in its ranks of the different denominations of Protestant Christians, who are earnestly engaged with their brethren in maintaining a faithful and decided protest against the errors of the "Man of Sin."

Your association has held five public meetings during the past year; the subjects for your consideration were announced in the printed bills, and the importance attached to them, was manifest by the numbers that flocked to listen to them. On the 25 Jan. the subject brought before you, was "The Workings of Popery in the 19th century." On the 10th of April, "Our Danger and Duty.—The Apostacy of Romanism and

Puseyism." On May 20th, "Puseyite Innovation and Popish Aggressions." (At this meeting there were more than 1000 persons present.) July 24th, "The Popish and Disloyal Tendency of Puseyism." On Oct. 16th, "The urgent necessity of Christian Union to counteract the movements of Popery and Puseyism." These subjects and the deep interest excited by them, may be sufficient to prove that the object for which the association is combined, has been faithfully maintained, and that there has been no compromise. The motto of the association has been steadily kept in view. "The wisdom that is from above is *first* pure, then peaceable;" and may your association be ever preserved from maintaining a sinful silence while a system of impurity stalks through the land, assuming the name of Christianity, "speaking lies in hypocrisy," deceiving and being deceived.

A very considerable number of tracts and handbills have been circulated during the past year, also many copies of the excellent and faithful sermon preached before the members and friends of this association, by the Rev. R. J. Mc'Ghee, on the 5th of July last, to whom the thanks of the association are preeminently due, for the kind and ready manner in which he responded to the invitation given him to preach in behalf of the association.

Your Committee desire to acknowledge the kind service of those ladies who have rendered important assistance to the objects of the association, by taking collecting cards, and so, obtaining a considerable addition to the funds. If this simple plan were more generally taken up by our members, the funds would be more than doubled, and the means of usefulness greatly increased. There is still wanting much exertion in order to circulate Protestant information more extensively in the city of London.

Your Committee before closing their Report, desire briefly to record some of those public acts of Popery during the past year, which prove it to be unchanged in its hideous character, while they serve to shew the immense importance of more energetic and faithful efforts on the part of Protestants, to counteract the movements of such a system of despotism and persecution. At the close of the last annual Report, your attention was directed to the case of Dr. Millengen, a British subject and a Protestant, whose three children were arbitrarily detained by the court of inquisition at Rome, in defiance of the claims of their father. Twelvemonths have passed away, and still those three children are there detained, in spite of the

most solemn protestations of their father, and are being educated in the errors of Popery. This outrage upon the great principles of civil and religious liberty, proves the despotic and persecuting spirit of Popery, and the madness of giving political power to such a system of inherent tyranny. The violent and unjust aggression on the island of Tahiti is another instance of Popish oppression, which, in 1843, occupied the attention of the Protestants of London.

Ample evidence was brought forward to prove that the advancement of Popery and the depression of Protestantism, were the main objects in that act of violence and oppression.

The next proof of the persecuting spirit of Popery in the year 1843, is the case of Dr. Kalley, a British subject in the Portuguese island of Madeira, who has been imprisoned and threatened with death, for daring to circulate the word of God, and to proclaim the truths of the gospel. He had, at his own cost, established a hospital for the sick and poor, but, as a faithful Protestant, he could not rest content with merely doing good to the bodies of men, he spoke to them of the wages of sin, he pointed out the way of salvation, and many believed and renounced their errors. Popery could not endure this; and so Dr. Kalley was thrown into the common jail, on a charge of blasphemy, and as an accomplice in the crimes of heresy and apostacy. This has been done in defiance of the treaty signed by her Majesty and the Queen of Portugal, in 1842, which gives full liberty to British subjects to worship God in their own way, both in their dwelling houses and in chapels appointed for that purpose. This is a proof that Rome still acts, when she can, upon the horrible doctrine, that "no faith is to be kept with heretics," whenever those heretics are not numerous enough, not powerful enough, to check her tyranny. British influence has however interfered in the case of Dr. Kalley, and it is hoped that his persecution will soon terminate, and amends be made for the injury he has sustained.

An edict of the inquisition at Ancona, dated June 10th, 1843, was issued against the Jews, forbidding them to employ Christian nurses in their families, restricting them to closely confined unhealthy quarters, called Ghetti (Jewries); they are further forbidden by this edict to associate at table with Christians, even in the public houses or ordinaries of the city—to frequent the houses of Christians—to enter into familiar conversation with them in their houses—or to maintain friendly relations with them.

Owing to the influence of opinion, this oppressive and persecuting edict has been withdrawn; it is not however abrogated, and may again be issued whenever a favorable opportunity of carrying it out without interference shall present itself. This edict against the Jews, proves that, in the year 1843, Popery is unchanged in her fierce hatred of the ancient people of God; in times past she poured out their blood like water, and the wine cup of her wrath is not yet full.

The attempt made in January, 1843, at Youghal, in Ireland, to get up a similar imposture to that exhibited recently in the Tyrol, furnishes us with another proof that Popery is the predicted apostacy, "whose coming is after the working of Satan, with all power and signs and lying wonders." These instances, all occurring during the past year, are surely sufficient to prove to every Protestant, that Popery is unchanged in its spirit and principles, and that it is the same fierce enemy of liberty of conscience and the freedom of the human mind that it ever has been. And if to these we add the disloyal sentiments put forth by the Popish press, we shall further see that their noisy professions of loyalty are not the result of fixed and sterling integrity. An article appeared in the *Tablet* of February 8th, 1843, headed "Catholic Politics," which asserts, and produces Popish authority for the assertion, that every Papist in her Majesty's army and navy is bound to have it determined for him by his priest, as to whether the cause he is engaged in be a righteous one or not. This doctrine, if acted upon among the Popish soldiers and sailors, would prevent their serving against the Papal powers. An article also appeared in what is called the "*Catholic Magazine*," March, 1843, entitled "the last of the Stewarts," evidently written with the intent of exciting Popish interest and sympathy in behalf of the apostate James and his family. It states that there are, at this time, two brothers residing in the highlands of Scotland, lineal descendants of Charles Edward;—that Lord Lovat, a Popish nobleman, has provided them with an ancient dwelling, fitted up with relics of 1745;—that over the entrance gate is inscribed, "the Lord gave and the Lord hath taken away, blessed be the name of the Lord;"—and that on Sundays they punctually attend mass in a Popish chapel, built by Lord Lovat. Do not these things prove the real character of the Popish movement of the present day? Emboldened by Protestant concessions and Protestant liberality, falsely so called, they begin now to speak and write more plainly than ever.

And how long shall these things go on, and the Protestantism of England still slumber? How long shall they pass unheeded by? How long shall apathy and negligence and indifference characterize the Protestants of the City of London, while energy and activity characterize the friends of the Papacy. Let the objects of your association, then, be carried out through the length and breadth of this great city—multiply lectures and meetings and Protestant tracts—rest not until every Protestant in the city of London be thoroughly acquainted with the real principles and practices of Popery—exhibit before them Romanism divested of the gorgeous externals with which human pride and folly have concealed its deformities—let it be seen only as the “beast” of the Apocalypse, drunk with the blood of the martyrs of Jesus!

Protestant Citizens of London, England has especial claims upon you for the defence of Protestantism! Yours is emphatically the City of the Martyrs! The best blood of some of England's slaughtered saints has been poured out in your midst—the Protomartyr of Mary's reign, Rogers, Vicar of St. Sepulchre's, suffered in your own Smithfield this very day on which you are assembled in the heart of the city of London to maintain your Protestantism—this very day, 289 years ago, Lawrence Sanders, Vicar of Allhallows, Bread-street, was led through the streets of this city, on his way to Coventry, where he was burned for protesting against Popery. At the same time, the pious and eminent Bishop Hooper was in a cell of Newgate, awaiting a similar fate. These holy men knew what Popery really was; they had seen it in all its idolatry, superstition, and blasphemy; they felt it, too, in all its cruelty; but they preferred dying an agonizing death, rather than hold communion with, or cease to protest against such a system of iniquity.

Your martyrs died in your midst that you might be free, that the blessings of an unshackled gospel, and liberty to read and to declare its glorious truths, might belong to you, and to your children for ever. Oh, then, rally round this association, combine with us in defending and maintaining the privileges you enjoy; let your Protestant fellow-countrymen see that the city of London, amidst all its commerce and its wealth, is not unmindful of the price at which its liberties were purchased, but that you are determined to maintain them, and to protest against any concessions to that fixed and unchangable enemy of civil and religious liberty—Popery! Come, then, “to the help

of the Lord, to the help of the Lord against the mighty;” proclaim abroad that the bible, and the bible alone, is the standard of your religion, and that while you wish “grace, mercy and peace” to Romanists, you are determined to have “No Peace with Rome!”

The following Resolutions were unanimously adopted:—Moved by Mr. Sibley, Seconded by Rev. A. S. Dubourg,—That the Report just read be adopted, printed, and circulated, under the direction of the Committee; and that the following gentlemen be the Officers and Committee for the year ensuing, with power to add to their number.

Moved by Rev. J. R. Barber, Seconded by Rev. W. Killick,—That the recent proceedings of Popery, as exhibited in the cases of Dr. Millingen, Dr. Kalley, and the edict against the Jews at Ancona, supply ample proof that it is unchangeable in its persecuting spirit; that it is systematically opposed to social and mental freedom; is a political and persecuting system, and that its peculiar interests and designs are incompatible with the safety of the British Constitution.

That this meeting, believing that a plan is projected, in order that the priests of this system of iniquity, in Ireland, should receive payment from the Protestant Government, firmly protest against any such measure, as unscriptural, dishonorable to God, and inimical to the welfare of the Protestant faith, succession, and constitution of England.

Moved by Rev. E. Pizey, Seconded by Rev. Raphael Ciocci,—That the organization and increase of the infamous order of Jesuits, and the continual attempts that are being made to kindle discord and animosity within the Protestant reformed churches, prove the necessity of a closer union among all those Protestant Christians, who, being “one in Christ,” hold the head, and possess the true unity, “the unity of the spirit, in the bond of peace.” That this meeting, strongly convinced of the importance of such a union, urges upon all Protestant Christians, to unite in opposing the progress of Popery, by every scriptural and legitimate means, without reference to the differences in government and discipline existing among the Reformed Churches.

LETTER FOR CHILDREN.

(Translated from the French.)

INTRODUCTION.

THE following is extracted from a letter addressed by a very pious man a few years ago

to children. Some slight alterations have rendered it still more simple, still more easy to comprehend. Blessed be God! the great truths of the gospel are so clear, that children can understand and believe them, through the teaching of the Holy Spirit. Repentance towards God, and faith in our Lord Jesus Christ, are required from young as well as from old people; for we cannot be saved without believing in Christ who died for our sins. Therefore the children who read this, ought to pray to God to open their hearts, and to give them faith in the Lord Jesus Christ, whose blood cleanses from all sin; thus they will become the lambs of his flock, they will be kept in the arms of their Saviour, they will never perish, and none can take them from his hands.

Good Shepherd! upon thy bosom;
The weakest lamb is in safety.

Letter for Children.

Dear Children,—It is because the Saviour loves you, and because I love you, that I write this letter, to teach you how you can be saved. Some among you suppose that when you become old, it will be time enough then to think about heaven, and you fancy that Jesus Christ does not make himself known to children like you. It is Satan which makes you think thus; and because you love not our Saviour, you give place to such thoughts; for if you loved Christ, you would be pleased to know him now, and you would not delay any longer in seeking him. The devil says to people that there is time enough for them to be converted, that they can think about it when they know how to read better, when they become old, or may be ill and ready to die. Then, when people believe him, they will not hear Christ spoken of; on the contrary, they take his name in vain, sing songs, swear, steal, lie, and are well pleased to live without loving the good Saviour.

They act thus until they become old and ill; then the devil tries to persuade them that it is too late, so that they abandon themselves to despair, and at last go perhaps to hell, vainly wishing that they had remembered their Creator in the days of their youth. But there are some who have their heart so hardened by their long life of sin, that when they become old they will not believe and be saved. For fear that it should be thus with you, I am going to teach you something about the state of your souls, and of what our dear Saviour has done for you; afterwards I shall invite you to come to him and to be saved. When Almighty God made Adam, he made his soul in the image of God,

that is to say, holy. Adam then lived by the spirit of God; he knew the Lord, and the Lord walked with him in Paradise, a large garden filled with fruit trees, and with all kinds of good things, of birds and of animals. Then the lions and tigers were without ferocity, the herbs were not unwholesome, the vipers and serpents had no sting, but all was good and agreeable. Adam also was just, and pleased God; God loved him, and he loved God, and there was nothing like evil or sin in the world. Now God commanded Adam not to eat of a tree which was in the middle of the garden, saying to him, If thou eatest of it thou shalt surely die; that is to say, thou shalt become a poor mortal; but though God had made this prohibition to him, yet his wife Eve eat of it, and gave him also some of it, for the devil who tempts men now to be wicked, induced them to eat of the forbidden fruit, and persuaded them that they should not certainly die; it is thus that they were deceived. As soon as our first parents had sinned, God would no longer let them dwell in Paradise, but banished them from it. Adam and Eve and all their children thus became subject to death, according to the threats of the punishment; besides, God would have abandoned us and them to eternal fire, but he is so merciful that he had compassion on us, and gave his Son to be our Saviour. This good Jesus descended from heaven; he was born as a little child, and when he came in this corrupted world, he was born in a stable, and was put in a manger. Even as he grew up he was hated and despised; scarcely was he loved by any body; they treated him very ill; the devil tried to tempt him, and excited a wicked people to kill him. When he died upon the cross, he bore the punishment of all our sins; it is thus, that in suffering and dying for us, he obtained from God pardon and favour for sinners.

When our Saviour rose from the dead, He ascended into Heaven, where all the angels worshipped him: He is now there seated at the right hand of God, and there he prays for us. His spirit, which is the Holy Spirit, excites ministers to tell men what he has done to redeem them, how he died for them, and how he wishes that children should come to him. For this reason children, even little children, ought to believe that he loves them as well as older persons. Whilst he was upon this earth, he took little children in his arms, blessed them, and, when his disciples rebuked those who brought some children to him, he was much displeased, and he said: "Do not

forbid them from doing this, for the kingdom of heaven belongs to those who resemble these little children." On another occasion, when he went upon an ass to Jerusalem, little children ran before him and praised Jesus, crying, Hosanna. Now when the people besought him to impose silence upon them, he would not do it, but he let them sing his praises: for he loves to hear the little children who sing his praises and pray to him. Therefore, it is because I am sure that now, as well as of old, our Saviour is disposed to make himself known to children, and to show his love to them, that I wish to tell you how you must come to Christ. All the good things that you can do, cannot induce him to think well of you: you ought to believe in him, and believe in his Holy Scriptures, which declare that he died for you, to cleanse you from all your iniquities and from all your sins. If you love not Jesus Christ with all your heart, you have not faith: and if the Spirit of Christ is not in your soul, you belong to the world, and you neither know or love Jesus, for if you loved him and believed in him, you would find his Spirit in you.

And now you may ask me, what is faith? My dear children, it is the gift of God, through which we know and love Christ. If you ask for this faith, by prayer to our Saviour, he will give it to you most assuredly. Then you will be justified by this faith—I mean to say, that your sins will be pardoned you. The righteousness of our Saviour will clothe your soul; this good Jesus will also give you the power of doing all good things, such as to go and hear sermons, to speak the truth, to love your enemies, and to do things which are right in his eyes; you will then love to pray, and you will know that you will go to heaven when you die.

Some parents say to their children, that if they are good, if they go to church or chapel, if they tell no untruths, and that if they pray they will be saved. But this is not enough: they ought to have faith in Christ, they ought to believe that he died for their sins, and to have his spirit in them; for without this they will never be saved. Take your Testament, and read in the Epistle to the Romans, the ninth verse of the eighth chapter. Now you will read there, that if any one have not the spirit of Christ, he is none of his. Well then! my dear children, examine yourselves, pray and ask our Saviour to give you his spirit, and this precious faith, and he will give it to you. You can read what he himself says in St. Matthew, chapter the seventh, verse the second:

your Heavenly Father will give his Holy Spirit to them that ask him. Do not give yourself any repose until you know that the love of Christ is spread in your heart, for if you die before you are born again, born of the spirit, and, before you have this faith, you will not go to heaven. Some little children of five or six years old, have been converted, have believed in Jesus Christ, and have lived very happy in the world; also, when they saw other children playing in the street, telling untruths, and behaving wickedly, they withdrew themselves, conversed with our Saviour, by prayer, read the Bible, and served God. They continued to live thus until the hour of their death, which they saw come without fear and without terror.

Children, which love not Jesus, and have not faith, are afraid to die; but pious children are pleased to die, because they are going then to live with our Saviour in the kingdom of God, and are loved by Jesus for ever. Oh! my dear little children, be persuaded to be wise, to choose Jesus Christ, and to believe in him. Read those books, and especially the Bible, which tell you about him; and when you cannot understand what you read, pray to the Saviour, who will certainly explain to you the meaning of it, by his Holy Spirit. Do not think thus:—in order that the Saviour may love me, I will do good, I will go and hear sermons, I will pray, I will obey my parents, I will love my brothers and sisters, I will not put myself in a passion, I will not be naughty. These are duties which you ought to accomplish: but know that Christ loves not men on account of their works; believe that he loves them gratuitously—that is to say, although they are not worthy of it. Believe that he loves you now, and that all that you can do, cannot merit his kingdom, where you cannot enter but by the merits of his death. When you shall have done all the good that you can do, pray then to the Lord, and say to him—Lord, I am an useless servant, I cannot do any thing to please thee as I ought; but pardon me all my sins, for the love of Jesus Christ; give me thy Holy Spirit, in order that I may serve thee better. Yes, my dear children, pray that God may teach you to pray aright, for your best prayers are bad in his eyes, and have need to be cleansed in the blood of Jesus; then your prayers will be heard; and, when it pleases our dear Saviour to give you his Spirit, and to spread his love in your hearts, you will be no longer afraid of death, or of the day of judgment, and you will go to heaven at whatever hour you may die. Satan

can never pluck you from the hands of our Saviour; you will be received amongst the saints, and you will be with Christ for ever.

If some one asked you what would become of you, if you were to die in the state in which you are, you would not know what to answer; you would be afraid, perhaps, and cry at the thought of death; but when you know Christ, you will be very pleased to go to him, to leave all your dear friends, your father and your mother, to go to heaven. Above all do not think yourselves true Christians, until you really love Christ. Then, my dear children, what ought to encourage you, is that, whilst you yourselves pray, Christ also prays for you,

And now that I have finished this letter, Oh Jesus! my dear and divine Master, I beseech thee to bless it, to render it useful to these dear children, according to thy good pleasure; and grant unto them thy knowledge, that they may believe in thee and be saved! To thee alone will be the glory of it. Amen.

TRACTARIANISM SUBVERSIVE OF THE GOSPEL.

"Superstition never wanted sweet insinuations. Make sure work against these plausible dangers: suffer not yourselves to be drawn into the net by the common snare of 'THE CHURCH.' Know that outward visibility may too well stand with an utter exclusion from Salvation. Salvation consists not in a formality of profession, but in a soundness of belief."—BISHOP HALL.

We have much pleasure in inserting the following very interesting and important observations on this subject, from "The Charge of Daniel Wilson, D.D., Bishop of Calcutta, and Metropolitan of India."

What can the Gospel in its details be, when disfigured in all its general features by human tradition? Must there not be a fatal dereliction of truth? Not perhaps an avowed one—that I do not charge upon this system. If it were, the danger would be less. But a fatal dereliction, of a covert character, which increases the real peril. Destructive errors brought in surreptitiously, under the cloak of tradition, on each head of doctrine, constitute the danger. Enough of truth is left to beguile conscience, and enough of error coimixed to defeat its purpose. Thus, "another Gospel" is taught, which is "not another, but there be some that pervert the Gospel of Christ."

1. Let us begin by showing this commixture of error with truth, as it respects the *Holy Scriptures as the only rule of faith and practice*. The Bible stands—the reading of it is not forbidden,—it is allowed to be the

ultimate standard of faith. Our 6th Article is not denied. All this is well. Here is a grand fundamental truth apparently admitted.

But then mark how soon the error comes in and nullifies it. Tradition, written and unwritten, is the joint Rule of Faith. The Fathers and the Catholic Church are the authoritative expositors of Scripture. Our Bibles must be, what is termed "catholicised." Thus the word of God is no longer the sole Rule of Faith, but is controlled by the word of man. Tradition is the complementary revelation, and supersedes the true.

2. Again, *the doctrine of the Cross of Christ* remains; His atonement is admitted; the meritorious agonies of Gethsemane and Calvary are dwelt on; the cross of Christ is enforced: but lo, all this is soon explained away by self-mortification, prostrations, the cross of Christ within us, visible representations of his sufferings, exclusive exhortations to conformity to the cross of our Lord by the Holy Spirit, which, when the merits and atonement wrought out by that cross are comparatively suppressed, sink, as every age has proved, into mysticism and superstition. Thus the error comes after and defeats the truth.

3. *So the grand central doctrine of our reliance upon Christ by faith, for pardon and justification*, is acknowledged; but then, observe how the error steals in. The word indeed remains—Justification is continually spoken of; but it is explained away by the Tractarians. It is no longer the Justification of the New Testament, but of the Council of Trent. It is made to consist of an infused righteousness within us, as well as of pardon without us; and thus the entire body of scriptural theology is silently corrupted, the ground of our acceptance with God shifted; and though *faith is still spoken of*, yet when we come to the practical question as to what is the instrumental cause of justification, we are told that the sacraments, not faith, are the grand connecting link. Thus "faith is made void, and the promises made of none effect;" perpetual doubt and fear are engendered, hope is extinguished, the corner-stones of salvation is dug up, and the glory of Christ transferred to man's miserable doings.

4. *A diligent use of the means of grace, and especially of the two blessed Sacraments*, is insisted on, as it ought to be, and must be, in the guidance of souls. This is well, because it is scriptural and important truth. But mark how error follows upon it. Over-statements with regard to the sacraments destroy their nature and mar the simplicity

of the Gospel. They are considered as the causes of our justification and salvation; they are spoken of as if they were the only springs of divine grace, and as having a saving, intrinsic efficacy. The one is made the exclusive source of spiritual life, whilst the other involves a refined transubstantiation; and both are so dwelt upon as to lead our flock insensibly to rely upon them in the way of an *opus operatum*.

5. *The sanctifying work of the Holy Ghost, and repentance and conversion to God*, are taught as they could not fail to be. But Tradition soon contrives to destroy their efficacy, by the manner in which works of congruity, fastings, the observance of times and seasons, alms-giving, absolution, auricular confession, prayers for the dead, invocation of saints, the private use of the crucifix, celibacy, monastic vows, extreme unction, and a multitude of other matters, of "will worship and voluntary humility," after the manner of the Romish Breviary, are partly apologized for, partly recommended, partly incidentally spoken of, partly slightly blamed; so that instead of the sanctification of the heart and life to God by his Spirit, a slavish temper of superstition is too much encouraged.

6. Once more, *Church discipline, subjection to Pastors, reverence for holy places and persons, and the episcopal polity of our own Reformed Church, with its apostolical doctrine and order*, are very properly defended and enforced. All this is well, but it is utterly spoiled by subsequent statements. These writers make the apostolical succession to be a vital point in salvation, the grand centre of the Christian System; and insist on the necessity of proving, by an "endless genealogy," the transmission of the sacramental virtue in unbroken personal descent from the apostles.

7. *The exercise of private judgment*—that is, of each man's responsibility to God; is admitted, as it cannot but be admitted in a Protestant Church; but the shackles of error are soon thrown over it—it is limited to the discovery of who is to be our authorized teacher—i. e. the Church; and then to her teaching the individual judgment is to yield.

8. Lastly, *if any of the grace and blessedness of the Gospel remains, the general doctrine of Reserve* is still at hand to annihilate its force. The Tractarians pretend indeed only to inculcate discretion in teaching catechetical instruction—order—wisdom—the giving "milk of babes"—the "not putting new wine into old bottles"—the communicating truth to our people "as they

are able to bear it." But all this we admit. Who ever claimed the right to neglect them—and who has neglected them? But all this is essentially different from the reserve they insist on. We are to "veil from the world," they tell us, "holy sentiments;" we are not always to proclaim the grace of the Gospel. We are not to "preach in season and out of season," as the Apostle did, "Jesus Christ and him crucified." This is a mistaken opinion. We are to dread "an indelicate exposure of religion:" such is the language of our authors, "occasioning the perpetration of crimes almost unequalled in the annals of the world." To bring forward explicitly and prominently the Atonement, is quite opposed to the teaching of Scripture. This seals and sums up the whole system.

Need I ask you, then, my brethren, whether all this theology does not, by implication, destroy the several truths of the Gospel of Christ? Need I ask you whether these "doctrines of men" do not "make void the law of God? Need I ask you whether this adulteration of traditions does not corrupt the grace of Christ? Yes; I must avow my settled belief, that this Tractarian system is the most fearful instance which we have seen since the Reformation, of the "wood, and hay, and stubble" of human inventions, being industriously and systematically built on the sure foundation, instead of "the gold and silver and precious stones" of divine truth. The fundamental facts of Redemption, as stated in the three creeds, I confess, remain; but the entire use of them to man's salvation is invalidated and destroyed.

DR. KALLEY AND DR. BONAVIA.

OUR readers have heard with much interest of the case of Dr. Kalley; we are happy to be able now to announce his liberation,—thanks to the interference of the British government. To the moral influence of Great Britain alone—under God, in whose hands individuals and families and people are but *instruments*—to the influence of Protestant Britain does Dr. Kalley owe his liberation, perhaps his life.

No sense of justice, no sense of mercy, operated in the hearts of those men who punished him—for no crime tore him away from the bosom of his family and friends and patients, incarcerated him in a dungeon, and clamoured for his life. But the cry of a British subject was heard across the waters—the appeal for protection was made, where to the boast of Protestant Britain, it has seldom been made in vain—the dungeon

opened reluctantly its gloomy portals—the inquisitors of heretical pravity found that they had not yet the power to revive the *auto-de-fe*—they felt that they must relinquish their grasp, and set their captive free. Yes! Dr. Kalley is liberated. But if there had been no moral force in the name of Great Britain—if her power was lent, under Popish influence, to aid the powers of darkness—the prison-house of Funchal, might have yet retained him, and there he might have breathed out his soul, another victim of Popish cruelty—another name to be added to the noble army of martyrs. We implore our Protestant friends to be watchful and faithful; watchful of every encroachment of Popery, whether in civil or ecclesiastical matters, and faithful in vindicating the cause of truth, and warding off from their country and church the blighting influence of apostate Rome.

But though Dr. Kalley is liberated, all is not done that ought to be done. He who enriches himself by fraudulently impoverishing his neighbour is bound to restitution, and he who inflicts an injury upon him is bound to make compensation. And the British government will require that for the long imprisonment, the bodily and mental suffering, and temporal loss inflicted upon Dr. Kalley by the Portuguese authorities at Madeira, compensation shall be made.

The case of Dr. Bonavia, which is not yet sufficiently known to excite the attention it deserves, is one of a same important nature with that of Dr. Kalley.

Dr. Bonavia is a catechist of the Colonial Church Society, and is now suffering from a bitter persecution at Malta, on account of his faithful efforts for the cause of truth; so much so, that his personal liberty and even life is in danger; and were it not for his trust in one who controuleth the noise of the waves and madness of the people, he would not thus far have been able to stand.

Malta, be it remembered, is a British colony, and if the emissaries of the Pope can thus, as they have done, venture to take away the civil rights of British subjects, ought not the fact to serve as a hint to us, and to our governors both at home and abroad, not to give power to those who will turn that power against those who bestow it, and with the sacred name of religion on their lips, trample on the rights and liberties of mankind.

We trust to advert in our next number more fully to this case.

WICKLIFFE'S

TWELVE HINDRANCES TO PRAYER.

THE human heart being by nature always the same, its tempter the same, and the temptations presented to it always the same, the impediments to heavenly frames and spiritual exercises will be characterised by a corresponding similitude. Wickliffe, in his day, complained of the following twelve *lettings to prayer*. The knowledge of these is not less important now than in the days of the proto-reformer. 1. The first hindrance is, the sins of him who prayeth, according to that in Isaiah—"When ye make many prayers I will not hear you, for your hands are full of blood." 2. The second is, doubting, as saith the Apostle James—"Let a man ask in faith, nothing doubting." 3. The third hindrance is, when a man asketh not that which ought to be asked. As in Matt. xx. it is said—"Ye know not what ye ask." And in James—"Ye ask and receive not, because ye ask amiss." 4. The fourth is, the unworthiness of those for whom we pray. Thus God in Jeremiah saith—"Pray not for this people, for I shall not hear thee." 5. The fifth hindrance is, the multitude of our evil thoughts. Thus Abraham (Gen. xv.) drove away the birds, that is, he that prayeth shall drive away evil thoughts. 6. The sixth is, despising of God's law. In Psalm xxviii. God saith—"The prayer of him that turneth away his ear from hearing the law of God shall be cursed as an abomination." 7. The seventh is, hardness of soul, and this in two ways; first, in Proverbs xxi., it is said, "If a man stoppeth his ear at the cry of the poor, he shall cry and shall not be heard;" the second is, when one has trespassed, and we refuse to forgive him—as Christ says "When ye stand to pray, forgive ye, if ye have any thing against any man—that if ye forgive not to men, neither will your Father forgive your sins." 8. The eighth letting is, the increasing of sin. David saith to God, "They that draw themselves from thee shall perish:" in James iv. it is said, "Nigh ye to God, and He shall nigh to you." He nigheth to God that ceaseth of evil work. 9. The ninth is, suggestions of the devil that withdraw many men from prayer. 10. The tenth is, littleness of desire. Augustine saith, "God keepeth that thing from thee, which he will not give soon to thee, that thou learn to desire great things." 11. The eleventh letting is, the impatience of him that asketh counsel. Saul asked counsel of the Lord, (1 Sam. xxviii.) and He answered not Saul. And Saul said, "Seek ye to me a woman that hath an unclean

spirit." 12. The twelfth is, the default of perseverance in prayer. Christ saith, "If a man continue knocking at the gate, the Friend (that is God) shall rise and give him as many loaves as he mindeth." But here take heed that prayer stand most in good living—that prayer with mouth accord with deed—and so continue and thou shalt receive. Therefore Christ, in Luke xxiii. "It behoveth to pray ever, and cease not."

THE WORM.

A SIMILE BY DR. WATTS.

SITTING solitary by the fire, that was sunk low and glimmering in ashes, I mused on the sorrows that surrounded human nature and beset the spirits that dwell in flesh. By chance I cast my eyes on a worm that was lodged on the safer end of a short fire-brand. It seemed very uneasy at its warm station, writhing and stretching itself every way for relief. I watched the creeping creature in all its motions; it reached forward, and there it met the living coals; backward, and on each side, and then it touched the burning embers;—still starting from the present torment, it retreated and shrunk away from every place where it had just before sought a refuge. At last I observed that having turned on all sides in vain, it lifted its head upward, and raised its length as high as possible in the air, where it found nothing to annoy it. But the chief part of

the body still lay prone on the wood, its worse part hung heavy on the aspiring animal and forbid its ascent. How happy would the worm have been, could it then have put on wings and become a flying insect!

Such, said I, is the case of every holy soul upon earth. It is out of its proper element, like the worm lodged among the hot embers. The uneasy spirit did once stretch its powers, its desires, and wishes on every side, to find rest and happiness amongst sensible goods. But these things, instead of satisfying its nobler appetites, rather gave new pain and variety of vexation. The soul, having found every experiment vain, retires and shrinks backward from all mortal objects; and being touched with a divine influence, it raises itself up towards heaven to seek its God. But the flesh, the body, the worse part of the man, still hangs heavy and drags it down again, that it cannot ascend thither where rest and ease are only to be found. What should such a soul do now but pant and long hourly for a flight to the upward world and breathe after the moment of its release? What would be more joyful to such a spirit than the divine summons to depart from the flesh? O blessed voice from heaven, that shall say to the saint, Come up hither, and in the same instant, shall break off all its fetters, give it the wings of an angel, and inspire it with power and zeal to ascend.

THE BEAUTIES OF THE HOLY BIBLE.

A nation must be truly blessed if it were governed by no other Laws than those of this Sacred Book.

It is so complete a system, that nothing can be added to it, or taken from it.—Rev. xxii. 18, 19
It contains every thing needful to be known or done.
It affords a copy for a king—Deut. xvii. 18—and a rule for a subject.
It gives instruction and counsel to a Senate, authority and direction for a Magistrate.
It cautions a Witness, and requires an impartial verdict of a Jury.
It furnishes the Judge with his sentence.
It sets the Husband as lord of the household, and the Wife as mistress of the table.
It tells him how to rule, and her how to manage.
It entails honor to Parents, and enjoins obedience in Children.
It prescribes limits to the sway of the Sovereign—the Rule of the Ruler.
It checks the authority of the Master, commands the Subjects to honor, and the Servants to obey.
It promises the blessing and protection of its Author, to all who walk by its rules.
It gives directions for Weddings and for Burials.
It promises food and raiment, and limits the use of both.
It points out to the departing Husband and Father a faithful and everlasting Guardian.
It tells him with whom to leave his fatherless children, and in whom his Widow is to trust.
—Jer. xl. 11.
It promises a Father to the former, and a Husband to the latter.
It teaches a Man how to set his house in order, and how to make his Will.

It appoints a dowry for the Wife and entails the right of the first born, and shows how the younger branches shall be left.
 It defends the rights of all, and reveals vengeance to every defrauder, over-reacher, and oppressor.
 It is the first book, the oldest book in all the world.
 It contains the choicest matters, and the best instruction.
 It affords the greatest pleasure and satisfaction that ever was revealed.
 It contains the best of Laws, and the profoundest Mysteries that ever were penned.
 It brings the best tidings, and affords the greatest comfort to the enquiring and disconsolate.
 It exhibits Life and Immortality from Eternity, and shows the way to glory.
 It is a brief recital of all that is past, and a certain prediction of all that is to come.
 It settles all matters in Debate.
 It resolves all doubts, and eases the mind and conscience of all Scruples.

EXTRACTS

From "*Townsend's Accusations of History against the Church of Rome.*"

Monasteries.—"Nothing is required of Christians which they may not perform with more advantage to mankind and with equal devotion to God while living among their brethren of mankind, than when they are immured with the walls of the cloister."

Spiritual Allegiance.—"The testimony of this part of our history especially proves that Spiritual allegiance cannot fail to be accompanied, or followed by temporal authority and power on the part of him to whom that allegiance may be considered due."

Rome Intolerant.—"If the Church of Rome were fully possessed of its former power, Protestantism would not be permitted to exist."

REVIEW.

Popery in Madeira.—This is a valuable little tract, giving an account of the persecution of Dr. Kalley by the Portuguese authorities at Madeira. We recommend it to the attentive perusal of our readers, who will find it interesting for the nature and importance of the facts which it details as to the working of Popery. The arm of Protestant England however has kept back the hand of Popery from the accomplishment its will, otherwise it would have fallen with a crushing weight not only upon Dr. Kalley, but upon others also.

CABINET.

The Bible is the best book ever written against Popery.

The best mode of defending the dogmas of Rome, is to weaken men's respect for the authority of the Holy Scriptures.

The anger of a meek man is like fire

struck out of steel—hard to be got out, and when it is out, soon gone.

The church of Rome and the Jesuits have *lengthened the creed and shortened the decalogue.*

The happiness of heaven is holiness. To talk of being happy without it, is as palpable a want of sense, as to talk of being well without health, or of being saved without salvation. "Without holiness, no man shall see the Lord."

POETRY.

Bethink thee for thy Bible's truth,
 What pains have been withstood,
 What bands and groans and bitterness,
 And garments rolled in blood.

Think on the mangled miseries
 That martyrs' souls oppressed,
 And take the blessed word of truth,
 And bind it to thy breast.

Thine ears have heard in former times
 How goodly men were tried;
 Now ask thyself, if thou canst trust
 In Jesus crucified?

Trust in a prince? his word may fail;
 In friends? those friends may die;
 In health, and wealth, and world's regard?
 Alas! how soon they fly.

Trust thy own heart? 'tis faithless all;
 Thy life? 'tis insecure;
 But he who trusteth in the Lord,
 For ever shall endure.

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

Lambeth.—The Course of Lectures which was announced in a previous number of the *Operative*, in connection with this Associa-

tion, and which were delivered in the School Room of St. Paul's Episcopal Chapel (Rev. J. R. Barber's), Vauxhall, has just terminated. The Lectures have been exceedingly well attended throughout, and have given much satisfaction. A vast deal of valuable information has been brought before those who attended, and great good appears to have been effected. The result has been so gratifying, that the Committee contemplate preparing another course very shortly.

Tower Hamlets.—A numerous and highly respectfully attended meeting of the members and friends of this Association, was held on Tuesday evening, Jan. 30th, in St. Thomas's School Room, Arbour Square, Commercial Road, which was kindly lent by the Rev. W. Valentine, Incumbent of St. Thomas's.—James J. Cummins, Esq. was in the chair. The speakers were, the Revs. C. Day, J. Coghlan, J. Evans, and T. Cuffe, James Lord, Esq. and Messrs. Sibley and Rigley.

City of London.—On Thursday evening, February 8th, the Third Annual Meeting of this Association was held in the Hall of Commerce, Threadneedle Street. In the absence of The Chisholm, who was prevented from attending through indisposition, James Lord, Esq. occupied the chair. The speakers were, the Revs. J. R. Barber, E. Pizey, S. A. Dubourg, and W. Callan, and Messrs. Sibley and Raphaelle Ciocci, late a Cistercian monk at Rome, and who had providentially escaped the persecutions of the Inquisition there, into the fangs of which he had fallen, because he dared to read and judge the scriptures for himself.

The Meeting of the Members of the Metropolitan Operative Associations for the purpose of special prayer for the Divine blessing on the operations of the Associations, and which it was determined to hold quarterly, will be held (D. V.) on Monday evening, April 1st, at half-past seven o'clock, in the Rooms of the Protestant Association, 11, Exeter Hall. All Members of the Associations are invited to attend.

Marylebone.—The Marylebone Tradesmen and Operative Protestant Association will (D. V.) hold a Meeting early in the present month, in the Fitzroy School Rooms, 12, Grafton Street, Fitzroy Square, to consider the best steps to be taken in reference to the taking of the Island of Tahiti by the French, in order to uproot the Protestant Faith as established in that island; and also to devise means to oppose the present ascendancy movements of the Papacy, by means of the Jesuits, &c. &c. Notice of which Meeting will be duly announced.

Lectures.—A Course of Six Lectures, exposing the Unscriptural and Tyrannical Character of Popery, will be delivered (D. V.) to the Members and Friends of the Shore-ditch and Hackney Association, in the British School Room, Weymouth Terrace, Hackney Road, in the following order:—1. Monday, March 11, by the Rev. Henry Fish, A.M.; subject, "*Holy Scripture the Rule of Faith*."—2. Monday, March 25, Mr. Rigley; subject, "*Popery disloyal and rebellious in its principles and practice*."—3. Monday, April 8, Mr. Sibley; subject, "*The Inquisition*."—4. Monday, April 22, the Rev. J. R. Barber, A.M.; subject, "*Comparison between the ancient and modern faith of Rome*."—5. Monday, May 6, the Rev. S. A. Dubourg; subject, "*The Paganism of Popery*."—6. Monday, May 20, Mr. Theophilus A. Smith; subject, "*Popery the enemy of civil and religious liberty, and dangerous to the common weal*." The chair will be taken each Evening at Half-past Seven o'clock. Tickets of admission may be had at 11, Exeter Hall, of the Secretaries of all the Associations, and of Mr. Stephens, Grocer, Kingsland-road; Mr. Ashton, Boot and Shoe Maker, Hackney-road; and Mr. Poole (the Secretary), Swiss Cottage, Dalston.

The Protestant Almanack for 1844 is published in sheets and in books, embellished with woodcuts. Among them there is a correct view of the interior of the Ladye Chapel, Southwark, the place where the brutal Gardiner, Bishop of Winchester, sat in judgment upon many of the faithful servants of Jesus in Mary's reign. It contains much valuable and important information on the Romish question. The price has been reduced to 1d.

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THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

No. 49.

APRIL, 1844.

VOL. V.

ESSAY II.

*Good Works—Justification by Faith—Works
of Supererogation—Indulgences
—Penances.*

HAVING in the former sketch briefly adverted to the creation, the fall, and the redemption of man,—pointed out the hope set before him in the gospel, and the manner in which the great enemy of souls labours to counteract God's plan of mercy,—how the same spirit which wrought the fall of our first parents, yet worketh in the hearts of the children of disobedience, deluding, corrupting, destroying the simple and unwary, nay, even the wise after this world's wisdom, by false doctrines, by forgetfulness of God, or rebellion against him, and directed attention especially to two systems of corruption, superstition and unchristian worship,—shown how in the East, Mahometanism, and in the West, Romanism, have prevailed for a long season against "the truth as it is in Jesus,"—we proceed now to enter distinctly upon those topics which peculiarly characterise the Church of Rome, whether affecting her theologically, morally, civilly, or politically.

And let it not be thought that in teaching of the system of Romanism, we are dealing with that which arising like a bright exhalation, had its perfect and entire origin at any one given period. No, far from it. It is

the gradual growth of corruption; ripening by centuries of time, but still corruption. Not indeed that there is nothing of antiquity in the Church of Rome, nor that she is entirely destitute of truth; but that with these ancient truths, she has mixed up also many ancient and modern errors, and so interwoven alternate truth and error, (as though they could form a congruous whole), that like some fell sorceress, she throws a mist before the eyes of her deluded votaries, which intercepts their spiritual vision, disables them from examining, to distinguish truth from error, and thus, blindfolded, drags them down the broad road to ruin and destruction, at the very moment she professes to direct their upward flight to the New Jerusalem!!!

But what after all is antiquity? It cannot be the criterion of *truth*. Error may be ancient; but errors are not improved by age. No time can run, or form a prescription against the truth of God; and if a system or doctrine were unscriptural or dangerous to immortal souls in the days of the Apostles, it is equally dangerous and unscriptural now. Human opinion may have changed; God's eternal truth remains the same. That then which was erroneous in the first century, because unscriptural, will for the like cause be so in the nineteenth century.

Nor are the dangers to be apprehended

from Popery in any way diminished by the fact, that she holds in her system some fundamental and essential truths. The leading doctrines of Christianity she may virtually admit, but *practically* deny; while she holds the truth, she may hold it in unrighteousness. And as in some costly banquet, where everything is most sumptuously and luxuriously prepared to do honor on some great occasion to some distinguished guest,—though every delicacy and rarity may be there, and viands the most precious and costly may adorn the hospitable board,—yet if by the neglect or craft of those to whom has been committed, either the preparation, the serving up, or the administration of these things,—poison, a subtle and a deadly poison, may have been infused into every dish, and have pervaded every article of food, a feast of death, not of conviviality, would follow, and the drink of deadly wine would but destroy those whom it was meant to cheer. So it is with the Church of Rome; there may be *some truth*, but there is *more and greater error*. And as those drinking of the poisoned cup, though containing the best of wine, drink to their destruction; so those drinking of the cup which Rome (Rev. xvii. 2) hath mingled, risk their eternal safety. Some, as by special grace and favour, may escape the operation of the deadly draught, but oh! to most of those who drink, it is a fatal potion; it lulls them to a sleep from which they wake not, till the hand of death unseals their slumbering consciences, opens their eyes to a sense of their danger when it is too late to avoid it, and hurries them to the judgment-seat of the Eternal God, all unprepared to meet Him!!!

Let us then here for a moment depart from chronological order, and enter upon the consideration of that, which Luther, rightly designated the point of a standing or a falling church, viz. *justification by faith*.

Holy Scripture saith, "By the works of the law shall no flesh living be justified;" and while the Church of Rome teaches that a man cannot be justified *without* the grace of God in Jesus Christ, (Council of Trent, s. 6, c. 24,) she also in the same council (s. 6, c. 24) enacts and declares,

"If any one shall say that the righteousness received, is not preserved, and even encreased before God by *good works*, but that the works themselves are only the fruits and signs of the justification that has been obtained, and not the *cause* of its encrease, let him be accursed."!!

And again (s. 6, c. 32):—"If any one shall say that the good works of a man who is justified, are so far the gifts of God that they are not also the good merits of the

justified person himself, or that the person himself does not truly *deserve* by the good works which are performed by him, through the grace of God and the merit of Christ, an encrease of grace, eternal life, and the enjoyments of eternal life itself, (provided he dies in a state of grace,) and an encrease of glory, let him be accursed."

To pass over for the present the opinions of individual writers upon this subject, we have already before us the doctrine of the Church of Rome upon this important point, as defined in the last of her own *infallible* councils, that of Trent, convened by Paul III., A. D. 1545.

It may be thought that we are here entering needlessly and improperly upon the *theological* point of the question. But in treating of Popery we cannot permit sentiments so dangerous, so unscriptural, so blasphemous, to pass without notice; we desire to be found faithful, to speak without respect of persons, to declare what alone we believe can save any soul, what alone can save the soul of every perishing fellow-sinner. *Creature merit!* with reference indeed to men, one may be said to deserve something; but how with reference to God? what benefit can we confer? what give, that is not already his?

Survey the whole creation, fix upon that which is *not already* God's, and there may be merit in giving it to him. Range as widely, and search as deeply as you please, and when you have brought the united wealth of every age and country in the world, of what worth think you will it be to Him?

Bring all the learning of the wisest sages of antiquity and of modern times,—summon statesmen, poets, orators, and philosophers before you,—call up earth's mightiest conquerors, her admirals, her captains, her commanders,—and when all the store of united wisdom and wealth is poured out before the feet of the Almighty, what will you have brought Him *that was not HIS before*,—what, for which you can deserve or demand even the smallest recompense?!

Let the mightiest bestow their strength, call up the lion of the forest, the great leviathan of the deep, bind up the waves of the ocean, hold in your hand the four winds of heaven, and what of strength or might can you have given unto Him? (Job.) Ah no! were all created objects, sun, moon, and stars, and all angelic beings, yea, the mighty universe itself, brought as a tribute to Jehovah—and who could bring it?—yet what would he deserve who brought it? Oh! if such an one thus could be, he would be exalted, not with pride, but with the wisdom of humility; sitting lowly at the feet of

Jesus, he would present this mighty donation, and far, very far from thinking either himself or the gift meritorious, would exclaim, "All things come of thee, and of *thine own* have I given thee."

What says the Apostle to exclude all boasting, "What hast thou that thou hast not received? but if thou hast received, why dost thou *boast*, as though thou hadst not received?"

Here too is the great secret of man's redemption unfolded, too pure, too lofty, too spiritual, for proud philosophy, or carnal-mindedness, to receive or understand. No created being had wherewith to make a meritorious offering for sin; and had not He, "the brightness of his Father's glory, and the express image of His person," (Heb. c. i. v. 3) given himself freely for us all, "the just for the unjust, that he might bring us to God," no atonement could have been made for the transgression of the first Adam, nor had any of his posterity reached the gates of heaven. But God be praised for ever in the highest, man's forlorn state was pitied by the God of mercy; He "so loved the world, that He gave his only begotten Son, that all whosoever believeth in Him should not perish, but have everlasting life." (John c. iii. v. 16.) The Messiah, who alone could do it, travelling in the greatness of his strength, took upon him the fallen nature of the first Adam, that he might raise that fallen nature, and take it with Him back to heaven. By *faith* in Him it is that we are saved. By *faith* in Him, we are justified from all things, from which we could not be justified by the law of Moses.

To be continued.

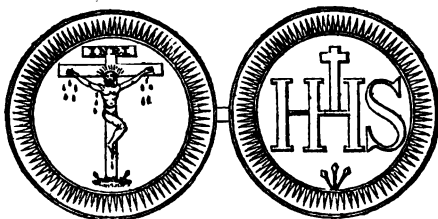
ROMISH AGGRESSIONS MUST BE GUARDED AGAINST.

[From the speech of Colonel BIRCH in the House of Commons in the year 1680, in the Debate on the subject of drawing up a Bill to disable James Duke of York from inheriting the Imperial Crown of this realm.]

"I should be very glad to hear any argument to make good what hath been offered about expedients; but I am afraid when then they come to be examined to the bottom, that they will be found to be very insufficient, and that we may as well think of *catching a lion with a mousetrap*, as to *secure ourselves against Popery by any laws without the exclusion Bill*. Have we not to do with a sort of people that cannot be bound by any law or contract whatsoever? Much less can their words or promises be depended on. Are they not under all the obligations that

can be offered, from the temptations of this life as of that to come, not to keep faith with hereticks, but to break it when it may tend to the promoting of the Catholic cause? And if laws cannot bind other persons, much less will they bind princes that are of the Catholic religion. Did they ever keep any league or contract that was made with Protestants longer than was necessary to cut their throats? What use did the papists make in Ireland of the favours granted them by King Charles I? Did they not make use of it to the destruction of the Protestants, by rising up in rebellion, and massacring 100,000 persons? Sir, I see that measures against Popery meet with great opposition, and are very hard to carry; I know not what to say to it; but I am afraid, that if we should be so infatuated as to let it creep on more and more upon us, and at last it *ascend the Throne again, that we shall soon have the same miserable fortune our forefathers had in Queen Mary's days, and be burnt in Smithfield for our indiscretion*.

"Sir, we are upon a business of as great importance as ever was debated within these walls; for either we must suppress Popery, or be suppressed by it. For although that interest do not look so big as that of the Protestant, yet I plainly see that it hath wrought like a mole under ground for a long time, and that it hath eaten into our bowels, and will soon come to the vital parts of the Protestant religion, and destroy it too, if great care be not taken, and that speedily. I hear some say, that our cares are needless at this time because the King may outlive the Duke; which is as much as to say, there is no need of laws against Popery, until we see whether we shall have occasion to make use of them or no. But they do not tell us how we should be sure to obtain them. I must confess such arguments are so far from weighing with me, as that they increase my fears, because it discovers a strange, easy, careless, indifferent humour among us Protestants. Must our lives, liberties, and religion depend upon *may be's*? I hope it is not come to that yet; I am sure it will not consist with the prudence of this assembly to leave it so, but rather to endeavour to settle this matter upon such a foundation as may (with as much probability as human things are capable of) secure us. . . . And, Sir, I cannot fear any of those things that are objected against this Bill that it is against law, and therefore will occasion a civil war. *For my part, I will never fear a civil war in favor of idolatry, especially when we have gotten a law on our side to defend our religion*. Therefore, I move you, that the bill be brought in."



THE WAFER.

THE above is a correct representation of the wafer. It is made of wheat flour and water, unleavened. The large wafers, intended to be exhibited for worship, are about three inches in diameter,—the small ones, intended to be eaten by the communicants, are rather larger than a shilling. Popery teaches that immediately after the priest has consecrated the wafer, it is changed into the TRUE BODY AND TRUE BLOOD OF OUR LORD, TOGETHER WITH HIS SOUL AND DIVINITY. It is then swallowed as such, by the poor, deluded worshipper. This awful superstition, unparalleled in its extent by any of the rites and ceremonies of the heathen world, is grounded mainly on a LITERAL interpretation of our Saviour's words, "Take, eat: this is my body," &c.—Matt. xxvi. 28. Thus, they think they adore and devour that Saviour, "Whom the heaven must receive until the restitution of all things."—Acts iii. 21.

The catechism of our Church teaches us that there are in a sacrament, "two parts; the outward visible sign, and the inward spiritual grace;" and that "the outward part or sign in the Lord's supper," is "bread and wine." That which is therein eaten, the inspired apostle thrice tells us is "bread," (1 Cor. xi. 26, 27, 28,) and that which is drunk, our blessed Lord informs us, is "the fruit of the vine," (Matt. xxvi. 29,) and our sight, our touch, our smell, and our taste shew us that the fact is so.

But we find certain corrupt teachers in our Church maintaining that the sign is the thing signified, and vainly endeavouring to prove that our divine Redeemer is in the Lord's supper "personally and bodily with us;"—* that "the bread and wine are changed by the consecration of the priest and the operation of the Holy Ghost, and become the very body and very blood of our Lord;"—† in short, that the officiating

Minister "MAKES the bread and wine Christ's body and blood."—‡

The language used by our divine Redeemer in the original institution of the Lord's supper, (Matt. xxvi. 26, 27, 28. Mark xiv. 22, 23, 24. Luke xxii. 19, 20,) is evidently figurative. "This is my body," "this is my blood," according to a common form of speech, mean "this represents my body," "this represents my blood." A few similar instances may be mentioned, amongst many which occur in the Holy Scriptures; "It is (*signifies*) the Lord's passover."—Exod. xii. 11. "The seven kine are (*represent*) seven years."—Gen. xli. 26. "The ten horns are (*signify*) ten kings."—Dan. vii. 24. "That rock was (*represented*) Christ."—1 Cor. x. 4. "The field is (*signifies*) the world, the good seed are (*signify*) the children of the kingdom; but the tares are (*signify*) the children of the wicked one."—Matt. xiii. 38.

And our Saviour's meaning, in his discourse recorded in the sixth chapter of St. John's gospel, is scarcely less obvious. The sense of the words, "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." (John vi. 54) is best understood by comparing them with that corresponding statement in the same discourse: "This is the will of him that sent me, that every one which seeth the Son of man, and *believeth on him*, hath everlasting life, and I will raise him up at the last day."—v. 40.

Neither should any one understand in a corporeal sense those expressions in the formularies of our church, which a full examination of her services clearly shews to have been used in a *spiritual* one. That which the Lord hath commanded to be received in the holy communion we are expressly told is "bread and wine;"‡ we are informed that the soul of the faithful com-

* Tracts for the Times. No. 90.

† Ibid,

‡ Tracts for the Times, No. 10, first edit.

§ Church Catechism.

municant is strengthened and refreshed by the body and blood of Christ, as his body is by "the bread and wine;"* we are said to receive the creatures of "bread and wine," according to our Saviour's holy institution,† and the elements are, after consecration, said to be *not* the body and blood of Christ, but "consecrated bread and wine."‡

It is a part of the erroneous teaching before referred to, that the Lord's table is "*an altar*," though that term has been ejected from the rubrics of our communion service in every instance in which it formerly stood there. There is no authority for this expression in the New Testament. Bishop Hall remarks that by "the altar," mentioned in Heb. xiii. 10, is evidently intended Jesus Christ himself; and it is worthy of observation, that St. Paul, whilst speaking of the Holy Communion in 1 Cor. x, contrasts Christians as "partakers of that one bread," with "Israel after the flesh," as "partakers of the altar," and then uses the term adopted by the Church of England, "THE LORD'S TABLE."—1 Cor. x. 21.

The doctrine of our reformed church, respecting the sign and the thing signified in the Lord's supper, is well expressed by the following eminent prelates:—

ARCHBISHOP CRANMER.—"The bread and wine be not Christ's very body and blood, but they be figures which by Christ's institution be unto the godly receivers there-of sacraments, tokens, significations, and representations, of his very flesh and blood."

BISHOP TAYLOR.—"We, by the real spiritual presence of Christ, do understand Christ to be present, as the Spirit of God is present, in the hearts of the faithful, by blessing and grace."

ARCHBISHOP TILLOTSON.—"We must understand our Lord's meaning to have been this bread *signifies* my body, this cup *signifies* my blood; and this which ye see me now do, do ye hereafter for a memorial of me."

BISHOP BEVERIDGE.—"That which we eat at the sacrament is bread, and *not the very body of Christ*; that which we drink, the cup or wine, and *not the very blood of Christ*."

And the argument of Archbishop Usher against the corrupt doctrine before alluded to is irresistible. "The body and blood of Christ," he says, "are received by all unto life, and by none unto condemnation.—John vi. 54. But that substance which is outwardly delivered in the Lord's supper is not

received by all unto life, but by many unto condemnation.—1 Cor. xi. 29. Therefore that which is outwardly delivered in the Lord's supper is not really the body and blood of Christ."

Look not then for the presence of the divine Redeemer in the bread and wine, but look for it in your own soul, if you are a faithful communicant. Come not to the Lord's table with blind superstition, but come in penitence and faith. So shall the cup which is blessed and the bread which is broken be to you a communion of the offered body and poured out blood of Christ, in all their inestimable benefits and in all their saving power!

"IT IS THE SPIRIT THAT QUICKENETH; THE FLESH PROFITETH NOTHING."—John vi. 63.

THE USE OF THE CONFESSIONAL.

The following is extracted from a letter of Mr. Eastwood, a Roman Catholic:—

"If, in making these observations, you suppose, Sir, that priests are incapable of any attempt to induce a Catholic to swear contrary to what he (the Catholic) knows to be the truth, you are greatly deceived; and if you believe that all priests have a due regard for the sanctity of an oath, you are, likewise, in error. Should you hold that the confessional is free from being profaned by confessors, again I must say that such is not the case, and that I am prepared to prove it.

"These, I am aware, are not slight imputations; unfortunately they are but too true; and I fully agree with you that those who are guilty of such conduct are not fit for any state of society.

"As a sincere Catholic, I feel anxious that our honour and honesty should not be suspected; but this can never be the case until by our acts we convince our separated brethren, that we are not mere tools in the hands of our priests, and that we will not screen them in their iniquities."

How could we wish that the half-opened eyes of the writer of the above, may be fully opened to see and to escape from the trammels of apostate Rome. A more perfect knowledge, or a more open avowal, would enable him to expose greater evils, that may have come to his own knowledge, and such perhaps as he may not suppose to exist.

It is wrong to make the exception a rule, nor ought we to impute to a system, the errors of individuals, except so far as cause and effect may be traced between them.

* Church Catechism.

† Prayer of consecration in the order of the Holy Communion. ‡ Rubric in the same.

This we believe to be the case with regard to the confessional and the celibacy of the Roman Catholic priesthood.

A correspondent writing from Ireland says, "It is perfectly ludicrous and shocking to see young O'Connell talking in the House of the *piety* and *value* of the Romish priests. One would have thought their conduct with regard to elections, to repeal, and their constant and profligate breach of the Sabbath, would have prevented such a statement being listened to. But I fear, many ignorant of Ireland, and many liberal Irish Protestants even, believe the ridiculous lie. The priests are unquestionably the great curse and plague of Ireland. The people would be quiet enough, and I believe very well inclined to read the Scriptures and

hear the Gospel if the priests would let them alone. As to the priests being pious, I believe not one in a hundred know anything or care anything about spiritual religion. The nephews and nieces as they are called, or sons and daughters as they ought to be called, of these priestly fathers, are as common and multitudinous as the priests themselves, and nobody seems to think it any scandal. They are talked of, and admitted into Roman Catholic society, as if it was quite right and proper for these unmarried bachelors to have children.

"Oh the abominations of this mystery of iniquity! And the very people who know all this, will exalt their priesthood as the most holy, and expatiate on the sanctity of a life of celibacy!"

THE BEAUTIES OF THE HOLY BIBLE.

It reveals the only *living and true God*, and shows the way to *him*.

It sets aside all other gods, and mediators, and describes the vanity of them and of all that put their trust in them.

It points out Christ Jesus as the only Mediator between God and sinners.

It is a Book of Laws to show the right and wrong.

It is a Book of Wisdom that condemns all folly and makes the foolish wise.

It is a Book of Truth that detects all errors.

It is a Book of Life that shows the way from everlasting Death.

It is the most compendious Book in all the world.

It is the most authentic and entertaining history that ever was published.

It contains the most ancient antiquities, remarkable events, and wonderful occurrences.

It points out the most heroic deeds and unparalleled wars.

It describes the celestial, terrestrial, and lower Worlds.

It explains the Origin of the Angelic Myriads of Human Tribes and Devilish Legions.

It will instruct the most accomplished Mechanic, and the profoundest Artist.

It will teach the best Rhetorician, and exercise every power of the most skilful Arithmetician.

—Rev. xvii. 18.

It will puzzle the wisest Anatomist and the nicest Critic.

It corrects the vain Philosopher and confutes the wisest Astronomer.

It exposes the subtle Sophist, and drives Diviners mad.—Isa. xlv. 25.

It is a complete code of Laws, a perfect body of Divinity, an unequalled narrative.

It is a Book of Lives.

It is a Book of Travels.

It is a Book of Voyages.

It is the best Covenant that ever was agreed on, the best deed that ever was sealed.

It is the best Evidence that ever was produced, the best Will that ever was made.

It is the best Testament that ever was signed.

It is Wisdom to understand it; to *be ignorant* of it is to be *awfully* destitute!!!

It is the King's best Copy, and the Magistrate's best Rule.

It is the Housewife's best Guide, and the Servant's best Instructor.

It is the Young Man's best Companion.

It is the School Boy's Spelling Book.

It is the learned Man's Masterpiece.

It contains a choice Grammar for a Novice, and a profound Mystery for a Sage.

It is the ignorant Man's Dictionary and the Wise Man's Directory.

It affords knowledge of Witty Inventions, and it is its own Interpreter.

It encourages the Wise, the Warrior, the Swift, and the Overcomer.

It promises an Eternal Reward to the Excellent, the Conqueror, the Warrior, the Prevalent.

And that which crowns all, is, that the *Author* is without Partiality,

And without Hypocrisy, "with whom is no variableness, neither shadow of turning,"

ROME—BABYLON.

THE following passage from St. Peter (1 Ep. v. 13)—“The Church that is at Babylon, elected together with you, saluteth you,”—has given rise to considerable discussion. Several ancient writers, and among them Jerome, suppose that by Babylon is figuratively meant Rome, and there are many points of resemblance between that Queen of Cities and what we conceive of ancient Babylon.

“The Jews were fond of mystical appellations, especially in their captivities. Edom was a frequent title for their heathen oppressors. And as they were first taken captives to Babylon, Rome, the principal scene of their second captivity, which so strongly resembled Babylon in her abominations, idolatries, and persecutions of the saints, may be denominated by the same title.”—*Townsend.*

It is singular that the Romish Church herself contends earnestly for this figurative meaning. In the Rhemish New Testament they speak of Protestants as “unhonest and partial handlers of God’s word,” for opposing this view, from which they endeavour to build a proof that Peter was at Rome; so that Fulke fairly remarks, “You are content that Rome be the seat of Antichrist, so that you may have Peter at Rome. Seeing you will needs have Rome to be Babylon in this place, as in Rev. 16 and 17, you cannot avoid the see of Antichrist from the city of Rome; for the Holy Ghost, in the Revelation, speaks, not only of the persecution of the heathen emperors, but also of the incitements to false doctrines.”

And Bishop Hurd remarks on Rev. xvii. 18,—“Words cannot be more determinate than these; and if its dominion had not been mentioned, the city on seven hills (v. 9) is so characteristic of Rome, that the name itself could not have pointed it out more plainly, as must be evident to all who recollect what the later writers have said on this subject. As thus described, it is even more precise than the proper name would have been; it precludes by the peculiarity of the attributes any other application.”

ANECDOTE.

ANSWER TO JESUITS.

ON one occasion, when a missionary of the Reformation Society had been addressing a meeting with great power and effect, a wily Jesuit at the close, put the following question, thinking its unanswerable nature, as he perhaps considered it, might damp the ardour of Protestants, and take off part of the

good effect produced: “Supposing,” he said, “I were to leave the Church of Rome, to which of the hundred sects of Protestants should I then belong?” The divisions which unhappily prevail amongst Protestants are a strong weapon in the hands both of Infidels and Papists, but this allusion to them was without its intended effect; for to this bold challenge the reverend orator replied,—“Let him leave the Church of Rome, and then let him join which ever he will of the multifarious sects of Protestants (with the exception of Unitarians), and he will be better off than he is now.”

MEDITATIONS FROM BISHOP HALL,

ON OCCASION OF A RED BREAST COMING INTO HIS CHAMBER.

PRETTY bird, how cheerfully dost thou sit and sing, and yet knowest not where thou art, nor where thou shalt make thy next meal, and at night must shroud thyself in a bush for a lodging!

What a shame is it for me, that see before me so liberal provisions of my Ggd, and find myself set warm under my own roof, yet am ready to droop under a distrustful and unthankful dulness. Had I so little certainty of my harbour and purveyance, how heartless should I be,—how careful! how little list should I have to make music to thee or myself!

Surely thou camest not hither without a Providence. God sent thee, not so much to *delight*, as to shame me; but also in a conviction of my sullen unbelief, who under more apparent means am less cheerful and confident. Reason and faith have not done so much in me as in thee, mere instinct of nature. Want of foresight makes thee more merry, if not more happy, here, than the foresight of better things maketh me.

O God, thy Providence is not impaired by those powers thou hast given me above these brute things. Let not my greater helps hinder me from a holy security and comfortable reliance upon thee.

CABINET.

The law of God cannot be modified by the will of man.

Man’s sins cannot make the laws of God less strict.

Faith brings the things that are not seen to the same fulness of assurance as the things that are seen.

Error does not become truth by age.

Only that religion which came down from heaven can lead man up to heaven.

POETRY.

LINES

SUGGESTED BY THE AGITATION WHICH
IRELAND IS NOW LABOURING
UNDER FROM REPEAL.

O LORD hear Ireland's cry,
Which rises up on high,
E'en to thy throne.

On her thy wisdom send,
And from her foes defend;
May she on thee depend!
Hear thou our prayer.

Bid all commotion cease,
Send down upon her peace:
Grant this request.

Quell every rebel heart
Who would her from England part,
Frustrate their every art:
Grant this our prayer.

May she in thee confide,
And by thy laws abide:

Lord hear our prayer.

May she her error see,
Live in prosperity,
And ever happy be:

Lord grant our prayer.

R. M.

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REVIEW.

*The Idolatry of the Church of Rome.* By the Rev. A. S. THELWALL, Author of "Thoughts in Affliction," "Sermons," "Letters on the Church," and one of the Authors of "Anti-mammon."—We trust to notice this more fully in our next. Meanwhile we recommend it to our readers as a learned, pious, and useful work, evincing great research, and extensive information, and written in a bold uncompromising spirit of Protestantism, such as we could wish to see more generally displayed.

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INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

Tower Hamlets.—A course of seven lectures, exposing the Unscriptural and Tyrannical character of Popery, has been commenced in connection with this Association, in the British School Room, Back Road, St.

George's East. The following have been delivered:—

Thursday, March 14th, Rev. J. S. Stamp,—"The Right of Private Judgment." Thursday, March 21st, Rev. S. A. Dubourg,—"The Divine Prohibition of the use of Images in the Worship of God." Thursday, March 28th, Rev. John Maclean,—"Popery, the Apostacy predicted in Scripture."

The others will be delivered (p.v.) in the following order:—

Thursday, April 4th, Mr. Theophilus A. Smith,—"Popery proved, from her Laws and from History, to be hostile to Civil and Religious Liberty, and dangerous to the National Welfare." Thursday, April 11th, Mr. Rigley,—"Popery disloyal and rebellious in her principles and practices." Thursday, April 18th, Rev. Charles Prest,—"Tractarian intolerance, a revival of the principles of Popish Persecution." Thursday, April 25th, Rev. J. Dixon, D.D.,—"The Papal and Protestant systems irreconcilable in their principles, tendencies, and effects, illustrated by the present state of controversy as well as by past collisions."

Each lecture commences at seven o'clock. The first three have been attended each by about 600 persons, and it is expected the interest will increase. Popery is stronger in this neighbourhood than in any other part of the metropolis. It is expected that another course will be announced immediately, to be delivered in a National School Room near the same locality.

Shoreditch and Hackney.—The lectures noticed in the last Operative to be delivered in connection with this Association have been well attended hitherto, and are progressing favourably.

The Sale of Fancy Work on behalf of the following Societies.—I. Chinese Missions of the Church Missionary Society.—II. To the Jerusalem Bishopric Fund.—III. To the Special Fund for reprinting and issuing Standard Protestant Works, by popular authors, in a cheap and attractive form,—will (p.v.) take place on Thursday and Friday, 9th and 10th May, at Willis's Rooms.

The Annual Meeting of the Protestant Association will be held (p.v.) in the Large Hall, Exeter Hall, on Wednesday, May 8th. Chair to be taken at 12 o'clock.

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THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

No. 50.

MAY, 1844.

VOL. V.

ESSAY II.

*Good Works—Justification by Faith—Works
of Supererogation—Indulgences
—Penances.*

(Concluded from page 35.)

But it will be objected, that salvation by *faith* through grace, does away with *works*, makes them necessary no more, loosens the motives which should lead to the performance of the duties of life, and tends to the destruction of good deeds. No! far otherwise. It takes away, indeed, the base and sordid *motives* which actuate too many minds, and implants those of a purer, holier, loftier, more heavenly kind. Instead of the praise or fear of man, the hope of mere earthly gain, or the fear of temporal loss to ourselves in reputation, ease, or wealth—the *LOVE of God* is the animating motive, the spring, the beginning, and the end of all we do. We love him, because he first loved us; and loving him, we endeavour to give that surest test of our love, the keeping of his commandments, well knowing that his yoke and his commandments "are not grievous."

Not destructive of good works, nor making them meritorious in the sight of God.—Scripture requires their existence, as an *evidence* of saving faith. The faith and works which are acceptable in the sight of God,

are twin-sisters, they are inseparable. The *grace of God*, which bringeth salvation, *teacheth* us, that denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world (1 Paul).

But you will reply, that keeping the commandments is made the condition of entering into life. Well, admitting it to be so, tell me who ever kept the commandments? —who ever performed the conditions? No one. Therefore none could so be saved—as it is written, "There is *NONE* righteous, no, not one." And again, "By the *WORKS* of the *LAW* shall no flesh living be justified." "ALL have sinned, and *come short* of the glory of God." "The Lamb of God who taketh away the sins of the world" (John i. 36) alone could do this. He it was who, "perfect God and perfect man," made honorable God's insulted law, and "opened to us the gates of everlasting life." Still you will say, that good works are spoken of as conducing to salvation—as operating *conjointly* with truth, to work out the salvation of the soul. Vain delusion! There is no half salvation—there is no half redemption—there is no compromise with God—there is no intermixture in his plan of redemption. You must be saved by *faith*, or by *works*, not by *BOTH*—"Whosoever of you is justified by the *law*, is fallen from *grace*" says

St. Paul. And will you hazard eternity? will you stake your eternal all, upon your fancied power to keep whole and inviolate the law of God? Can you do what none before you have ever done—none after you can do? Scarcely shall the words by which you would ratify so vain, so rash an undertaking, have passed your lips, ere you may stand convicted before the tribunal of the all-pure and heart-searching God, of having violated your condition and forfeited heaven. Throw aside for a moment the delusions of time—dismantle yourself of the veil which a false estimate of things has thrown around you—look into God's own holy word—observe at once the *perfection*, the *entireness*, and the *spirituality* of his law—He that keepeth “the whole law, and yet offend in ONE point, he is guilty of ALL” (St. James ii. 10).

Mark, how not only the *outward act* of which man takes notice, but the *secret thoughts* of the heart itself, when wicked, violate this law. “All things are naked, and open to the eyes of him with whom we have to do.” The *external practice* and conduct of the Hypocrite, may differ from the *internal tenor of his heart and feelings*; but observe how the commands are broken by anger, hatred, and revenge; by unchaste thoughts and the covetous desire, equally as by murder, adultery, and theft. Thus you will find what hard conditions you have taken to yourself—how you are excluding yourself from heaven, by seeking to gain it as of right, of merit, or reward.

Oh, sons of earth, attempt ye still to rise
By mountains piled on mountains to the skies?
Heaven still with laughter the vain toil surveys,
And buries fools beneath the Alps they raise.

This may you see in time, to throw yourself at the foot of the cross—cast yourself at the feet of Jesus—take his yoke upon you, who was meek and lowly in heart, and thus find rest unto your soul.

Still, proud, vain man, wishing rather to confer a favour on God, than to receive as an unmerited mercy the gift of salvation, lingers on the fond hope, that *something* may be done for himself. This is the *Poper*y of the human heart; and scripture itself is appealed to, and the *understanding* is appealed to, and the *moral feelings* and nature of man are all appealed to, and their united testimony spoken of as being in favour of the meritoriousness of men's work. “Vain reasoning all, and FALSE philosophy.” Man's *moral nature* is corrupt, unable of itself to receive right impressions. His *intellect* is but a poor guide in matters BEYOND the grasp and comprehension of his frail faculties. To *scripture* alone then can we go—

and what is the nature of the objection brought forward? Why, that the great importance attributed by scripture to good works, clearly proves that it is not by *grace* alone that man is saved, since without *good works* he could not enter heaven. But it is not entirely so; indeed, far otherwise; for only observe here, that though *good works* are *required*, they are never spoken of as being the *meritorious cause*, or as forming the consideration, in *respect of which* the kingdom of heaven is bestowed. There are no good works apart from *faith*; and though in rare and extreme cases of *late call*, and late repentance, (as in that of the penitent thief upon the cross,) *faith*, without the works of a continued holy life, may prove effectual to the saving of the soul. Yet *works* without *faith* do nothing. (See Articles and Homily.)

Where those eminent men—men eminent for their piety, their zeal, and their learning—men who reformed our church from the errors of Popery—who, with the lamp of divine truth on the one hand, and the flames of martyrdom on the other, wrought out a way through the darkness of centuries, and were instrumental in causing gospel light and truth once more to shine upon our land, thus write: “For as the *fruit* is not the *cause* that the *tree* is good, but the *tree* must first be good, before it can bring forth good *fruit*; so the good deeds of man are not the *cause* that maketh man good, but he is *first made good* by the spirit and grace of God that effectually worketh in him, and afterwards he bringeth forth good fruit. And then, as the good fruit doth argue the goodness of the tree, so doth the good and merciful deed of the man argue, and certainly prove, the goodness of him that doth it according to Christ's saying, ‘Ye shall know them by their fruit.’” And though reward be given for works, the offer of that reward was of grace, entirely of grace. It was made before any good works had been performed. A humane man, in some time of distress, may say to 10,000 perishing creatures, wanting work, “Here is work to be done—do this and live.” Now all hear this gracious invitation. Some do not heed it, because they disbelieve it: they have, indeed, no *faith*. Others *believe*, but *despair*, preferring their squalid wretchedness to better circumstances provided by exertion; others, again, are too idle, and would rather starve in sloth, than live by activity. And to those who hear and obey the call, and work and receive wages, yet to them is reward not of merit but of grace. Free grace devised the plan—free grace offered the reward—free

grace offered them the work—free grace enabled them to do it—free grace strengthened them to persevere; yes, it is even so—free grace shall reward their labours.

Satan gives wages—what are they? The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Thus, "the sword of the spirit which is the word of God" cuts down the vain crown of man's fallen nature—thus, before the cross, falls the idea of man's works being a meritorious cause in the sight of Jehovah. This also strikes at other errors of the Church of Rome, viz., Works of Supererogation, Indulgences, Penances, &c., of which more hereafter.

THE VOICE OF CONSCIENCE.

WHILST metaphysicians dispute respecting conscience—its nature, and where it is to be found, there are comparatively few—none perhaps, who are ignorant of its existence—none who do not feel its power. The monarch upon his throne, and the peasant in his cottage, the tyrant and the captive, are alike amenable to it. The votary of dissipation, and the recluse, own its sway, and in various ways bear tribute, even against their will, to the almost omnipotence of its nature.

When rightly directed, it is a guide within the breast of man, pointing to what is right, and dissuading from what is wrong; and though its admonitions may for a while be disregarded—though under the supernatural influence of the excitement of stimulating draughts its voice be overruled—or from dulness and almost deadness—it may be lulled to comparative inactivity—yet in very few, perhaps no cases, is it extinguished. Oppressed beneath false maxims of worldly policy, it may lay dormant for a while—or stifled amidst the clamour of gaiety and dissipation, its voice may not be heard, its continued knockings may be unattended to, its remonstrances may so often have met with the "go thy way for this time, and at a more convenient season I will call upon thee," as nearly to have lost their power. Yet sooner or later conscience awakes, and arouses its sleeping owner, and then like a giant refreshed with wine, it pursues its work, it forces itself upon the attention of the worldling, it is an interloper at the feast of the convivialist, it reminds the tyrant of the day of future reckoning, when even he, great as he is on earth, must give an account of his stewardship. Yes! it is the responsive call of this monitor within, that

causes a Felix on his throne, to tremble before his captive; and as by the purity and majesty of Divine Truth, light from heaven flashes upon his soul, makes him to behold the approaching judgment day, the yawning gulph beneath, and to fear lest he should totter into it. Happy if its call may be attended to while the day of grace yet lasts, and so by faith in the atoning blood of Christ Jesus, the guilty conscience may be washed and made clean.

Oh! Infidels may declaim as they please against revelation and religion, and the Atheist fool may say in his heart there is no God—Pa. xiv. v. 1—yet how vain. They cannot by their bold assertions, talk down Truth—they cannot alter the essential properties and relations of things, nor abrogate laws which the Deity has himself established—they cannot blot out conscience. They may indeed dispute, as to that of which it consists,—but this is no proof against its existence. Philosophers cannot tell us of what life consists; yet they will in vain endeavour to persuade us that there is no life: so neither can they annihilate conscience, nor depose her long from her power. We see its operation displayed most powerfully oftentimes in those cases, where it might be least expected.

When for any violation of human laws, the criminal is detected, and drawn before some earthly tribunal, we may well imagine his soul to be harrassed by the most poignant feelings of distress, both at the consciousness of detection and the prospect of punishment. But what shall account for that restlessness sometimes evinced, in which those whose guilt might never have been detected, perhaps never suspected, from very uneasiness of mind betray themselves? How often has the murderer, safe from human vengeance, been compelled, by conscience that could not rest, to turn his own accuser? How often has thus been divulged what no eye of man beheld—no ear of man heard—no heart of man imagined. Why is this? We stop not to enquire more minutely into the cause, but from the existence of the fact, proceed to a practical improvement of it. Behold this man overwhelmed with an agony of grief at the wickedness he has committed. He cannot contain himself—he cannot make restitution—he cannot restore the life he has taken!—he cannot recall the soul which he sent before its Maker "all unprepared to meet him!"—he can benefit no one by divulging himself as the author of the crime, yet he cannot endure its concealment. His conscience torments him. That silent monitor says all is not right. There is no ap-

proving smile from within—no approbation—no love of God—but all is gloom and terror. And who can put an end to this state? Suppose that it should last for ever—that it follows the sinner into the world of spirits? *It must* be, then, immortal as the soul: time cannot destroy it—pain cannot consume it—suffering cannot annihilate it!

No! still the soul lives, tormented with its own accusations, and fearful imaginings, and nothing but a sense of pardoning love can restore or give it peace. How does this realize the truth of scripture—"The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

No peace in solitude—no peace in society—no peace in time—no peace, no hope, through eternity!

We have but very recently had before us a case illustrative of the foregoing remarks, and of the silent but powerful operation of conscience. There was a man who had passed the first years of his life in laborious occupation in the sphere to which he belonged, and been a lover of pleasure more than a lover of God. On one occasion, in the course of his daily avocation, he had secreted some valuable property, which he afterwards purloined and appropriated to his own purpose. None but he and his comrades knew of this. The property was missed. It was valuable from its own nature, and yet more, because it consisted of family relics, which no money could replace, because no money could bring back the identical things. Many and tedious were the searches made, but all in vain. Ten years afterwards, or nearly so, one of the parties called at the house of the writer of this article. It was then late. His name was announced—admission to him was granted. But his appearance!—his appearance was pale—his voice faltering—his manner agitated. After a while however he stated the object of his coming, unfolded what had taken place, spoke of his having now become a different character, how tormented he had been in mind for some years past, and how he sought in vain to find out the parties he had wronged, that so he might make restitution so far as in his power. Various causes contributed to lead to this state of mind, and amongst them these: One of his companions, who had been a sharer in the spoil, met some time after with a sudden and shocking death. He beheld another on the verge of eternity, with no hope of continued life in this world, no prospect of happiness in the other.

Strange as it may seem, he who had long, long neglected to pray for himself, had pity for another, and prayed with and for the almost dying sinner. The pious example too, set him while yet a child, by a beloved parent, long gone to rest, now, like bread cast upon the waters, and not found till after many days, produced its effect. The dying expressions of one who watched over his infant years with a mother's love—her blooming hopes of a glorious and blessed immortality, which enabled her through a Saviour's love to bear the pains of sickness, and the agonies of death, not only without murmuring but with holy joy and rapture, contrasted strikingly with the scenes he had lately witnessed. Grace was given him, we believe, to become truly penitent. He sought forgiveness there, where there is plenteousness of mercy to all who ask it; and now reclaimed from the error of his ways, he lives a monument of God's grace and mercy, endeavouring to lead the life of a consistent christian. He has indeed done no penance, performed no acts of corporal severity, to procure peace and pardon; but he has evinced that repentance to salvation, not to be repented of, which shews a change of heart and soul, a conversion and turning from the power of satan unto God.

MEDITATIONS FROM BISHOP HALL.

ON THE SIGHT OF AN ECLIPSE OF THE SUN.

Light is an ordinary and familiar blessing, yet so dear to us, that one hour's intercession of it sets all the world in a wonder. The two great luminaries of heaven as they impart light to us, so they withdraw light from each other. The sun darkens the full moon in casting the shadow of the earth upon her opposed face; the new moon repays this blemish to the sun in the interposing of her dark body betwixt our eyes and his glorious beams. The earth is troubled at both. Oh God! if we be so afflicted with the obscuring of some piece of one of thy created lights for an hour or two, what a confusion shall it be that thou, who art the God of these lights, in comparison of whom they are mere darkness, shalt hide thy face from thy creatures for ever! Oh, thou that art the sun of righteousness, if any of my sins closed thy face, yet let not my grievous sins eclipse thy light. Thou shinest always, though I do not see thee. But oh! never suffer my sins so to darken thy visage, that I cannot see thee.

ON A CANCELLED BOND.

While this obligation was in force, I was in servitude to my parchment. My bond was double—1. To a payment—2. To a penalty. Now that is discharged, what is it better than a waste scroll—regarded for nothing, but the witness of its own voidance and nullity. No otherwise is it with the severe law of my Creator. Out of Christ, it stands in full force; and binds me over either to perfect obedience, which I cannot possibly perform—or to exquisite torment

and eternal death, which I am never able to endure. But now that my Saviour has fastened it cancelled to his cross, in respect to the rigor and malediction of it, I look upon it as the monument of my *past* danger and bondage. I know by it how much was owed by me—how much was paid for me. The direction of it is everlasting: the obligation by it unto death is frustrated. I am free from *curse*, who can never be free from *obedience*. O Saviour, take thou glory, and give me peace.—*Bishop Hall.*



FOOTPRINTS OF POPERY.

At the time of the Reformation, Scotland was not without her martyrs. Many, who were bold for the truth, fell victims to the fury of their persecutors; and there are those in the present day, who like them would contend, and were it necessary, die for the faith once delivered to the saints. The following little dialogue between an old man and a little boy, from a book bearing the above title, and recently published by the Religious Tract Society, will interest many of our juvenile readers. We hope it will edify them also.

"I am very glad to meet you so soon, for now you will tell me something about Scotland and Edinburgh, and the martyrs."

"Yes, Robert, I will be as good as my word. Scotland is the most northern, and therefore the coldest part of Great Britain. The Highlands are mountainous and barren.

Along the narrow valleys you may see
The wild deer sporting on the meadow ground.
And here and there a solitary tree,
Or mossy stone, or rock with woodbine crown'd.

While the Lowlands are more level, wooded, and fertile. EDINBURGH, built on three hills, is the capital of Scotland, as I dare say you remember. It would delight you to

climb up to Salisbury Craigs and Arthur's Seat, and to look down, from that great height, on the old town and the new town. To gaze on the castle and Holyrood house, which is a palace, and look where the Tolbooth, or public jail, used to stand.

"Arthur's Seat would please me best, if that is the highest."

"We are most of us, old and young, too much disposed to get above the heads of our neighbours when we can. You would be surprised to see many of the houses in Edinburgh, for they run up, story above story, till they are forty yards high. The castle, too, is a very fine object as you look at it from the hollow, three hundred feet below. It was upon the castle hill that Dean Thomas Forrest was burned. The printed account of what took place between him and the bishop of Dunkeld, sets forth so strikingly the way in which the Romish church proceeded in those days, that having it with me, I feel disposed to read it to you, for if I attempt to describe it myself, I shall not do it justice."

"Please then to read it me, every word of it."

"Dean Thomas Forrest, a canon of St.

Columb, and vicar of Dollar, preached every Sunday from the Gospels or Epistles of the day. It was then a great novelty in Scotland for any man to preach, unless he were a friar; and Forrest was accused as a heretic, who showed the mysteries of the Scriptures to the common people, in English, to make the clergy detestable in the sight of the people. The bishop of Dunkeld sent for him, and thus addressed him: 'My joy (beloved) Dean Thomas, I am informed that you preach the Epistle or the Gospel every Sunday to your parishioners, and that you take not the best cow, nor the uppermost cloth, from your parishioners, which is very prejudicial to other churchmen. Therefore, my joy Dean Thomas, I would you took your cow, and your uppermost cloth, as other churchmen do. Also, it is too much to preach every Sunday; for, in so doing, you may make the people think that *we* should preach likewise. It is enough for you, when you find any good Epistle, or any good Gospel, that setteth forth the liberty (privileges) of the holy church, to preach on that, and let the rest be.'

"Forrest replied, 'that with respect to the cow and the cloth, himself and his parishioners were agreed; and as for preaching every Sunday, he could wish that his lordship did the like.'

"'Nay, nay, Dean Thomas, said my lord, 'let that be, for we are not ordained to preach.' 'Your lordship biddeth me preach,' added Forrest, 'when I find any good Epistle or good Gospel; truly, my lord, I have read the New Testament and the Old, and all the Epistles and Gospels, and among them all I could never find an evil Epistle, or an evil Gospel; but if your lordship will show me one that is evil, I will omit it.'

"The bishop answered, 'I thank God that I never knew what the Old and New Testament was! I will know nothing but my portass, and my pontifical! * Go your way, and let alone these fantasies, or you will repent it.' Forrest answered, 'I trust my cause is just in the presence of God, and therefore I am not anxious as to consequences.' He was not forgotten, but was soon afterwards brought before cardinal Beaton, condemned, and burned upon the castle hill, at Edinburgh, with two Friars, named Kelow and Bevarage, Sympson, a priest of Stirling, and Foster, a gentleman of the same place."

"Dunkeld must have been a pretty sort of bishop, not to know what either the Old or the New Testament was."

"It is thought that even in the present

day, many Roman Catholic priests are in much the same state of ignorance. LEITH is a port-town for Edinburgh, and is about two miles distant from it. It has docks, both wet and dry, and there is much trade from it. Well, it was between Edinburgh and Leith that Norman Gourlay and David Stratton were burned in 1534."

"Was it about the wafer in the sacrament that they were burned."

"No; at least it was not that of which they were accused. The king would willingly have spared Norman Gourlay, but the bishops declared that he had no power to do so."

"What had Gourlay done?"

"He was accused of calling the bishop Antichrist, of denying his power, and of saying there was no such thing as purgatory. You may be sure that after this the bishops would show him no mercy. Stratton's offence was of a different kind. When the vicar came for the tithe of some fishing boats that belonged to him, he cast the fish into the sea again, telling the vicar that he might take the tithe of them there. This does not sound like respectful language to the vicar certainly, but still it does not justify burning him."

"Very true."

DUTY OF CIRCULATING THE HOLY SCRIPTURES.

Many, indeed most we believe, of our readers will be gratified by a perusal of the following. At a recent meeting at Ballaugh, the Isle of Man, the Lord Bishop took the Chair, and warmly advocated the objects of the Bible Society; and urged particularly on the Meeting the great necessity of distributing the sacred Scriptures both at home and abroad. "Suppose," said his Lordship, "I saw a vessel wrecking yonder in the distance, and the anxious mariner clinging to the rigging of the unfortunate ship, but every moment expecting to be washed away by the rolling waves. While contemplating this scene of misery, a man pushes his boat on shore, and urges me to embark with him and attempt the rescue of the unhappy crew. Should I stop to ask, 'Have you got a *Church Boat*? for if you are a Wesleyan, or Independent, or Baptist, I cannot co-operate with you in such an act of mercy!' No: I jump in, seize an oar, and make every possible effort to bring the poor fellows to shore! Such a Boat we have in the British and Foreign Bible Society. Its great object is, to circulate, without note or comment, the word of God, both at home and abroad; and well it deserves our prayers and co-operation."

* Romish Service books.

BIBLE BURNING.

A Correspondent of the British and Foreign Bible Society, in a letter dated Paris, February 10th, 1844, after having related some very interesting facts respecting operations carrying on for the promotion of the truth, thus proceeds.

"As a contrast of the above encouraging facts, I must not withhold one of an unpleasant description; observing, at the same time, that if you think any good may arise out of its publication, you are at full liberty to print it.

A Journal, published at Perigueux, under the direction of the *Inspector of Primary Schools*, bearing the title of the "School Review," contains, in one of its latest Numbers, the following:

[OFFICIAL.]

University of France, Academy of Bordeaux.

'THE INSPECTOR OF THE SCHOOLS OF DORDOGNE TO THE SCHOOLMASTERS OF THAT DEPARTMENT:

'SIR—Several of the Curés and their Assistants have intimated to me that their Schoolmasters have suffered *Bibles and New Testaments, containing precepts contrary to TRUE RELIGION, to be introduced into their Schools*. I am aware that certain Schoolmasters have taken those books, only because they were deceived by the colporteurs, who pretended that they visited them in my name. I now call upon you to EXCLUDE such DANGEROUS books from your School. I shall incessantly watch over your Schools, in conjunction with the Curé of your parish; and we will cause ALL the copies which you shall have neglected to put away, to be BURNED!!'

When there is power, and public opinion shall not restrain, it may be found, that they who burn Bibles would not long scruple to burn those who read them.

INDULGENCES.

[From the Journal of Dr. Bonavia, Catechist at Malta.]

"Calling at a tailor's shop the man observed, he must be quick, as the bell called him to the *via crucis*. On my asking him what he had to do in the *via crucis*, 'It is the same thing,' said he, 'as if we accompanied Jesus from Pilate to Mount Calvary, and by meditating at the same time on the sufferings and death of our Lord, we may obtain immense indulgences, which the Popes have granted.' 'I approve,' said I 'of your meditating on the passion and death of Christ, but I blame your doing so to

gain indulgences.' He charged me on this with not being a Christian, to which I answered, 'A Christian believes and professes what Christ and the apostles teach, and rejects what men have invented and added to their doctrine;' and having adduced several passages of Scripture to show that we are not at liberty to add to or take from the Word of God, I said, 'Are not certain good works, said to be meritorious, necessary to be done in order to gain indulgences; as, for example, to visit the churches, to confess and communicate, to recite prayers, hear masses, to fast, or perform penance, to give alms and suffrages for the souls in purgatory, and to do this *via crucis*?' 'Certainly,' said he, 'they are.' 'These works,' I replied, 'are human requirements, prescribed by the Council of Trent, but Jesus Christ, the Word of God, says, "In vain do they worship me, teaching for doctrines the commandments of men."' I then showed him from various texts that salvation is of grace by faith, through the one perfect and sufficient sacrifice of the beloved Son of God; so that to say pardon may be acquired by means of indulgences and pious works, is to dishonor and renounce the sufferings and death of Christ. 'But,' said 'I, are not indulgences paid for?' He said they were; people who enrol themselves for that purpose in some congregation, as that of the Rosary, of the Sorrows of the Blessed Virgin Mary, of the Sacred Heart of Jesus, of the Agony, &c., and pay a weekly sum, obtain indulgences, by which they escape going into purgatory after death. I directed him to 1 Pet. ii. 1—3, 'What, then,' said he, 'are indulgences an invention for the purpose of getting money?' 'Clearly so,' I said, 'and you own that you pay for them. They were never thought of till after purgatory was introduced, when the fears of the dying necessarily led to the introduction of indulgences also, and every one endeavours to be abundantly supplied with them; but what is a poor man to do, who has no means to obtain a quick passage into the kingdom of heaven? He must continue in the fire of purgatory perhaps as long as masses remain to be said by priests paid for the purpose.' 'I must reflect,' observed the tailor, 'on this matter.' 'No,' said I, 'read here, Isaiah lv. 1, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money," &c. Our Lord says, "The poor have the Gospel preached to them;" your Church, however, does not offer the Gospel to the poor, because they have nothing to give.'"

POETRY.

BABYLON IS FALLEN.

And he cried mightily with a loud voice, saying,
Babylon the great is fallen—is fallen, and is be-
come the habitation of devils, and the hold of
every foul spirit, and a cage of every unclean and
hateful bird.—*Revelation* xliii. 2.

She is fallen ! she is fallen from the height of her
And lowly in ruin she lies ; [glory,
No more shall her greatness be sounded in story—
No more shall her praises arise.

One moment beheld her in brightness and beauty,
Erecting her head undefied ;
'Tis past—and the storm in the zeal of its duty
Has blasted the bloom of her pride.

In the red flames of vengeance her temples are
The smoke of her torment ascends, [blazing,
And the scythe of destruction her glory is razing,
And widely her ruin extends.

Bewailing and wonder, distraction and weeping,
At once from her millions arise,
As the breath of Jehovah is suddenly sweeping
Their favorite—their joy—from their eyes.

But shout, oh ye heavens ! with rapture and glad-
Your harps and your voices employ ; [ness,
And light in the flame of her ruin and sadness
The torch that shall kindle your joy.

For she, the deceiver—the harlot of nations,
So shameless, so wanton before,
Like a mill-stone has sunk by her own fornications,
Her glory shall dazzle no more.]

A GOOD PRAYER OF A GOOD MONARCH.

EXTRACT FROM A PRAYER OF KING
EDWARD VI.—“ Oh, my Lord God, defend
this realm from Papistry, and maintain thy
true religion, that I and my people may
praise thy holy name, for thy son Jesus
Christ's sake ! ”

CABINET.

God never brings any man from the estate
of sin to the estate of glory, but through the
state of grace.

Nature of itself can no more rise above
nature, than water can rise above its level.

If Popery be religiously false, it is socially
injurious.

The happiness of heaven is holiness. To
talk of being happy without it, is as palpable
a want of sense, as to talk of being well
without health, or of being saved without
salvation.

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INTELLIGENCE.

“ PRAY WITHOUT CEASING.”—1 Thess. v. 17.

Tower Hamlets.—The course of seven
Lectures in connection with this Associa-
tion has just been concluded. The atten-
dance at each Lecture was very large.
The zeal of many was awakened, who now
take a lively interest in the object of the
Association. The Committee have every
reason to believe, that should they be en-
abled to persevere in their work, and espe-
cially in promoting a frequent delivery of
good and popular lectures, the result, by
the Divine blessing, will be, a widely exten-
ded feeling of sound, evangelical and con-
stitutional Protestantism.

Southwark.—A crowded meeting of the
members and friends of this Association was
held in the National School-room, Borough
Road, on Tuesday evening, March 26th, the
Rev. H. O'Neill in the Chair. The speakers
were the Revs. W. Curling, T. Cuffe, and
Mr. Binden.

Protestant Association.—The Annual Ser-
mon of the Protestant Association will be
preached (D. V.) in the Gray's Inn-road
Episcopal Chapel, (Rev. T. Mortimer's,) on
Tuesday Evening, May 7th, by the Rev.
C. J. Goodhart, of Reading. Service to
commence at half-past 6 o'clock.

Protestant Association.—The Annual
Meeting of the Protestant Association will
be held (D. V.) on Wednesday, May 8th, in
the Large Hall, Exeter Hall. J. P. Plumptre,
Esq., M.P. will take the chair at 12 o'clock.

As many of our operative friends as can
conveniently do so, should endeavour to at-
tend the Sermon and Meeting.

Chinese Missions.—The Sale of Fancy
Work on behalf of the Chinese Missions of
the Church Missionary Society—the Jeru-
salem Bishoprick Fund—and the Special
Fund of the Protestant Association, for
reprinting and issuing Standard Protestant
Works by popular authors in a cheap and
attractive form, will be held on Thursday
and Friday, the 9th and 10th of May, at
Willis's Rooms, King-street, St. James's.
To commence each day at one o'clock.

the direction of
ASSOCIATION,
PROTESTANT DEPOSITORY
at 11, Exeter Hall ;

And R. GROOMBRIDGE.

[Gilbert-street

THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah viii. 20.*

No. 51.

JUNE, 1844.

VOL. V.

THE ANNUAL MEETING.

Our Readers will, we think, be pleased with some account of the anniversary meeting of the Protestant Association. The size of our periodical, however, forbids us to gratify either them or ourselves, by inserting all that is deserving of their attention.

We therefore select the speech of the Rev. Edward Dalton, as one they will peruse with great interest, we trust also much to their edification. The meeting was held on the 8th of May, in the Large Hall, Exeter Hall. J. P. Plumptre, Esq. M. P. and V. P. in the chair.

Dr. Holloway having implored the Divine blessing on the proceedings of the day, and the report being read, various resolutions were moved and seconded, ably supported, and unanimously adopted.

The Rev. E. Dalton, in seconding the 3rd resolution, which had been moved by Admiral Duff, spoke as follows:—

REV. E. DALTON.—On such occasions as these, Mr. Chairman, I know no more cheering sight—I know not a more comforting sign of the present eventful times, than the zeal and enthusiasm manifested by our lay brethren of the Church of England—I rejoice greatly to see so magnificent an array of the laity banded together and associated for the spread of Protestant truth. If I may

use a simile, it is like the glittering of the stars as they come trooping out from the depths of the sky on a dark night, dispelling the gloom from the traveller's path, and by their milder splendours, seeming to say, that if the orb whose province it is to rule the night, refuses to reflect the light of the glorious sun, they are determined to make up for its loss, by each, in its different sphere, letting its light shine before the world to the glory of its great Creator.—Such a sight, Sir, speaks volumes of encouragement to the clergy who are protesting against the stealthy advances of Popery beneath the mantle of Oxford theology.—Such meetings as the present, comprising hundreds upon hundreds of lay gentlemen, and hundreds more of British ladies, with the clergy at their head, are the things that make Popery tremble, and Tractarianism totter. The Tractarians dislike lay agency, profess to repudiate the help of the laity in spiritual things, and cry out with horror at the profanity of any layman who dares, as they call it, touch the ark with his unhallowed finger. They would cramp and cripple, bind hand and foot, and silence every lay individual with the thunders of clerical supremacy. If we are to have clerical supremacy at all, I say, better by half have the supremacy of one Pope than the supremacy of ten thousand priests. Better by

half have one Pope reigning over us, far away at the Vatican, than a Pope reigning and ruling in every parish throughout the broad lands of Britain. But why are Tractarians so hostile to the laity taking any part in religious matters? Why do they wish to transubstantiate the laity into so many collectors or contributors of pounds, shillings, and pence, to be laid at the feet of these would-be apostles, to expend as they see fit? The reason is plain and obvious, so that he who runs may read it. They know, yes, they know well, that the laity of England are against them. They know, that, as a body, the laity of the Church of England have too much spiritual discernment, have read their Bibles to too good a purpose, to submit tamely to the resuscitation of Popery; and therefore it is they have entered upon a crusade against the chartered rights and privileges of the laity. Does the prisoner love to hear the voice of an honest jury, when, after listening patiently to the evidence, they bring in a verdict of guilty against him? No; and neither will the Tractarians love to hear the voice of the laity so long as they continue faithful to the great interests of Evangelical truth, and opposed to the false principles and tenets of the "Tracts for the Times." The transactions at East Farleigh, (and, oh! that any one bearing the honoured name, and descended from the loins of the great Wilberforce, should become, in any degree, a pioneer to prepare the way of the man of sin)—the transactions at East Farleigh, Great Ilford, Ware, and other places, as well as the scriptural protest, headed by Lord Ashley and other lay peers, against the Tractarian errors, all the things show the Tractarians that the stream of lay opinion is against them; and such facts ought to fill us with as much gratitude and comfort, as they fill them with apprehension and alarm. The laity however, have a right, of which the Tractarians can never rob them—a right as inalienably theirs as the inheritance that descended to them from their fathers—a right to prove all things, and hold fast that which is good—a right to labour for Christ in their different spheres, and to serve God in the Gospel of his Son, with all their substance, and all the varied talents of mental power and social influence they possess—aye, and more than this, they are bound to occupy every talent for Christ, and lay it out to the best account, till He shall come. To a certain extent, and within certain limits, every Christian is bound to be a preacher of the Gospel, and a defender of the faith once delivered to the Saints. It

is remarkable, that in that beautiful and comprehensive Gospel invitation given us at the close of the Revelations, after saying, "The Spirit and the bride say, Come;" it is added, "and let him that heareth say, Come." The hearers of the Gospel are to say, "Come," as well as the stated preachers of the Gospel. Not, indeed, that they are to usurp the post of the clergy, and mount the pulpit and the reading desk. Let all things be done decently and in order; but they are, to the utmost of their ability, and the fullest limits of their influence, to say to the ungodly world around them, as Moses to Hobab, "Come thou with us, and we will do thee good;" and to say, likewise, as this Association is saying to the poor darkened Romanists, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Above all, they are bound to fashion their lives, so that they shall be a practical invitation to godliness, so that the sweetness of their tempers, and the purity of their conversation, and the enlarged benevolence of their practice, their constant joy and peace, activity and zeal, their sweet serenity and cheerful seriousness of disposition, shall all say, "Come," shall all be attractive to win souls to the Saviour, to disarm the prejudices of the enemies, and strengthen the spirits of the friends and champions of the Protestant cause. Every Christian, whether lay or clerical, promised solemnly at his baptism, that he would fight manfully under Christ's banner against the world, the flesh, and the devil, and continue Christ's faithful soldier and servant unto his life's end. The Tractarians talk much of baptism; would they prevent a layman fulfilling his baptismal vow? and yet they try to do this, if they say he is not to fight for Christ against the errors of the times, and not to serve Christ in spreading his Gospel. Would they tie up, for instance, the hands of such a lay champion as the pious author of the "Essays on the Church?" Would they silence the pen of such a devoted Christian advocate as Charlotte Elizabeth? No doubt they would. They would, if they could, thrust them away from beneath the broad folds of Emmanuel's banner, rob them of the spiritual weapons they wield so powerfully against the strongholds of Satan, and make them dumb waiters on the lordly will and pleasure of those, whose proud ambition, aim, and object it is to lord it over Christ's heritage. They make no scruple of telling us publicly, that they would silence these batteries that are pouring in so destructive a fire upon the out-posts and buttresses of the citadel of error. They profess that they are

such bad arithmeticians that they cannot calculate which has done the most mischief, the *Record* newspaper or Charlotte Elizabeth. If I were that Christian lady, I should feel myself very highly honoured by being thus ranked with the writers of the *Record* in the amount of damage I had done to the cause of Tractarianism. God grant that they may both live long to benefit the cause of Christ by their exertions. God forbid that any power, lay or ecclesiastical, Anglo-Catholic or Roman Catholic, should ever quench the fire of their Christian zeal, or prevent the devotion of their distinguished abilities to the cause of British Protestantism. I do not wonder at the hatred the Tractarians display against the *Record*, with all its faults and to say that it has faults, is only to say that it is conducted by fallible men; that noble and courageous, and truly Christian paper—"faithful among the faithless"—has done a service to the Church of Christ which it is impossible to estimate on this side of eternity. Neither do I marvel at the hot breath they expend, and the nervous passion they exhibit, when the distinguished name of Charlotte Elizabeth is breathed in their presence. It used to be their boast, as it certainly is their aim, with true Jesuit sagacity, that the rising generation should be their own; that they would make Anglo-Catholics of our children, expecting, I suppose, that an Anglo-Catholic child would prove the germ of a full-grown Papist; and that our sons and daughters, if impregnated with Anglo-Catholic theology when young, would rise into the full development of Romanism hereafter, and grow up to be the polished cornerstones of the synagogue of Satan. Charlotte Elizabeth, however, has performed by the grace of God, an herculean task towards preventing this; and it is not her fault if British mothers are not alive to the danger that threatens their offspring, and are not instilling into their youthful minds the antagonist principles to Tractarian and Popish theology. The stream of Protestant truth flows full and clear and uncontaminated from her pen; and I know no uninspired writings that I would, as a minister of Christ, more strongly recommend to the perusal of British mothers than the writings of that inestimable lady. As Apollos did not think it beneath him to sit at the feet of the Christian lady Priscilla, to be instructed more fully in the ways of the lord, so neither do I count it a shame, but a very distinguished privilege, to have imbibed a more extensive knowledge of Divine truth than I otherwise possessed, by drinking deeply of the stream of instruction

that flows eloquently and clearly from the sanctified pen, and fervidly and warmly from the sanctified heart, of Charlotte Elizabeth. God forbid that the thunders of Tractarian batteries, or the sneering arrows of an infidel press, should ever frighten so valiant a contender for the faith out of the field, or that all the waters of the Isis and the Tiber conjoined, should ever quench the light of such a mother in Israel. Nineteenths of the young clergy who have girded up their loins to run before the advancing chariot of Romanism, would do well to throw away their breviaries and their Oxford missals, and go and take their first lessons in divinity at the feet of that highly-gifted lady. The reason is often asked, why we are so zealous against the Church of Rome? Why it is that we form extensive associations to counteract Popery rather than other forms of error? Our answer to this is simply this, that though other erroneous systems are doubtlessly to be resisted, yet Popery is the giant evil from which most danger is to be apprehended at the present time. If we look around us on the signs of the times, or if we study the sure word of prophecy, we discern the weightiest reasons for a strenuous opposition to Popery. Popery, in short is the great convicted conspirator—a conspirator under the mask of religion, against the rights of man, the prerogatives of God, the legal rights of sovereigns, and the immunities of states; a conspirator against the honour of the Saviour and the peace of man—a conspirator who has been condemned and found guilty by the concurrent voices of experience, history, and Scripture,—and against whose advances the beacon fires of Smithfield still warn us solemnly, and the walls of the Lollard's tower still preach to us with their silent eloquence. Yes, Popery has been convicted of treason against the Majesty of Heaven, and against the peace and tranquility of empires; and the bleeding victims which the cold hand of death has gathered in from the scenes of St. Bartholomew, and the valleys of Piedmont and the dungeons of the Inquisition, all utter a warning voice that if we give the right hand of fellowship to Rome, we shall grasp a hand red with the blood of souls, and fold to our embrace a system drunk with the blood of the saints and of the martyrs of Jesus. Though it is true that Popery's pride has been checked and her lofty looks brought low, and she no longer stalks abroad like a second Sampson among the prostrate nations of Christendom, clothed with the storm-cloud, grasping the thunderbolt, and scattering the red lightning at her pleasure, trampling on the neck of kings, and shaking

thrones down to the dust with her stately tread; yet, *semper eadem* is written legibly on her brow, and with all the wisdom of the serpent she threads her way into the secret chambers of cabinets and councils, and twines her glossy folds round the thrones and sceptres of kings, and fascinates with the splendour of her hues and the sparkling lustre of her fiery eye, only to sting and wound, and crush and poison and destroy. She does not, it is true, go forth as the demon of havoc, wearing out the saints of the Most High with authoritative edicts, consigning to a barbarous death the impugners of her sway; the decrepitude of old age is upon her, and if she grins with malice, it is with toothless gums, and if she strives to awe and terrify her foes, it is, like Jezebel of old, by painting up her long forgotten charms, and hiding the ravages made in her debauched and emaciated frame. She comes forward amongst us now with mincing steps and bated breath, like a daintily attired woman, robed in the tinselled finery of the harlot, with a brow of brass which the crimson of shame has never mantled, nor the soft dew of modesty ever mellowed; diademed with a wreath of flowers, composed of a few beautiful buds stolen from the garden of Paradise, interwoven with plants of deadly hemlock, plucked from the shades of perdition; wielding in her hand the falchion of tradition instead of the sword of the Spirit; her head adorned with no helmet of salvation, but topped with the crested helm of bitterness and fiery hate. She comes moving amongst us with a cloud of incense, which conceals her form sufficiently to make that appear a light and graceful figure which is substantially deformed and reprobate and hideous and vile. It is against this system thus striving to robe herself as an angel of light, and passing herself off as the true spouse of Christ, and whose meretricious ornaments and specious pretences have cajoled some of our younger brethren, whose senses were not sufficiently exercised to discriminate between good and evil; it is against this false and Anti-Christian system, that we feel imperatively called upon to contend, hoping that the Lord, who can deliver by many or by few, may condescend to use us as a standard to check the advance of the enemy. If false pretences are put forward by the enemies of Christ, then those false pretences ought to be met and exposed and refuted by the disciples of Christ. If a huge system of error is putting in motion its machinery to sap the foundations of our Christianity, and sending forth its emissaries to entrap and snare the unwary, and draw

away souls from the simplicity that is in Christ, then we are bound to tear away the veil from such a system, counteract the subtlety, and overthrow the plots and lay bare the snares of such crafty emissaries, and do all we can to establish, strengthen, settle, ground, and confirm the weak, the wavering, and the youthful disciples of our Lord. This is precisely the work of faith and labour of love, which the Protestant Association is striving to effect. It is, indeed, an unthankful office; it is, indeed, a work so uncongenial to the spirit of the world, so opposed to the prevailing spirit of the age, that men need to have iron nerves, and a heart as fearless as that of Gideon and his 300 worthies, to embark in it. We cannot, therefore, expect the great crowd that are walking in the broad road, to join us in such a work; we cannot expect the mere nominal professor, whose religion is only skin deep, or the formalist, who is a stranger to the spirit of the Gospel, or the man whose religion is worn like the trappings of an actor only for stage effect, to sympathise with us or to aid us in our scriptural exposures of Popery, and our scriptural defence of Gospel truth. But for this very reason ought those who value the distinguished blessings of the glorious Reformation, and can appreciate the value of an open Bible and a Gospel ministry, to support the more strenuously and warmly such an Institution. Another reason why such an Institution should be warmly supported is, that the long repose of the Church of England from the toil and heat of controversy has too much rusted the weapons of many of our clergy, and they feel loath to enter the lists with so formidable an adversary, with weapons which they have not proved. Many Christian people too, never having seen Popery in its workings, or looked into its real principles, as embodied in its devotional books and works of scholastic divinity, really cannot believe that it is so bad as it really is, and their ignorance of the extent of the evil makes them indifferent to the remedy. Like an uncivilized savage ignorant of the use of gunpowder, who can smile unconcernedly at firearms, when the muzzle is pointed to his heart, so they can fold their arms with indifference, and gaze with unconcern at the Romish sorceress as she scatters her spells from the centre to the circumference of the British Isles, and prepares her instruments of destruction to reap down the Protestant Institutions of the land. With all this indifference, there exists also in the country an immensity of Popery which is unconnected with the Church of

Rome. The unconverted man, who has not been humbled by Divine grace and yet wishes to be religious, is essentially a Papist at heart. He does not understand the essence of the Gospel, and therefore he puts on the form of godliness but denies the power of godliness. The great struggle now going on is one which will naturally draft off such characters as these to the ranks of Popery. The line of demarcation will be drawn, the trumpet will give no uncertain sound, the voice will be heard, "Who is on the Lord's side, who?" and men will be forced to take their proper position. Do I err when I say that the great struggle now commencing is between spirituality of worship and dead forms—between a religion which worships God with the spirit and with the understanding, and one which strives to worship God with the natural feelings only, and with a fettered and beclouded understanding,—between a religion which enables men to say with truth, "we know what we worship," and a religion which compels men to confess, "we know not what we worship, but the priest does." The great battle now going on is for just this, "the supremacy of God, or the supremacy of man." Is God to reign, is Christ to be head over his Church, or is man to lord it over God's heritage, and usurp the prerogatives of the Saviour? Is the Word of God to be supreme, or is the word of man to be put above it? The Church of Rome knows well that her stability, her security, the continuance of her empire over the human mind, depends upon closing the avenues of the mind to the Scriptures, or prejudicing the mind against their sufficiency, and the plain and obvious impressions they convey to the unprejudiced reader. She would put the lamp of Divine truth under the bushel of priestly prohibition, wrap up the pearl of great price away from the sight of man, in the napkin of traditionary legends, or bury it low in the impenetrable depths of a dead language; rolling a huge stone to the mouth of the well of salvation, and muffling and deadening the sweet toned melody of the silver trumpet of the Gospel. The Tractarians follow in the footprints of their "erring sister," of whose faults they speak in such gentle whispers, and of whose imaginary virtues they talk so copiously and so loudly. The Tractarians depreciate God's blessed Word, drag it down from its lofty elevation as the sole revelation of God to a guilty world, deny its perfection, deny the clearness of its light, and roll it in the dust of musty folios, and obscure its radiancy with the dark lanterns of uninspired men. The life blood of Romanism beats in the

veins of Tractarianism, one spirit animates them both. Like the Siamese twins, they may have two faces, but they cannot move a step but in the same direction, and the blow that is fatal to the one will prove mortal to the other. The pulse of Tractarianism may beat less strongly than that of its elder sister, but the same blood that flows from the heart of the Papacy at Rome, throbs in the arteries of Tractarianism in England. The genius of the two is one and the same; if Tractarianism be true as far as it goes, then Romanism is true in its fuller development. Tractarianism is but the ante-chamber of Rome, the master of the ceremonies that introduces the inquiring mind across the threshold of the Vatican, the bridge that spans the yawning chasm our noble Reformers left between the Protestant Church of England and the erring Church of Rome. The essence of the two false systems is the same. They both wear the cloak of a "voluntary humility," they both glory in the gloomy depth of their ascetic austerities—both rear their heads loftily and high above the powers that be, with ecclesiastical pride and towering ambition. They seat themselves aloft with the disdainful boast on their lips, "the temple of the Lord, the temple of the Lord, the temple of the Lord, are we," and look proudly forth upon a world, which they would fain subdue and trample beneath their foot. They fear not the wisdom of man; they fear not the eloquence of man; they laugh to scorn the learning and the intellect of man. But shall I tell you what they do fear, aye, fear as Belshazzar feared the mystic characters traced on his palace wall? *the open Bible*, the "still small voice" of Omnipotence. They cannot bear an unfettered Bible. I remember an anecdote of a clergyman visiting a gentleman of profligate character, and finding a Bible chained in his hall. Upon inquiring why the owner had acted in so extraordinary a way with the Word of God, the wretched man replied, "I never opened it but it spoke against me, and so I chained it down to prevent it flying in my face." And thus the Bible must be chained, a padlock must be clapped upon its sacred pages, or its character must be traduced and sullied, and its sufficiency as a rule of faith denied, for fear it should fly in the face of Romanism and its close ally Tractarianism. An open Bible won the Reformation, and if our Reformation blessings are to be perpetuated, it will be by that Word having free course and being glorified amongst us. Closely compact as the structure of the Papacy may appear, impenetrable as it may be to the

shafts of human learning, and the flashes of human rhetoric and wit, it is not impregnable against the sword of the Spirit—that divinely tempered weapon can penetrate every joint in the armour of the man of sin, can pierce every coat of mail which Romanism may buckle round her stalwart limbs. Rome now may gather up her energies for an imaginary conquest of the world, and dream again of walking on the necks of kings, and towering proudly as a queen above the storm and the whirlwind, the strength of man and the power of the press; but there is an energy and a might in that Word which the Lord hath spoken, that will break down her strongest battlements, plough up her deep foundations, and at last dash her proud summit in ruin to the dust. In contending against this system, therefore, in endeavouring to stay the plague and stem the torrent of Popish leaven which is infusing itself amongst our population, it is of the utmost importance to act on the broad and fundamental principle that, “the Bible, and the Bible alone, is the religion of Protestants;” we must oppose error with truth, we must hold up the shield of truth if we wish to ward off the shafts of corruption; “to the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” This is precisely the way in which the Protestant Association strives to work upon the public mind. Romanism puts forth statements of error; the Association puts forth statements of truth. Romanism falsifies historic facts, and pollutes the current of historical evidence; the Society lets history speak for herself, and publishes a naked narrative of plain and unvarnished facts. The emissaries of Rome strive to deceive the politicians of the day, and lead them astray as to the real bearing of religious and ecclesiastical questions; the Society endeavours to make its voice heard by its Petitions in the British House of Parliament, protesting against these misrepresentations, and placing facts, broadly and clearly, before the minds of British legislators. If the cloven foot of Rome is apparent in any legislative measure, they strive by the platform and the press to point it out to the people of England, because they know that where she can introduce her foot she will be soon in, head and shoulders, arms, body, and all—because they know that if she is allowed to thrust in her little finger, she will very soon grasp the reins, turn and twist the vessel of the State which way she will, and scourge us with scorpions, as she did our fathers of old. Popery unresisted is, and ever must be, Popery rampant; and

past history can inform us what Popery rampant is capable of doing. There is only one way of keeping off an inundation, and that is, by erecting a barrier against its advance. We did fondly hope in days gone by, that there existed between us and Rome a barrier loftier than the Pyrenees and more impassable than the Alps. We did hope that the hold and influence which the Word of God exercised on the British mind, was sufficiently strong to prove England's safeguard against the blandishments, as well as the grating thunders of the Scarlet Lady. We did hope that Rome and England were so far asunder by the pious labours of our martyred Riddleys, and Latimers, and Cranmers, that it would be easier for the lips of Etna's crater to meet, when the mountain laboured with the throes of an eruption, than for Lambeth and the Vatican to embrace and form an alliance. The Tractarians, however, have taught us a useful lesson; they have taught us to look more closely to our defences, and watch with greater vigilance the thirty-nine noble buttresses of our country's faith. They have taught us not to be highminded and vain-confident, but to strengthen our standing on the immovable rock of God's Word, and to instil more diligently into the minds of the rising generation a veneration and a love for the lively oracles of our God. They have taught us to do what this Society is doing, and what I trust you are all anxious to help it in doing, to spread far and wide throughout the country able exposures of Popery, written in a Christian spirit, and solemn warnings against the peculiar dangers of the present times, and clear expositions and statements of Protestant truth. As the shadows of darkness come down upon the land by the overshadowing wings of the spirit of Antichrist, we are bound to spread in every direction the light which flows richly forth from the religion of Christ. This the Society does. The religion of Protestants is the religion of Christ, because it is the religion of the Bible, which is the Word of Christ. It is not founded, like the Church of Rome, on man,—it is not dependent like Rome on the word of man, but it rests on the solid and immovable rock of Divine Truth. It existed long before Luther, in the Old and New Testaments, and in the hearts of those who read and believed the lively oracles. It existed under the axe, and at the stake, in the cavern of the mountain rock, and in the gloomy vaults of the Inquisition. It existed, Sir, in the storm-blast of persecution, spread its roots wide in a soil watered profusely with the blood of its professors, budded and blos-

somed and expanded the noble foliage of its colossal branches in an atmosphere which wafted up to the ear of the Eternal the death groans of its martyred champions, and like the tall and graceful mountain pine, with an elastic spring reared its head more loftily toward its native skies, as each cloud of trouble rolled heavily away. And why was all this? The bush was surrounded with the hottest flames, but not a fraction was consumed. Why? Simply because one like unto the Son of man walked with her through the scorching fire, and fulfilled his sacred promise, "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." The Protestant Church in Ireland is now furnishing us with a similar illustration of the faithfulness of our covenant God, and bearing witness to the wide world that the Protestant religion still retains its vitality, and its expansive power. There she is, suffering in meek and uncomplaining submission, an amount of persecution which must be felt, to be understood; there she is, labouring in the very centre of the furnace, renewing her strength with almost everything to depress her, lengthening her cords and strengthening her stakes in the midst of fierce opposition by her foes, and unaccountable desertion by her friends. Like a cork upon the waters she has received many a hard blow, and a long series of grievous discouragements; but she has always floated up again to the surface; she has always retained her buoyancy, and there she is, still shorn of her revenues, robbed of her bishops, deprived of all national help in instructing her children, and yet more vigorous, more useful, more lively than ever. And why? What has enabled her to survive? What has enabled her to fold her flocks safely among the ravening wolves of Rome, and float her noble freight of Scripture truth securely over the wild billows of tribulation? Simply because the Lord Jehovah has been with her, and his strength has been made perfect in her weakness. That merciful being who

**Treads with majestic step the flood,
And walks on the mountain wave,**

stretched forth his arm, as to the sinking Peter of old, held her in the hollow of his hand, and shielded her with his outstretched wings. Simply because the command had been issued from the Eternal throne, "Destroy it not, for a blessing is in it," and her adversaries could go no farther than Satan

with the patriarch Job, spoil her of her outward substance, and destroy her peace and comfort, but could not touch her life. God grant in the riches of his infinite mercy, that her latter end may be like the patient patriarch's; that her flocks may be doubled, that spiritual prosperity may be poured forth upon her, and that the Lord may give her sons and daughters who may be the fairest among the wise virgins who enter with the bridegroom to the marriage supper of the Lamb. The past triumphs, the present spiritual triumphs of Protestantism, may well lead us to look forward with cheerful courage to the future. The God of truth remains unchangeably the same. The cause of truth depends not on man; it is God who works in us to will and to do of his good pleasure, when we battle valiantly for the truth, and contend earnestly for the faith once delivered to the saints. While the signs of the times, therefore, stir us up to renewed exertion, let us not despond. The Lord of Hosts is with us; the God of Jacob is our refuge. Let faith sustain us in our conflict with the powers of darkness, and prayer water every step we take in defence of the truth. We have the faithful promise of our God, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." If God will do this for two, how much more for the many thousands of the British Israel, when their devotions mingle harmoniously before his mercy-seat. Oh! my friends, do not be content with attending Protestant Meetings, and applauding Protestant speeches, and putting money into the plate at the door; but when you go home, shut the door of your closet, and invoke the blessing of your Father who seeth in secret, on this and all kindred Institutions. We cannot do without your gold, we can do still less without your prayers. Give the cause of Christ, then, your fervent prayers. Pray with the morning dawn and the closing shades of night for our Protestant Churches, and the men who labour as the watchmen of the Lord on their ramparts and fortifications. Oh! if the united, fervent, persevering prayers of the four thousand hearts now within this room ascended up daily as a dense column of sweet incense to the throne of that God who heareth prayer, sure I am that they would be poured down again upon our Protestant churches in refreshing showers of that blessed Spirit whose dovelike influences would be succeeded by peace within our walls, and prosperity within our palaces.

DEATH.

Death to the true Christian, (and he alone is prepared for the glorious and happy state beyond it,) is but passing through a dark entry out of one little dusty room of his Father's house, into another that is fair and large, lightesome and glorious, and divinely entertaining.

Oh! may the rays and splendours of my heavenly apartment shoot far downwards, and gild the dark entry with such a cheerful gleam, as to banish every fear which I shall be called to pass through.—*Watts.*

WHAT IS A PROTESTANT?—A Protestant is a Scriptural Christian, who "protests" against falsehood, and especially in these latter times, against the falsehoods of Popery. He must not hold his peace, nor be "a dumb dog." If he be faithful to his principles, Papists will not tolerate fellowship with him; if he be tolerated, he must be unfaithful. Hence they cannot work together in peace—either must be ascendant to the other.

The line of Brunswick were called to the throne by Protestantism. This faith was their title. They were honourable men, and they kept their oaths to the religion of England. The country rose under each of these Protestant kings to a still higher rank, every trivial reverse compensated by some magnificent addition of honour and power, until the throne of England stood on a height from which it looked down upon the world.—*Dr. Croly.*

CABINET.

The eye of faith looks through things which are temporal to those which are eternal; and the profits, pleasures, and honors of this world, appreciated as they deserve, will be less than nothing when placed in competition with heaven and its glories. Christianity effects this. Who then would not be a Christian?

"Without holiness no man shall see the Lord."

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INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

Protestant Operative Associations.—It is expected that the Annual Meeting of the Metropolitan Tradesmen and Operatives' Protestant Associations will be held (p.v.) on the 26th of June, and that the Annual Sermon will be preached on the 20th.

The Quarterly Meeting of the Members and Friends of the Associations for prayer for the Divine direction and blessing in their operations, will be held (p.v.) on Monday evening, June 17, at No. 11, Exeter Hall, at 8 o'clock. The Annual Steam Packet Excursion to Richmond will take place on Monday, July 8th.

Marylebone.—A Meeting of the Members and Friends of this Association was held in the Fitzroy School-rooms, Grafton-street, Fitzroy-square, on Monday, May 6th. Speakers, W. T. Campbell and T. Richardson, Esqs., and Messrs. Allen and Binden.

Southwark.—The Members and Friends of this Association met and took tea together on Whit Monday in the National School-room, Borough-road, Southwark. After the Tea a Meeting was held. Mr. James Chant in the Chair. The Revs. T. Cuffe and J. Maclean addressed the Meeting, and were followed by Signor Raffaele Ciocci, late a Cistercian and Benedictine Monk at Rome, who in a speech which occupied nearly an hour, gave an interesting and affecting narrative of his sufferings in the Inquisition in that city, because he dared to read the Word of God, and express his conviction of the truths it contained, and his disbelief of the doctrines and assumptions of the Church of Rome.

Lectures.—The Lectures which have been delivered in some of the Associations, have been attended by such gratifying results, that several of the Committees have determined to continue them. During the month of June, it is expected that courses of Lectures will be announced in Southwark, the City of London, the Tower Hamlets, Finsbury, Lambeth, Shoreditch, and Marylebone.

Arrangements are being made for Meetings in the Tower Hamlets and Lambeth early in June, and in the City at the end of June or commencement of July.

the direction of
ASSOCIATION,
PROTESTANT DEPOSITORY
at 11, Exeter Hall;

And R. GROOMBRIDGE.

[Gilbert-street.

THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah viii. 20.*

No. 52.

JULY, 1844.

VOL. V.

TETZEL IN THE NINETEENTH CENTURY.

RECENT MANIFESTATIONS OF POPISH SUPERSTITION AND IMPIETY.

THE enormities of Papal Rome in the 16th century, shook the foundation of her power. The same things in the 19th century may destroy it. She seems not able to profit by the experience of the past; and unconscious either of the dangers which hang around her, the ruin that awaits her, or the quarter from which those dangers and that ruin may come, she may fancy herself most secure, in the moment of her fall, or adopt for safety the measures which will accomplish her ruin.

Her reviving cruelty on the one hand, with her more open adoption of superstitions on the other, are alienating many of her friends and supporters; and the few recruits occasionally gathered from plants nurtured by Oxford theology, will not supply the number of those who are continually seceding from her.

The tyrant, to make sure of his victim, may draw the cord so tight that it snaps asunder, and his prey escapes; and the gibbet, and fire and faggot-persecution, or the exhibition of a will to make use of it, in the face of enlightened Europe, may evoke a feeling that shall fetter the tyrant, desolate

the desolator, overthrow the victor, and make the arbiter of others' fates, a suppliant for his own.

In the late instances of Dr. Kalley, and Maria Joaquina, and Dr. Bonavia, we see exhibited Rome's power, and her desire to persecute even to the death; and in a variety of instances, almost too numerous to mention, do we behold manifestations of degrading superstition, and blasphemous impiety, only to be accounted for by that dark infatuation, which is suffered to enshroud those who have slighted light and truth, and are given over to delusion.

We have been led to pen the above observations by the following, communicated by a correspondent at Paris.

The *Constitutionnel* says, "A document has been transmitted to us by the missionaries in the Department, which is publicly sold at the church doors in the towns and villages. We may judge in reading this paper to what a degree of ignorance and credulity they would bring the people, and how contrary these acts are to the successful efforts now making everywhere for diffusing light worthy of our civilisation. This is the publication:—

"Salutary Warning, for exhorting all christians to do penance, in order that they may watch with sincere attention and zeal, full of solicitude over the enormous crimes now committing in the world.

"On the 2nd December, 1842, at Rome, at the time that the priest ascended the altar, to celebrate the most holy Mass in the church of Notre Dame de bon secours, an angel was seen descending from heaven, and bringing this letter, which he deposited upon the Calvaire, between the two elevations; prayers were said and processions made for raising again the said letter.—Come and adore Jesus Christ in the holy sacrament of the altar.

'Love Jesus! "I write to you, my children, to warn you to sanctify the holy day of Sunday in pious vision, by the recitation of the divine offices, succouring persons in want, giving instruction, and performing all sorts of good works according to your means. Remember that I worked six days, and rested the seventh, which is the holy day of Sunday, which you will say to your children. I will send you signs in the stars, and great earthquakes and other signs will soon take place; but that you may be secured against my wrath, you must hold this letter in great veneration; you must give a copy of it to whoever will ask for it; and those who keep it without making it public, shall be confounded before me; whereas those who consider it shall be blessed by me; if they have committed as many sins as there are stars in the firmament, they shall be pardoned, by means of a true sorrow for having committed them. If you do not do penance for the crimes that you commit every day upon the earth, my vengeance is ready to fall on you. I tell you the truth, if you do not do penance, you shall perish under my decree (sous mes lois). Now I am betrayed by you: you do not believe it; woe be to those who do not believe it, I will cause my arm to descend upon them; I warn them for the last time, that if they do not do penance, they shall be punished by me."

'Happy those who keep a copy of this letter; the things that are coming shall not touch them. All those who keep a copy in their houses shall be preserved from all contagious diseases. Those who cannot read, will say five *Paters* and five *Ave Marias*, according to the purpose of the five wounds of N. S. J. C., as is signified in this letter.'

"It is therefore rendering a great service to all our readers to give them an opportunity of profiting by the great benefits attached to the possession of and knowledge of this very curious document, of which there is a copy in our hands."

At the conclusion of the angel's epistle, is printed a hymn in honor of our Lady of

deliverance. It is metrical fragments, and in rhyme, a kind of verse written like blank verse. Here is a stanza:—

"The great winds and the storm—The poor sailors near shipwrecked in the abyss of the waves—Have been by the Virgin preserved from misfortune.—Mary is the concierge of all her servants."

The above is sold at ten centimes (or a penny English). Printed by Humbert, Printer and Lithographer.

We give the above on the authority of our correspondent; and repeat again, it affords a sad and melancholy illustration of the unaltered nature and character of Popery.

COPY OF THE ADDRESS

FORWARDED BY THE MEMBERS OF THE
SOUTHWARK OPERATIVE PROTESTANT
ASSOCIATION TO THE
REV. MICHAEL HOBART SEYMOUR, M.A.
WITH HIS REPLY TO THEM.

[We have much pleasure in inserting the following copy of an Address, which was signed by upwards of 700 of the members of the Southwark Operative Protestant Association, and forwarded to the Rev. M. H. Seymour; together with a copy of Mr. Seymour's reply. We insert it the more readily, because it will tend to make the address and reply more generally known; and it may be pleasing to the individuals who signed the address, and to other of our subscribers and friends, to have an opportunity of perusing such interesting documents.]

REV AND DEAR SIR,—Your connexion with the Parish of St. George and the Borough of Southwark having terminated, we beg to express to you our deep regret at your separation from us.

We feel this separation the more sensibly at this time, because the course of events is clouding our religious and political horizon, and because the number of faithful and talented leaders like yourself is daily diminishing, while the need of them is hourly increasing.

Our unrivalled constitution, already suffering more from the pusillanimity of its friends than the strength of its enemies, is threatened with another heavy blow and great discouragement, from a fresh combination of our Romish and Infidel adversaries.

A frightful heresy is still festering and spreading in the bosom of the church, destroying the lustre of her Protestantism, breaking the bond of her union, and striking from under her the rock of her strength.

In fine, a spirit of reckless innovation is spreading around us, threatening to overthrow those sacred institutions which our forefathers reared, and to uproot everything that is good and venerable.

For these reasons, we say there is something special in the times, which heightens our grief at your departure. We have lost a gifted, faithful, and orthodox minister of our national Zion,—a tried, fearless, and uncompromising defender of our Protestant constitution in Church and State.

We have not, however, so learned Christ, as at any time to idolize the instrument by whom we have been edified, for you have constantly shewn us that "it is not by might, nor by power, but by my Spirit, saith the Lord," that "deliverance is wrought for Israel;" but because, having so long given the full proof of your ministry among us, we have been accustomed to honor you and trust in you, as the Lord's Watchman, set for the defence of the truth amongst us.

Moreover, many among us date our birth in Christ to your ministry, and for this we cannot cease to love you. Many more have been built up in him by your full and faithful Gospel, and for this we cannot but prize you very highly.

Your Pulpit has ever been eloquent in the scriptural beauty and simplicity of our liturgy, articles, and homilies. You have brought us into an intimate acquaintance with the doctrines of our orthodox Protestant Church, and the Romish heresies against which we protest.

On our Platform you have especially laboured with a dauntless courage in defence of our Protestant constitution, shewing with unanswerable truthfulness and eloquence, its religious demands on our attachment and confidence.

The memory of these truths is too deeply engraven on our hearts soon to be forgotten, and we trust that the Lord will preserve that spirit in each of us, which you have been the means of awakening, and suffer it neither to slumber nor sleep.

COPY OF MR. SEYMOUR'S REPLY.

MY DEAR FRIENDS,—I have received the address which you have signed as members of the Southwark Operative Protestant Association, and I have received it with the warmest feelings of thankfulness and gratitude for the very kind and flattering terms in which you notice my efforts among you. And coming, as this approving address has come, from so very large a number of those among whom "I had gone preaching the

kingdom of God" for the space of six years, it is peculiarly valuable and gratifying to me. I am anxious to assure you how deeply I feel the kind and christian feeling that prompted that address, and to express my earnest wish that your Association, in the prosperity of which I feel the strongest and liveliest interest, may continue perseveringly even through every discouragement, to lift on high the pure and stainless and holy banner of our Protestant Christianity.

My support of the Protestant Operative Association arose out of two considerations, both of which seemed to be involved in the very title of the Association.

The first of these was, its Protestant character. From the moment I was first enabled as a Christian man, to form anything like a just judgment as to the nature and tendency of the Church of Rome, I have felt that both in her principles and her practices she is an anti-scriptural, a persecuting, and an idolatrous community; and that as a system, the conclave of Pope and cardinals and their widely spread agency of monks and friars and priests, is a conspiracy against the civil liberties and religious rights of Christendom: and as such, I feel it ought to be protested against, and resisted to the death, by every Christian man. And as this conspiracy has of late years been working under various disguises, and especially under the disguise and name of Tractarianism in this land, so I feel that every lawful and Christian means should be employed to unmask this concealed conspiracy. If evil men coalesce for the advancement of Popery, it undoubtedly becomes good men to combine for the advancement of Protestantism; and therefore, one reason for my strong attachment to your Association is, your being united to lift a banner for the truthfulness of our Protestant Church against all the wiles and errors of the fallen Church of Rome.

The second consideration influencing my mind in reference to your Association is, its being composed of the operative population. It is my full conviction, and I shall not hesitate through fear of man to declare it in every position in which I may be placed by the providence of God, that the knowledge, the intelligence, the courage, and the numbers of our operative classes in this land, have raised them to an importance in the political and religious world far greater than our statesmen are disposed to ascribe to them. I am so deeply convinced of this, from what I have seen of the growing information and power of the operative classes, that it is in the steadiness of those classes

that I believe the tranquillity and safety of this country depend; that if they be alienated from our civil or religious institutions, there will be no safety for either our civil liberties or religious privileges; and that it will ultimately be on these classes that the statesman must depend for the maintenance of public order against revolution, and the ministers of God must depend, under the divine blessing, for the maintenance of our Protestant religion against Infidelity and Popery.

These are the main considerations that influenced me in taking so active and decided a part in your Protestant Operative Association, and whenever the opportunity may again present itself to me, you may rest assured of my gladly taking my place among you, and joining you in unfurling the glorious banner of Protestant Christianity, and cheering and encouraging one another to stand faithfully and fearlessly for that noblest cause for which man has ever struggled or martyrs ever died—that noblest cause through which we possess an English liturgy

and an open Bible, and for which we—at least who know and value and love the gospel of Jesus Christ—may well put forth every energy of mind and body, that we may bequeath the blessings we have ourselves derived from our fathers, to our children and our children's children for ever.

That I often think of you—that I often wish to be among you—that I often desire to lift my voice again in your meetings—that I often reflect on the bold exhibition of Christian and Protestant feeling I have witnessed among you—and that I pray God may bless and preserve and strengthen and sanctify you all, collectively and individually—is what you will readily believe of me; and therefore, again thanking you from the depths of my heart, for the address you have sent to me, I now remain, with every prayer for a blessing on yourselves and families, your very sincere and faithful friend,

M. HOBART SEYMOUR.

27, Marlborough-place, Bath.
May 18th, 1844.



A copy of *Fox's Book of Martyrs* was ordered, by Queen Elizabeth, King James I. King Charles I. and four Archbishops, to

be chained in every parish church, so that the people might read them at all convenient times.

LAST SAYINGS OF MARTYRS.

BRADFORD.—Oh, England! England! repent thee of thy sins, repent thee of thy sins. Beware of idolatry, beware of false antichrists—take heed they do not deceive you!

DR. TAYLOR.—Good Lord, I thank thee; and from the tyranny of the Bishop of Rome, and all his detestable errors, idolatries, and abominations, good Lord deliver us.

HUGH LATIMER.—We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.

CRANMER.—And as for the Pope, I refuse him, as Christ's enemy and Antichrist, with all false doctrine:—and as for the sacrament, I believe, as I have taught in my book against the Bishop of Winchester, the which teacheth so true a doctrine of the

sacrament, that it shall stand at the last day before the judgment of God, when the papistical doctrine contrary thereto shall be ashamed to show her face.

JOHN HUSS.—May thy infinite mercy, oh my God! pardon this injustice of mine enemies; let that mercy of thine, which no tongue can express, prevail with thee not to avenge my wrongs.

LUTHER AT ROME.

Luther said mass several times at Rome. He went through it with all the unction and dignity that such an act seemed to require. But how was he distressed to see the profane and heartless formality with which the Roman clergy celebrated this Sacrament! The priests, on their part, laughed at his simplicity. One day, when he was officiating, he found that at the altar they had read seven masses while he was reading one. "Quick! quick!" said one of the priests, "send *Our Lady* her Son back speedily;"—thus impiously alluding to the transubstantiation of the bread into the body and blood of Christ. Another time Luther had only got as far as the Gospel, when the priest who was at his side had already finished the mass: "Make haste, make haste!" whispered the latter, "do have done with it."

His astonishment was still greater, when he found, in the dignitaries of the Church, the same corruption he had observed in the inferior clergy. He had hoped better things of them.

It was the fashion at the Papal Court to attack Christianity; and a person was not counted a man of sense, if he did not hold some eccentric and heretical opinion in relation to the dogmas of the Church. Some would have convinced Erasmus, by certain passages from Pliny, that there was no difference between the souls of men and of beasts; and there were young courtiers of the Pope, who affirmed that the orthodox faith was the growth of the cunning invention of the saints.

Luther's office of envoy from the Augustines of Germany procured him invitations to several meetings of distinguished ecclesiastics. One day, in particular, he was at table with several prelates: the latter exhibited openly their buffoonery in manners and impious conversation; and did not scruple to give utterance before him to many indecent jokes, doubtless thinking him one like themselves. They related, amongst other things, laughing, and priding themselves upon it, how when saying mass at the

altar, instead of the sacramental words which were to transform the elements into the body and blood of the Saviour, they pronounced over the bread and wine these sarcastic words: "Bread thou art, and bread thou shalt remain; wine thou art, and wine thou shalt remain—*Panis es et panis manebis; vinum es et vinum manebis.*" "Then," continued they, "we elevate the pyx, and all the people worship." Luther could scarcely believe his ears.

Luther often mixed with the monks and citizens of Rome. If some amongst them extolled the Pope and the clergy, the greater number gave free vent to their complaints and sarcasms. One day, his Roman friends related how Cæsar Borgia having fled from Rome, had been taken in Spain. On the eve of trial, he prayed for mercy, and asked for a priest to visit him in prison. They sent him a monk. He murdered him, disguised himself in his cowl, and effected his escape. Another day, passing along a principal street that led to St. Peter's Church, he stopped in astonishment before a statue, representing a Pope, under the figure of a woman holding a sceptre, clothed in the Papal mantle, and bearing a child in her arms. "It is a girl of Mentz," said the people, "who was chosen Pope by the Cardinals, and was delivered of a child on this spot: therefore no Pope ever passes through this street."

He was not less struck with the disorders committed in the city. "The police is strict and severe at Rome," said he. "The judge or capitan rides through the city every night, with three hundred attendants. He stops all he finds in the streets; if he meets an armed man, he hangs him or throws him into the Tiber. And yet the city is full of disorders and murders; whilst, in places where the Word of God is truly and faithfully preached, we see peace and order prevail, without the necessity for law or severity." "It is incredible what sins and atrocities are committed in Rome," he says again; "they must be seen and heard to be believed. So that it is usual to say: 'If there be a hell, Rome is built above it; it is an abyss from whence all sins proceed.'"

This sight made at the time a great impression on Luther's mind; an impression which was afterwards deepened. "The nearer we approach to Rome, the greater number of bad Christians do we find," said he several years after. Machiavelli, who was living at Florence when Luther passed through that city to go to Rome, made this remark: "The greatest symptom," said he, "of the approaching ruin of Christianity

(by which he meant the Roman Catholic religion), is, that the nearer we approach the capital of Christendom, the less do we find of the Christian spirit in the people. The scandalous example and the crimes of the court of Rome have caused Italy to lose every principle of piety and every religious sentiment. "We Italians," continues the great historian, "are principally indebted to the Church, and to the priests, for having become impious and profligate." Luther felt, later in life, all the importance of this journey: "If any one would give me 100,000 florins," said he, "I would not have missed seeing Rome."

THE RUINOUS TENDENCY OF EXPEDIENCY.

If to *expedience*, principle must bow,
Past, future, shrinking up beneath the incumbent now;

If cowardly concession still must feed
The thirst for power, in men who ne'er concede;

If generous loyalty must stand in awe
Of subtle treason, in his mask of law;
Or with bravado, insolent and hard,
Provoking punishment, to win reward;
If office help the factions to conspire,
And they who should *extinguish*, fan the fire,—

Then will the Sceptre be a straw—the Crown
Sit loosely like the thistle's crest of down,
To be blown off at will by the power that spares it,

In cunning patience, from the head that wears it.

ANSWER OF KING HENRY I. IN REPLY TO PAPAL ADVOCATES.

"What is that to me," said the King;
"Is the Synod of Rome to deprive me of
the privileges of my predecessors? I will
never suffer any person who refuses me the
securities of a subject, to enjoy estates in
my dominions."

AN EXTRAORDINARY INSTANCE OF CONVERSION FROM POPERY.

THE Rev. W. Dinan, an Irishman, came to Madras in 1834, with Dr. O'Connor, the Vicar Apostolic from Rome, who was just

then appointed. He was immediately employed with the Roman Catholics of H. M. 63rd Regiment, then quartered at the Presidency, and in June of that year was sent at the express desire of the Madras Government to Arun, to minister to the Roman Catholics of H. M. 41st regiment, with whom he continued for five years, accompanying them from Arun to Bellary.

When Major Doveton inspected the regiment, he spoke with high commendation of the result of Mr. Dinan's zealous and persevering ministrations to the men of his spiritual charge, and officially noticed it to the Madras Government. The regiment had when Mr. Dinan joined it, been notorious for violence and drunkenness, but at the date of the General's inspection had become peaceable and well-conducted. These services of Mr. Dinan were deemed so important by the Roman Catholic party in England, that they were confidently appealed to by Lord Clifford in the House of Peers, and Mr. O'Connell in the House of Commons, as proof of the great benefit which would accrue to the country by the appointment of Roman Catholic priests as chaplains to the troops in India.

On the departure of H. M. 41st regiment from Bellary, Mr. Dinan ministered successively to the Roman Catholics of H. M. 39th and 4th regiments, and subsequently proceeded to Belgaum, where he rejoined the 41st, with whom he proceeded to Bombay, where they embarked for Scinde in 1841. During the whole of Mr. Dinan's intercourse with H. M. 41st regiment, he lived with them respected and esteemed by officers and men, as appears by many proofs now in his possession, and on their departure from Bombay, he was appointed by Government to discharge spiritual duties to the Roman Catholics of Bombay and Calcutta. Whilst H. M. 86th and 28th regiments were here, the cholera broke out among them with fearful violence, and during the continuance of it, Mr. Dinan's most assiduous care and attention were unremitted, and observed by both Protestants and Roman Catholics. But the time now approached when Mr. Dinan could no longer restrain the convictions of his mind, that the Church of Rome was in error, and accordingly on the 1st of April, 1843, he left his charge and sought for admission into the number of the clergy of the united Church of England and Ireland, and was publicly received into our communion on Sunday, 17 March, 1844, in St. Thomas's Cathedral by the Bishop of Bombay.

POPIISH PERSECUTION OF THE
WALDENSIAN PROTESTANTS.

The following is from an appeal recently made to the British and Irish public, by the Rev. Anthony Sillery of Dublin.

During the summer of 1841, on a second tour to the Protestant Valleys of Piedmont, I had the privilege of staying some time in that region, where has existed for centuries past, the most interesting and long persecuted Church of the Waldensians, when I visited nearly all their parishes, and nearly all their pastors, with many of whom I formed a pleasing acquaintance. Their Church is, at present, with respect to spiritual things, in a hopeful condition, as zeal amongst the clergy, very great care in selecting and examining candidates for the sacred ministry, as well as much spirituality and unction in preaching, are increasing amongst them. Alas! their temporal condition is in a perilous position, since renewed difficulties and persecutions, even now, press upon them from the bigotry of Rome.—Our sympathy, our prayers, our national interference are needed to sustain the poor Waldensians! Oh! how awful, how anti-christian is the spirit of the Romish Church!! I mention the following as examples:—

An ordinance was issued in May, 1841, (of which I have a copy in Italian) whilst I was in the Valleys, requiring the Waldensians to sell within the period of four years, all the property they had acquired *beyond the prescribed lines drawn round the entrances of their narrow Valleys, which exclude them completely from the plain; thus shutting them up within a space not adequate fairly to sustain their present numbers of 23,000, much less to provide for the natural increase. And who must be the purchasers of their properties outside these lines!!! None but their Romish neighbours!!!*

"The religious, civil, and political rights which the Waldenses had obtained, when Piedmont was incorporated with France at the end of the last century, and which they from that time enjoyed on a footing of equality with the Roman Catholic subjects, were taken from them on the restoration of the House of Savoy to the throne of Sardinia in 1814, and the poor Protestants were placed under former disabilities; they were restricted to limits too narrow for their population; they were declared incapable of holding any office of rank, military or civil; they were excluded from the exercise of the legal and medical professions out of the Valleys; forbidden to work on Roman Catholic holidays, and sub-

jected to all the vexations and mortifying distinctions imposed on persons of an inferior caste."

"In 1840, a fraternity of eight missionary Priests of the order of St. Maurice and St. Lazare, was instituted at La Tour, the principal village, and when the buildings and full establishment shall be completed, it will be the business of these priests to go about making proselytes by every means in their power."

The proselyting effort is all on the Romish side—the Protestants of the Valleys *dare not* proselyte!!

"The Roman Catholic is allowed to invade the Protestant Valleys; the Waldensians are not allowed to invade the Roman Catholic plain. The Romanist is permitted to purchase land amongst the Waldensians (in their territory too small for themselves); the Waldensians are not permitted to purchase land among the Romanists. The Waldensian is not only prohibited from endeavouring to spread his faith beyond his own narrow limits, but even within them he is *prohibited from opposing the proselyting zeal of the Romanists*—for it is a clause in one of the revived edicts of 1602, that the *several penalties be enforced against any Protestant who dissuades one of his own communion from turning Roman Catholic!!*

"They are absolutely forbidden to exert their *parental* authority, if their own children, girls of 10, and boys of 12, are tempted to forsake their faith. In 1836, a child was taken from a family at Lucernette, and another from a family at St. Germain in 1842, upon the pretext of an inclination expressed by those children to turn Roman Catholics; there being no difficulty in tempting a half-starved boy of 12, or girl of 10, to receive instruction offered with a crucifix in one hand, and a loaf or a fish in the other. Thus the parent's heart is to be doubly pierced; first by encouraging a pretended exercise of judgment on the part of his child, before the understanding is matured; and second, by a *legalised* abduction of the child so tampered with."

I have learned during my visit that Romish Children are taken as witnesses to prove any words, used by Protestant Children, expressive of desire to become Romanists, and that then such Protestant Children as were induced from whatever cause to use the words, are forcibly taken from the Valleys, and are placed in a convent or institution at Pignerol, where their parents *would not be permitted to see them!!*

CABINET.

A system which is false as it relates to God, can never be true to the best interests of man.

Only that religion which comes from God can lead sinners up to him.

Happiness consists in holiness. The most holy, are the most happy. God is at once the fountain of holiness and bliss. Those therefore who are most like to God are the most happy.

We do not become righteous by doing that which is righteous; but having become righteous, we do that which is righteous.

The metal and dross go both into the fire together; but the dross is consumed, and the metal refined; so it is with godly and wicked men in their sufferings.

SECOND PART.

For ever with the Lord,
Father, if 'tis thy will,
The promise of that faithful word
Even here to me fulfil.

Be thou at my right hand,
Then shall I never fail,
Uphold me, and I needs must stand,
Fight, and I must prevail.

So when my latest breath
Shall rend the veil in twain
By death; I shall escape by death,
And life eternal gain.

Knowing as I am known,
How I shall love that word,
And oft repeat before the throne,
For ever with the Lord.

Tallow, May 1844.

POETRY.**TO BE WITH CHRIST.**

1 Thess. iv. 17.

For ever with the Lord,
Amen, so let it be;
Life from the dead is in that word,
'Tis immortality.

Here in the body pent,
Absent from him I roam,
Yet nightly pitch my moving tent
A day's march nearer home.

My Father's house on high,
Home of my soul how near,
At times to faith's transpiercing eye
Thy golden gates appear.

My thirsty spirit faints
To reach the land I love,
The bright inheritance of saints,
Jerusalem above.

Yet clouds will intervene,
And all my prospect flies,
Like Noah's dove I flit between
Rough seas and stormy skies.

Amon the clouds depart,
The winds and waters cease,
While sweetly o'er my gladden'd heart
Expands the bow of peace.

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INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

EXCURSION TO RICHMOND, *for the benefit of the Metropolitan Tradesmen and Operatives' Protestant Associations.*—The Members and Friends of the Associations will visit Richmond and its delightful neighbourhood, (p.v.) on Monday, July 15, 1844, in the steam vessel, *The Richmond*, Captain Martin. The Company will embark at the Old Swan Pier, Upper Thames Street, London Bridge, at half-past 8, a.m. precisely, and will call at Hungerford and Lambeth Piers, should friends wish to embark at either of the above places. The Boat will leave Richmond at 7 p.m.

Tickets 2s. 6d. each. Children under 10 years of age, 1s. 6d. An early application is requested, as the number of Tickets is limited. All Tickets sold to be paid for on or before the Morning of the Excursion. The arrangements will be under the direction of the Central Committee. Accommodation will be provided for those Friends who may wish to take Tea together, at Richmond, at 1s. each. Tickets to be had of the Secretaries, and various Members of the Associations, and at the Office of the Protestant Association, 11, Exeter Hall.

the direction of
ASSOCIATION,
PROTESTANT DEPOSITORY
at 11, Exeter Hall;
And R. GROOMBRIDGE.

[Gilbert-street.

THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

No. 53.

AUGUST, 1844.

VOL. V.

CONTINUATION OF THE RELIGION OF MONEY, OR THE MONEY RELIGION.

Do you know, reader, a pamphlet in which it is proved that all is sold in the Roman Catholic Church, whilst in the Gospel all is given; and thus the religion of the Pope, and the religion of Jesus Christ, are the two most opposite religions which can be in the world? However, here is the second volume, which can very well be read first. The Religion of Money was in its sixth edition (now more than a hundred thousand copies have been sold) when a journal, too candid to believe possible the numerous abuses of the Romish Church, questioned the accuracy of the facts declared in this little work. As its author, I wrote to the Archbishop of Paris, then M. de Quélen. I told him that my last edition of the Religion of Money, a copy of which I sent him, being disposed of, I came, before putting a new one in the press, to beg him to read it, and if he found in it the slightest inaccuracy, to point it out to me, so that I might remove it; in concluding, I warned his Lordship, that if he did not reply to me, I should infer that he gave me his approbation.

A week later, as I was going to the printer's, I received a letter from M. the Vicar-General, appointing (in accordance with the

Archbishop's order) an interview with him at his house. Upon arriving at the appointed hour, I found M. le Grand Vicairé surrounded with books, and well prepared, it appeared, to convince me; I do not know whether I ought to say, to convert me. As I had not come for this latter object, I plainly placed before him my questions one by one. Is it true, yes or no, said I to him, that in your Church people pay to be baptized, interred, &c.? Now, I declare it before God! M. the Vicar-General, was always obliged to say yes! Only, he disputed about the prices; he assured me that baptism, stated at 45 sous in my book, did not generally cost but 20; that the wax taper left at the time of the first communion by the catechumens, and the value of which I had stated at 3 fr. 50 cents, was not larger than that! and M. le Grand Vicairé showed me his little finger.

I admired his simplicity, and I pursued my questions. However, I ought to say, M. the Vicar convinced me of an omission. I had said nothing in my pamphlet about the price of marriage. M. the Vicar-General obligingly informed me that it was paid for like all the rest. I ask pardon for the forgetfulness; but I affirm again that M. the Vicar was obliged to acknowledge that, even as I had said, all was sold in the Romish Church. Undoubtedly, like a skilful casuist,

he pretended that it was not the spiritual grace which they made the people pay for, but only its administration. But I remarked to him, that the simple believer is not good logician enough to understand such distinctions, and that if the priest only pretended to sell his trouble, the people do not less believe that they buy the sacrament and salvation by him. I withdrew then, well persuaded of having said nothing but the pure truth in the Religion of Money.

Now, five years later, one of the most curious pieces has fallen into my hands. In the Religion of Money, the reader has only seen the public part of the Roman commerce; in that which is about to follow, he will see the private part. One can form an idea of the nature of a trade by the show of the warehouse: but in order to know it fully, one must penetrate into the back-shop, listen to the clerks, open the books, and unroll unto the end the merchandise. Now, the sample of the warehouse, is that which we have already read; the back-shop, is that which we are going to read. It is necessary that this fraud be unmasked, that this ecclesiastic traffic be overthrown, and that the house fall upon this infamous commerce which ruins souls in order to gain money. It is to this end that my efforts are tending, not for the pleasure of demolishing, but in order to facilitate the edifice that ought to follow. The throne cannot be occupied by two monarchs: the Pope and Jesus Christ. It is necessary that the Pope descend from it, and that Christ ascend it, for the system of the Romish Church is the deification of the clergy, as Paganism was the deification of the idol; and if I labour to overthrow the idol, it is in order to restore the pedestal to God, the Father, Son, and Holy Ghost, to whom alone it belongs.

Just upon the point of commencing my subject, I experience an embarrassment. That which is about to follow is so strange, so enormous, that all my fear is that the reader will not believe this excess of monstrosity. What shall I do then, to persuade him? Here it is: I declare to him that I have in my possession, and that I can put the following original and authentic pieces at his disposal to read.—(Persons can apply to the Publisher, 2, Rue Bouchet, à Paris.)

(To be continued.)

ROME ANTICHRISTIAN.

St. Paul saith, 2 Cor. x., "We do not war after the flesh, for the weapons of our warfare are mighty, through God, to cast

down holds." This sword hath hewn down in many places the cruelty, tyranny, simony, insatiable greediness, the errors, ignorance, darkness, vanities, hypocrisy, superstition, and idolatry, which have been brought into the Church, and used by *Antichrist*. These were the pillars, and strength, and glory of His kingdom.

And here mark the Apostle's speech; he saith not God shall convert Antichrist, or change his heart, that he may be saved; but he saith, *Whom the Lord shall consume*. . . . Such is the hardness and blindness of his heart, he will not receive the love of the truth, he will not believe the truth, that he might be saved; therefore destruction shall come upon him.

Hereby we are taught what to think or hope of reformation of the abuses and errors of the 'Church of Rome. They have been advertised of them, not only by the professors of the Gospel, but also many of themselves have spoken for reformation of sundry abuses; they have kept many councils and assemblies; they have promised redress; they have sat in consultation many years. What one thing have they reformed? See and look over their acts and sessions; they are abroad in print. Hitherto they have reformed nothing; no, not their pardons; no, not their stews; they have hardened their hearts, and set themselves against the Highest. Therefore shall the glory of the Lord show itself in their destruction; with the breath of his lips they shall be consumed, and brought to nothing.

Let us imagine a battle of two mighty Princes, both of great power, and of great courage; they meet together in the field, they join in battle; both sides encounter together; either part is bent to beat down the other. . . .

Now let us by this make some resemblance of the battle between Christ and Antichrist; between Christ the Son of God, and Antichrist the son of the Devil; either of them is well prepared; they are both mighty, and have both of them soldiers and knights to attend upon them. Antichrist shall come from the earth, for all his glory is upon the earth; his power shall be the power of Satan. Christ shall come from the heaven above, even from the bosom of his Father. . . . The ensign of Christ shall be everlasting truth; the ensign of Antichrist shall be falsehood, and vanity, and all deceitfulness. By these marks shall either be known. . . . Antichrist shall desire to maintain his own traditions. Christ shall maintain the holy Word of God; Christ shall procure the glory of His Father; Antichrist

shall maintain his own glory.... We have heard briefly of Christ and Antichrist, their states.... what armour they shall bear, by what title they shall claim, what they shall seek, and where the fight shall be; that it shall be made in the consciences of the people. There shall Antichrist sit, there shall he be worshipped as God, there they shall call him the holy and most holy father; there shall be given to him the power of heaven and earth; there he himself shall rouse himself, and be settled, and shall say, I sit as a Prince, I shall never be removed, I cannot fall. But Christ shall blow him down *with the breath of His mouth, and shall abolish him with the brightness of His coming.*

Let us be glad and rejoice, and give glory to Him, for she is fallen, she is fallen, Babylon, that great city, there she lieth, the mother of filth and fornication; there lieth Antichrist, the man of sin, the son of perdition, which is an adversary which hath sat in the Temple of God, and exalted himself above all that is called God; that wicked and lawless man lieth there.... I have told that he should be a Reverend Father, and wear a mitre, and be a Bishop, and a Bishop of Bishops; so saith St. Gregory, so Jerome, so Augustine and Bernard, and others. And cannot we tell *who* it is, that calls himself a Universal Bishop, the Bishop of all Churches? Do we not hear of such a one? Do we not know him? Whatsoever he be, wheresoever he dwell, what countenance soever he bear, he is Antichrist.

Antichrist shall sit in Peter's chair, and Rome shall be the seat of his kingdom.... I told you he shall prevail by falsehood, and by feigned miracles; by bulls, by pardons, by purgatories, and by such other devices and shifts of Satan. I told you, he shall be contrary to Christ, in sacraments, in sacrifice, in prayers, in life, in doctrine, in religion, in the whole form and order of the Church. He shall shut that which Christ hath opened, he shall open that which Christ hath shut; he shall curse that which Christ hath blessed, and bless that which Christ hath cursed. No man shall be accounted faithful, no man Catholic, no man the son of the Church, no man may be saved without him, such credit and countenance shall he bear.

I told you, he shall be confounded and beaten down by the force and power of God's mighty Word. His Word is omnipotent; it shall disclose the works of darkness; it shall hew down idolatry, superstition, and the whole kingdom of Antichrist, as our eyes do see this day. Blessed be God the Father of our Lord Jesus Christ, His mighty hand

hath wrought these things; He hath triumphed through the name of His Christ; He will bless the things He hath begun; He will overthrow the whole power of Antichrist by His presence, and by the glory of His coming. Then shall it appear who is the successor of Peter, who is the true Vicar of Christ, and who is Antichrist.—*Bishop Jewell on 2 Thess. ii. 11, 12.*

THE PROSELYTE RECOVERED; OR FACTS FOR YOUNG MEN.

(By the Rev. JOHN EAST, M.A., Rector of St. Michael's, Bath.)

In these days of Tractarian treachery and Romish activity, it is especially desirable that the people of England should be furnished with FACTS illustrative of the opposing systems of Popery and Protestantism. One such may effect more good than many treatises upon abstract doctrines. Arguments may be evaded: but "facts are stubborn things." In an elegant brochure of 34 pages, the reader has here presented to him a narrative, possessing peculiar interest, and replete with the most salutary cautions; while the story rests not on hearsay evidence, but on the indisputable personal testimony of the Rev. writer himself. It is shortly this. About four years ago, a young man, who was known to the Author, left the Protestant communion for the Papal. He took this momentous step with lamentable precipitation: and then well nigh succeeded in proselyting another young man, who had "in great measure been led to adopt the doctrine of the Church of Rome respecting the Lord's Supper by reading the 'Tracts for the Times,' which he found in a certain library in Bath, provided for the instruction of youth." After a time, he quitted his employment in that city. "By his new instructors he was deemed a fit person to be trained for the priesthood: and he was placed in a kind of monastic establishment [we presume, in Lancashire], with a view to his future office." After the lapse of three years, he returned to Bath, with ruined health; and, in the course of the two months which finished his earthly career, was, at his own particular desire, frequently visited by the Rev. narrator. At the interviews which took place between them, the dying man made various statements respecting his treatment and his experience during his novitiate. He also left behind him a manuscript, confirmatory of those statements. He described Romanism as a "system of tyranny for grinding down both the body and the

soul." And he regarded himself as a victim to the "self-willed austerities" which, under it, he had unhappily practiced. "This," says the Rev. writer, "he told me distinctly and repeatedly." The Author continues—

"Eleven months had not passed over W. H., when, disappointed and disgusted at the insight he had gained into the mechanical working of the Papal system, and worn down in mind and body by the part he had to take therein, he communicated to the superior his wish and purpose to quit the establishment at ——. He did not avow his intention to quit the Romish Church: 'Had I done so,' he said unto me with deep emotion, 'I do not think I should ever have again seen the outside of those walls!' Whether his fears on this point were well or ill founded, it may be difficult for us to determine. But the fact, resting on his own declaration to me, the fact that he had such fears, and that he therefore disguised his real purpose, speaks forcibly. What followed speaks as loudly in support of the claims of the ORDER, in which he had begun his novitiate, to the specious title of the Order of CHARITY:— 'From the time that I made known my design to leave the house,' said he to me, 'the tone and conduct of all was greatly altered towards me. I became subject to such persecution as the circumstances and time allowed. The most awful denunciations were uttered or read from books, in my hearing, of the peril, and even the certain damnation, to which persons expose themselves who leave a religious order after having entered it. This was intended to frighten me; but I saw through it. I was very anxious,' he added 'to bring away with me the Rules of the Order: I should have liked to shew them to you. They were very numerous, minute, and severe. When I packed up my box, I was putting in my own copy of the Rules: but I was watched, and the copy was taken from me.'

"The world, generally, has an impression that a novice enters a novitiate *upon trial*, for the double purpose of being himself *tried*, as to his sincerity and competency for the high and solemn profession in contemplation, and also that he himself may make trial beforehand of what, if done, is to be an irrevocable act—a step for life. A novitiate for youth of either sex, before the taking of the veil, or the monastic and other vows, may seem to be not only a reasonable, but even a kind and humane arrangement, that the young and inexperienced may not be betrayed, by feeling and imagination, into a course afterwards to be regretted, but in vain. From the system of enticement or

alarm, alternately pursued, however, it is probable that, with few exceptions, these pitiable novices have relinquished every degree of judgment or choice, before they reach the close of their feigned probation. They take the final step, perceiving no possibility of retreat. Their position resembles that of the criminal condemned to walk the plank. It is, indeed, his own step onward that over-balances the instrument of his destruction, and he sinks to rise no more till 'the sea shall give up her dead,' at the voice of the Judge of all. But is that step voluntary? Is it not the act of sullen or terrified despair in both the criminal and the novice?"

Referring to the religious establishment from which the young man had been emancipated, the writer says—

" 'Did you study the Bible when in that establishment?' I asked. 'The Bible! Oh, no! The Bible was treated as a book to be wholly laid aside. There was, I believe, a copy in the house, but I never saw it in any person's hands; and I never had the Scriptures to read till a few weeks before I came away, when I secretly bought and kept a copy for my own private use. My reading was chiefly confined to such books as would qualify me to go through the various services, and to the lives of saints.' "

Various other features of the Papal system are instructively developed in these pages: but we can make room for only one more extract. After detailing the circumstances of the young man's death, the writer adds—

"Thus W. H. died; a recent convert to Rome, but re-converted to the Protestant faith by the grace of God, through disgust at what he found behind the scenes upon the Popish stage. To him Popery proved to be like the fabled garment said to have been given to Hercules by Dejanira, which, when he put it on, infused a deadly poison into his whole frame, and destroyed his life."

The false step in religion which cost this young man so dear, may be traced mainly to two causes—his permitting himself to be led, "by curiosity," to attend a Roman Catholic chapel; and then hastily venturing to renounce the faith in which he had been brought up, without first conferring with persons competent to counsel and advise with him in so weighty a matter.—We earnestly commend this remarkable narrative to the early attention of our readers, not doubting that they will thank us for introducing it to their notice. Its circulation must prove very influential.

PROTESTANTISM A BLESSING—
POPERY A CURSE.

"Oh how fervently do I pray for a blessing on dear Old England! God bless my country! She is a blessing indeed to many, may she never, never forget her privileges. You know not the happiness of your Protestant land and Protestant faith; *here* all is tumult and disorder and ferment, owing to Popery, just as it is in Ireland. I have learnt here *practically*, what I before believed *theoretically*, that Popery is *unchanged—unchangeable*. Thank God! there are still some faithful Protestant hearts, but it is a time of trial. As Mr. Hagard often tells them, 'Be not firm merely from *political* motives.' There are so many Protestants of this description, who will cry 'Long live the Church and the Queen,' but alas! know not, or love not supremely the King of Kings! In consequence of Mr. Hagard putting in force the rules of the

Newfoundland School Society, requiring a prayer to be read previous to commencing, and that all the children should kneel, the Popish parents have withdrawn their children, and the Romish magistrate has summoned one of the teachers (Hood, of East Hemingford) to appear before him, charged with an assault upon one of the girls, the real cause being, his complying with Mr. Hagard's rule. This morning Hood came down to shew the summons and request of Mr. H. a line to Capt. Nisbett, to ask him to appear on his behalf. I was much pleased to hear, on my saying to him, 'Do you really believe that this is in consequence of the rule of the Society being put in force?' he said, 'I know it is, for Clancey (the magistrate's name) sent me word last week, that if I would excuse the children kneeling, he would withdraw the summons, but I told him that I would go to prison first.'"—*Extract of a Letter from Therington, Lower Canada. May 6th, 1844.*

THOUGHTS IN A CATHEDRAL.



"Not outward magnificence, not state, not wealth, not favour of the mighty, but the presence of God in his ordinances, is the glory of Israel."—
BISHOP HALL.

ONE of the most striking situations for a reflective Protestant is, that of passing a solitary hour under the lofty vaults, among the superb arches and columns, of one of the splendid Cathedrals remaining at this day in our country. If he has sensibility and taste, the magnificence, the graceful union of so many diverse inventions of art, the mighty creation of genius that quitted the world

without leaving even a name, will come with magical impression on his mind, while it is contemplatively darkening into the awe of antiquity. But he will be recalled,—the sculptures, the inscriptions, the sanctuaries enclosed off for the special benefit, after death, of persons who during life cared not about their salvation, and various other insignia of the original character of the place, will help to recall him,—to the thought, that these proud piles were in fact raised to celebrate the conquest, and prolong the dominion, of the Power of darkness over the

souls of men. They were as triumphal arches, erected in memorial of the extermination of that truth which was given to be the life of the world.

As he looks round, and looks upwards, on the prodigy of design, and skill, and perseverance, he may imagine to himself the multitudes that, during successive ages, frequented this fane in the assured belief, that the idle ceremonies and impious superstitions, which they there performed or witnessed, were a service acceptable to heaven and to be repaid in blessings to the offerers. He may say to himself, On this floor, under that elevated and decorated vault, in a "dim religious light" like this, but with the darkness of the shadow of death in their souls, they prostrated themselves to their saints, or their "queen of heaven;" nay, to painted images and toys of wood or wax, to some ounce or two of bread and wine, to fragments of old bones, and rags of cast-off vestments. Hither they came, when conscience, in looking back or pointing forward, dismayed them, to purchase remission with money or atoning penances, or to acquire the privilege of sinning with impunity in a certain manner, or for a certain time; and they went out at yonder door in the perfect confidence that the priest had secured, in the one case the suspension, in the other the satisfaction, of the divine law. Here they solemnly believed as they were taught, that, by gifts to the Church they delivered the souls of their departed sinful relations from their state of punishment; and such as had possessions went out at that door resolved to bequeath some portion of them, to operate another day in the same manner for themselves. Here they were convened to listen in reverence to some emissary from the Man of Sin, with new dictates of blasphemy or iniquity promulgated in the name of the Almighty; or to witness some trickery devised to cheat or fright them out of whatever remainder the former impositions might have left of sense, conscience, or property. Here, in short, there was never presented to their understanding, from their childhood to their death, a comprehensive honest declaration of the laws of duty, and the pure doctrines of salvation. To think! that they should have mistaken for the house of God, and the gate of heaven, a place where the Regent of hell had so short away to come from his dominions, and his agents and purchased slaves so short away to go thither. If we could imagine a momentary visit from Him who once entered the Jewish temple with a scourge,

because it was made the resort of a common traffic, with what aspect and voice, with what infliction but the "rebuke with flames of fire," would he have entered this mart of iniquity, assuming the name of his sanctuary, where the traffic was in delusions, crimes, and the souls of men?

CHURCH EDUCATION SOCIETY FOR IRELAND.

SPECIAL ENDOWMENT FUND.

THE following letter on this important subject has been addressed by Col. J. R. Ward, to the Secretary of the Down and Connor and Dromore Diocesan Society.

"Tubernacarrig, July 1, 1844.

"Dear Sir,—Being deeply impressed with the importance of the education question, I think it right, while sending through you my contribution of 10*l.* towards the Special Endowment Fund of the Church Education Society, to state publicly my objections to the principles of the National Board, and to enter my protest against them.

"Whilst it seems evident that funds collected from individuals cannot hold out against the resources of the nation, still a protest goes for little if unaccompanied by some sacrifice.

"The unsound principle of the National Board having been so often and so unanswerably exposed, it now only remains for an individual like myself to enter his *public protest* against that establishment.

"I. As a national sin.

"II. As a national disgrace.

"It is a national sin—Because the board has been established in open violation of the first and plainest principles of our Protestantism, inasmuch as it recognises the right of a priest at home and a Pope abroad to grant or withhold the word of God from the people.

"It is a national disgrace—because it holds out a temptation to the ministers of the Gospel, and especially to those of the Established Church, to sell their people's birthright; and is, in fact, a *Protestant dispensation* to the Pope of Rome for the suppression the Bible.

"It is a suicidal blindness in rulers to submit the standard of a nation's faith, which is the Word of the living God, to the interpretation and control of those who are openly opposed and conscientiously determined against its free circulation, and who cannot, or who will not, understand it in any other sense than that in which a foreign potentate shall decree.

"Rome is fast approaching her perihelium, and if this sin be not speedily repented of, she will be made the instrument in the hand of the Lord to punish this great nation for her faithlessness, ingratitude, and fear. We have not been valiant for the truth.

"I am yours faithfully,

"J. R. WARD, Colonel.

"To Captain Banks, R.N., Secretary to the Church Education Society of the Diocese."

PERJURY AND CONSPIRACY.

A most abominable conspiracy against the character and property of a most respectable gentleman has been just developed at the assizes of Roscommon.

Mr. Fry—the gentleman in question—was placed at the bar, charged with wilful and corrupt perjury, committed for the purpose of recovering off the county compensation for the loss of a mare maliciously killed. Amongst the witnesses produced against him were his own herd, the herd's son, and the Roman Catholic priest of the parish. The two former testified to having killed the mare by Mr. Fry's order; but their tale was so badly contrived, that while the father swore they had *tied her four legs together* with a rope and *thrown her down* for the purpose of cutting her throat—the son swore that they cut her throat and *left her walking about* until she bled to death. The priest was then placed on the table, and on his cross-examination by Mr. Keogh, (a Roman Catholic Barrister,) the conspiracy was ably extracted from what we must call a reluctant witness.

The witness having sworn that there was no money given by him for this prosecution, nor any subscription raised in the parish to defray the expense of an attorney and barrister to *assist* the Crown, and who had also been employed at the Petty Sessions, Mr. Keogh proceeded with his cross-examination:—

Mr. Keogh.—Who paid the expenses of these gentlemen's professional services?

Priest (after some hesitation).—I expect the Repeal Association will defray the expenses; I wrote to Mr. John O'Connell for money, and was promised it.

Mr. Keogh.—Come, Sir, did you get any money?

Priest.—I got 25*l.* from the Association to pay the gentlemen who attended the investigation at the sessions; I did not proceed against Mr. Fry because he is reputed to be an Orangeman, but because I thought he committed a crime.

Mr. Keogh.—Have any crimes, such as murder, robbery, and other offences as heinous in character as the supposed crime Mr. Fry committed, been committed in your parish?

Priest.—Many offences occurred there.

Mr. Keogh.—Did you ever apply for money to the Association to assist you in prosecuting the offenders?

Priest.—No; I would not consider it my duty to interfere in such cases.

Mr. Keogh.—You are quite right; it is not your duty to do so, and I am very sorry you interfered in this. You may go down, Sir.

So, here it comes out that the Repeal Association conspired secretly to carry on, through the instrumentality of a Roman Catholic priest, a prosecution against a gentleman of landed property—not because he is a Protestant, and "reputed to be an Orangeman,"—oh no, not at all; but because, on the oath of two corrupt and perjured witnesses whom the jury refused to believe, he was *chargeable* with a crime.

The existence of this infamous Association is incompatible with the laws of the land, with the peace of the country, and with the life, property, and character of Her Majesty's lawful subjects. The law must put it down, or it will put down the law. The issue of the trial was as follows:

Mr. Bourke stated he would not place such an importance upon the case brought against Mr. Fry as to address the jury on his behalf, but should let the case speak for itself.

Baron Leffroy charged the jury, leaving the case without any comment on the evidence entirely in their hands, and they at once acquitted Mr. Fry without leaving the box.

CABINET.

Justification by Faith.—The Church had fallen because the great doctrine of justification through faith in Christ had been lost. It was therefore necessary that this doctrine should be restored to her before she could arise. "This article of justification," says Luther, "is that which forms the Church, nourishes it, builds it up, preserves, and defends it. No one can well teach in the Church, or successfully resist its adversary, if he continue not in his attachment to this grand truth." "It is," adds the Reformer, referring to the earliest prophecy, "the heel that crushes the serpent's head."

The righteousness of Christ Jesus is not a treasure of indulgences, excusing us from

good works, but a treasure of grace *quickening us to perform them*. The righteousness of Christ is applied to the faithful, not by indulgences, not by the keys, but by the Holy Ghost alone, and not by the Pope.

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**POETRY.**  
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**FAITH IN CHRIST.**

The eagle is said every ten years to fly to the sun, and thus renew its strength.

*Ps. ciii. 5.* "Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's."

*Isaiah xl. 21.* "But they that wait on the Lord shall renew their strength, they shall mount up with wings, as eagles; they shall run, and not be weary, and they shall walk, and not faint."

The Eagle when he finds his strength decay  
With failing pinions upward wings he lays;  
And as the glorious orb he joyful views,  
With youthful vigor he his strength renews.

Just so the Christian, when his strength is weak  
Should in a Saviour's strength renewal seek;  
If the soul look towards Christ, it will revive,  
And ev'ry grace shall once more bloom and thrive.

Lord, let me ever feel thy genial ray,  
In Christ renew my failing strength each day;  
Till from the grave, thy life-imparting power,  
Shall call me forth, to fade and die no more.

**INTELLIGENCE.**

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"PRAY WITHOUT CEASING."—1 Thess. v. 17.

A course of Lectures has been commenced in connection with the Southwark Association, in the St. George's National School Room, Borough Road. The following have been delivered:—July 2. "Introductory Lecture;" James Lord, Esq.—July 9. "The Church of Rome heretical;" Mr. Chant.—July 16. "The cruelties of the Church of Rome, the consequences of her persecuting principles;" Mr. R. H. Binden.—July 30. "The Church of Rome the enemy of civil and religious liberty;" Mr. Theophilus A. Smith. The following are to be delivered. August 13. "The cruel and persecuting

practices of the Church of Rome;" Mr. Binden.—August 27. "The Church of Rome proved to be anti-Christian by her connection with the inquisition;" Mr. C. Sibley.

The annual Steam Packet Excursion of the Metropolitan Tradesmen and Operatives' Protestant Associations to Richmond, took place on Monday, July 15.

The annual Grant for the support of the Popish College of Maymouth for the education of priests, of £8000, was voted in the House of Commons, on Friday, July 19th. It was opposed by Mr. Plumptre and a minority of 30. The majority was 57. Several petitions were presented on that evening against the grant, among others one from the Protestant Association with 1749 signatures.

City.—A meeting of the members and friends of the City of London Association will be held (p.v.) on the 12th or the 19th of August.

Designs of the Papacy, and of France in the East.—There are many cogent reasons for apprehending a struggle at no distant period of time, and whatever may be the immediate cause of a war, religion, and an attempt to impose the yoke of the Papal Antichrist, will have much to do with the controversy. France is making a sudden and striking transition from total indifference to all religion, to zealous labours for the Papacy. The priests are acquiring great power and influence in that country. By some arrangements of the French government, all ecclesiastics have a free passage in the steam vessels of France which ply in the Mediterranean. Not a vessel arrives at Malta without half a dozen priests proceeding to or coming from the Levant or France; and bearing in mind what is evident, that there is, at this moment, an extensive, powerful, and well organized conspiracy amongst the heads of the Papal Church in all parts of the world to crush Protestantism, it behoves its faithful professors everywhere to exert themselves with tenfold zeal and watchfulness, in order to counteract these dark and baneful designs of the agents of Antichrist.

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OUR QUEEN,

COUNTRY

"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

No. 54.

SEPTEMBER, 1844.

VOL. V.

RELIGION OF MONEY, OR THE MONEY RELIGION.

(Continued from p. 66.)

THE original and authentic pieces referred to in the former part of this narrative, are the following.—

1. The circular addressed to the clergy, of which we are going to speak.

2. Two letters addressed to myself by the agent who signed them, and in which the fore-mentioned commerce is clearly avowed.

3. A letter from a Catholic priest who came to me from the above-mentioned agent, in order to know precisely who I was; for at first I had only given my name, and not my title. It will be seen from this letter that they refuse to sell me a relic which would cost some francs, in order to oblige me to take the entire group of eighteen relics; or rather, having learnt who I was, they no longer wished to give me up the relic in question.

4. An extract from a judgment pronounced by a tribunal of justice of peace in a public audience, on the 14th of November, 1842, which verifies the fore-mentioned commerce of Papal merchandise, by the condemnation of the travelling clerk. The whole is stamped, signed, legalized. Having said this, I enter into the exposition of facts.

The travelling clerk of the general corres-

pondent of the Catholic Apostolic Agency in France, the central seat of which is at Rome, having sold some of his articles for a certain sum to several abbots, and not being able to get paid, came one day last year to one of my friends, to consult him upon the proper means to be taken, in order to obtain justice, and he gave him, at the same time, the circular which this friend sent to me, and which I now submit to the reader without any other preface; for again, once more, nothing here is fictitious; all is limited to a pure and simple assertion of facts. Here is then this mysterious circular addressed to the clergy, copied word for word, and accompanied with some of my own reflections.

AGENCY OF THE CATHOLIC APOSTLESHIP ESTABLISHED AT ROME, FOR THE ADMINISTRATION OF ALL KINDS OF ECCLESIASTICAL AFFAIRS.

GENERAL CORRESPONDENCE.

Circular to the Clergy of France.

(See the "*Gazette du Midi*" for the 15th of October, 1833.)

"With regard to the fees, they will not be paid until after the receipt of the pieces.

"Sir,—It suffices that a work tends to the glory of God, to the edification of the faithful, and to the increase of the respect which persons owe to the Holy See, to which the

Church of France is strongly united by the closest tie, to be certain that it will be approved of by the French clergy, whose zeal will assure the success of it."

Delightful style of prospectus! But let us go on.

"It is this certainty, Sir, which has made me undertake, during my stay at Rome, to propagate in France the agency of the Catholic apostleship, in order to co-operate for the benefit which it is called to produce in the very Christian kingdom.

"And it is with this view that I have the honour to transmit to you the list of the principal petitions which the agency undertakes to obtain at Rome, with the bulletin destined to receive those which you may desire. Your zeal, Sir, for the glory of God, and the salvation of the souls committed to your care, inspires me with confidence that you will choose those articles the most likely to attain this double end in your parish."

I ask pardon of the reader, but I again experience the necessity of repeating that it is not I who am speaking; I copy word for word a piece which I can, at his request, let him see and feel. Having said this for the last time, I continue.

"You will transcribe these articles literally upon the bulletin, and after having invested it with the forms there pointed out, you will address to me the copy, keeping one of them with you in order to be able to verify the accuracy of the petitions which you may have made; but in transmitting to me the duplicate of this bulletin, have the charity to frank it;" (excellent!) "it is the condition, *sine quâ non*, of its reception, and of all the addresses relative to the agency."

What precautions! what distrust! and that towards the clergy! But let us continue, and we shall see still better, or rather much worse!

"You will then receive as promptly as possible, and in the manner marked in the bulletin, all the articles which you may have asked, unless it is impossible to obtain them at Rome." "Accept of, &c."

"The general correspondent of the agency of the Catholic Apostolate in France," (we suppress here the signature), "A Manduel, by Nisenes (Gard), 'to be franked.'" (Third notice for the postage to be paid.) "List of the principal petitions which the agency of the Catholic apostleship undertakes to obtain at Rome, as well as all those which concern the glory of God and the salvation of souls." (Without counting the advantage which the Pope and clergy would find in them.)

But finally, let us come to the tariff: we will abridge it, for one half will suffice to give the reader an idea of the remainder.

"PONTIFICAL BRIEFS."

"1. For the personal indult of the privileged altar, by which persons can gain plenary indulgence to the souls in purgatory, for which they apply the holy sacrifice of mass, 12 francs, 50 centimes."

It must be confessed that if the suffering souls in another world are relieved by the purchase of such an indulgence, it would be cruelty on the part of their friends and relations not to avail themselves of the opportunity of assisting them so cheaply. But what I find still more cruel, is the conduct of the Pope who, having in his power all the treasure of the supererogatory works, does not apply it in a mass, and all at once, to save those who suffer in the flames. It would cost him so little! and the service rendered would be so great! But no! the Pope expects 12 francs, 50 centimes, before relieving the least in the world, the poorest of souls! No money, no Pope. I would much rather think that the Pope does not believe in purgatory than to suppose him cruel enough to leave millions of souls in suffering, when it costs him nothing to save them. It is right then that I am obliged to conclude that the sale of an indulgence in which one has no faith, is merely a trade. . . . Will you not admit this latter supposition? let us return then to the first. One or the other, the Pope is very cruel or very hypocritical.

"3. In order to gain plenary indulgence after having confessed, and received the sacrament on birthdays, baptismal-days, on the occasion of the first communion, admission in religion, the receiving of holy orders, and on any other great era in life, 10 francs, 80 centimes."

Admire the convenience of indulgences: have you committed a fault? you confess it; they impose upon you a work, and the fault is effaced; first transformation. But I suppose that the work to be accomplished wearies you, what will you do? You will buy the indulgence, which will absolve you from it, and, by the means of 10 francs, 80 centimes, you are delivered from all embarrassment; second transformation. Now, as the indulgences are thus sold, it appears that, from transformation to transformation, the redemption of your fault is reduced to giving money.

"4. In order to obtain the same favours twice a month, as well for one's self as for one's parents and relations, as far as the

third degree of kindred or relationship inclusively, 10 francs, 80 centimes."

Perhaps you are astonished, candid reader, that they offer indulgences for relations, since these relations, if they wish it, can very well take them in their name. But do you not understand that these relations may perhaps not wish it, and that then the means must be furnished to the member who is a good Catholic in the family to buy some for them, and in spite of them? Thus, even he who will not have any of them obtains them; it is an excellent means to sell to the obstinate unbelievers, and at the same time to extend indefinitely their favours and their traffic.

"5. In favour of confessors to obtain for their penitents a plenary indulgence, after having given them absolution to a certain fête day of devotion, 12 francs, 50 centimes."

Why give an indulgence in favour of the confessor which ought to be for the benefit of the penitent? Simply in order that the indulgence passing through an intermediate person from the person, may procure a little benefit to the second.

"6. For license to grant indulgences—bless beads, crosses, medals, &c., 12 francs, 50 centimes.

The Pope blesses daily at Rome priests and people, men and things, which they deliver to him or carry. But as the Pope cannot, even by instituting jubilees, bring together within the city the whole of Christendom, he does not behold the benedictions of the provinces passing from his hands into those of the bishops without regret. What does he then? Not being able to give the blessing in person, he sends it. Excellent means for multiplying and making it fruitful. The Pope blesses the cardinals, the cardinals bless the bishops, the bishops bless the priests, the priests bless chaplets, crosses and medals, and thus the Pope's benediction, divided and subdivided like a little stream of water, spreads itself and penetrates into all the corners of the world, to return to him as a vast ocean of gold and silver.

"9. For choosing a confessor clothed with all the powers of the Holy See, to absolve from censures, irregularities, and cases reserved to the Pope, 25 francs.

Behold how strange! the Pope sells the cases which he reserves. Why is this reservation made? Is it because the bishops were unworthy or incapable of judging? No, because finally the Pope abandons these reserved cases to whoever will pay for them. The reserve was then simply a ruse to increase the value of the article. Thus all that which precedes costs but 12 francs each, but these reserved cases cost 25 francs.

"12. For the commutation of vows of every kind (the price varies according to the case)."

See this is enormous! What, I have made a vow of celibacy, of poverty, of chastity; and from all that you can absolve me? But let us wait, it may be said that we are indignant without a cause, since nothing has yet been specified; the thing will be clearer a little farther on.

"14. For a domestic chapel with power to celebrate there, or cause to be celebrated there, the mass, ditto."

Ecclesiastical avarice finds you out even in your dwellings; it will not permit you to carry on a pious exercise in your own house without purchasing the right of doing so. This reminds one of those directors of privileged theatres, who would not allow any others to be opened in the same city, but on condition of a just indemnification being made. In all this, the Pope acts like a trader in patents, who grants the right of spiritual investigation in contract for kingdoms and provinces. Thus the sale is made in cargoes by the Pope, at wholesale by the bishops, and at retail by the priests.

"15. Brief of *extra tempus, extra tempora*, and *interstitiarum* to receive *quidam primum*, the sacred orders of sub-deaconship, deaconship, and priesthood, a *quocumque episcopo cum sanctâ sede communionem habente*."

This Latin will make the reader who does not understand it, suspect that there is a mystery hid beneath. He does not deceive himself; but I will not scrutinize it myself. The following note will suffice to explain it.

"(It costs less when the candidate is furnished with the dimissory of his bishop than when he has only his own license; but either one or other of these two papers is sufficient to obtain this pontifical brief, of which the highest price is 149 francs, 70 centimes."

In the midst of all this, I see clearly one thing, that the Pope endeavours to disappoint the bishops. In fact, regularly to obtain sacred orders, one must have received from the latter a paper called a dimissory, and which most undoubtedly they oblige to be paid for, like all the rest. The Pope comes, mediates between the dealer and buyer, and offers to give himself the exemption from the piece sold by the bishop; he puts an end to the bargain. Likewise the reader will see farther on, that the bishops are very little favourable to the agency of the Catholic Apostleship.

(To be continued.)

LUTHER'S MODE OF STUDYING THE SCRIPTURES.

Spalatin comforted his friend, and supported him with all his influence; and Luther, on his part, endeavoured to answer all the enquiries addressed to him by the diffident chaplain. Among his questions was one which is often proposed in our days. "What," asked he, "is the best method of studying the Scriptures?"

"Hitherto," answered Luther, "worthy Spalatin, you have asked only things I was able to answer. But to guide you in the study of the holy Scripture is beyond my strength. However, if you insist on knowing

my method, I will not conceal it from you. It is most plain we cannot attain to the understanding of Scripture either by study or by strength of intellect. Therefore your first duty must be to begin with prayer. Entreat the Lord to deign to grant you, in his rich mercy, rightly to understand his Word. There is no other interpreter of the Word of God but the Author of that Word himself; even as He has said, 'They shall all be taught of God.' Hope nothing from your study, or the strength of your intellect; but simply put your trust in God, and in the guidance of his Spirit. Believe one who has made trial of this method."

THE MURDER OF ADMIRAL COLIGNY,



During the Massacre of St. Bartholomew.

(From the History of the Reformed Religion in France, by the Rev. Edward Smedley.)

Day had not yet broken, when all Paris was awakened by the clang of the tocsin of St. Germain de l'Auxerrois, the signal at which it had been preconceived that the troops should be on the alert. Many of the Huguenots who lodged in the neighbourhood sprang from their beds, and hastening to the Palace, enquired the cause of this unexpected and untimely sound; and to what purpose the throng of armed men was directed, whom they saw moving rapidly and tumultuously, in many directions, by torch light. They were at first carelessly answered that a Court spectacle was in preparation; and their farther questions were rebutted with insolence, which lead to blows. Meantime the

Duke of Guise, accompanied by his uncle, D'Aumale and the Bastard of Angoulême, advanced towards the hotel of COLIGNY, where Cosseins, warned of their approach, had made fit dispositions for attack. The wounded Admiral had been roused from a feverish sleep by the din of the alarm bell; but confident in the recent friendly professions of the King, and in the fidelity of the Royal Guard, by which he deemed himself to be protected, he at first thought that some partial tumult had been raised by the Guisards, which would speedily be suppressed. As the noise increased and drew nearer, and as the report of fire-arms was heard in his own court-yard, he tardily and reluctantly

admitted a suspicion of the truth; and rising from his bed, notwithstanding the weakness which compelled him to lean for support against the wall of his chamber, he addressed himself to prayer, in company with his chaplain Merlin, and his few other attendants. One of his servants, Laboune, summoned by a loud knocking at the outer gates, had already descended with the keys; and when Cosseins demanded entrance in the King's name, he opened them unhesitatingly and without apprehension. The daggers of the assassins, as they rushed in, prostrated him lifeless at the threshold; and the five Swiss, warned by his fate, ran into the house, closed the door, and raised a hasty barricade with such furniture as they found at hand; one of their number, however, fell beneath the shot which had excited the Admiral's alarm, and the frail barrier which the others had constructed, soon gave way under the blows of the assailants.

As their steps were heard ascending the staircase, Coligny, no longer doubtful of the event, turned with an unaltered countenance to his friends, and urgently warned them to consult their own safety. "For myself," he added, "escape is impossible; and happily, I am well prepared for the death which I have long anticipated. Human aid can no longer extricate me; but you need not be involved in my calamity, neither must your wives hereafter curse me as the author of their widowhood." The roof afforded them hope of secure retreat! and over this they dispersed themselves, after having broken through the tiling. The, assassins, five in number, armed in shirts of mail, had now gained the door of the apartment. The first who entered was a German named Besme, nurtured from his childhood in the family of the Duke of Guise. Coligny, in his night-dress, calmly awaited the onset; and when asked by Besme, in a stern and threatening voice, whether he were the Admiral, replied at once in the affirmative; pointed to his grey hairs as demanding reverence from youth; and added that, at the utmost, his life could be shortened but a little space. The murderer, unmoved by this calm and dauntless bearing, passed his sword through the veteran's body, and, after withdrawing it, inflicted a deep gash across his face; while his associates despatched him with repeated blows. The sole complaint which fell from Coligny's lips during his agony, was a regret that he should perish by the hand of a memorial; and the constancy of his demeanour, extorted a confession from one of those who assisted in the deed of blood (deeds with which he had long been well acquainted), that he had never before seen any one en-

counter a sudden and violent death with so much firmness.

Scarcely had the Admiral ceased to breathe, when the voice of Guise was heard from below, impatiently demanding if all were over? "All is over," replied Besme, and he was answered by Guise, that the *Sieur d'Angoulême* must see in order to believe, and that the body must be thrown down for their inspection. The yet bleeding victim was accordingly forced through a window into the court-yard; and *D'Angoulême*, after wiping the gore from its face, and thus satisfying his brutal curiosity, spurned the corpse with his foot, acknowledged that it was indeed his enemy; and urging his followers to bring to a full end a course thus happily begun, in compliance to the King's command, hastened on to fresh carnage.

Three days had now elapsed since the murder of the admiral, and during the whole of that period his body had been subject to the vilest insults of the infuriated rabble. It was at first tossed rudely into a stable; then, after having been disfigured by savage and unseemly mutilation, the head severed from the trunk and the extremities torn from the limbs, it was dragged through the streets to the banks of the *Seine*. But so early a repose beneath the waters would have disappointed the fierce cravings of a malice which pursued its victim even beyond death. Till the morning of which we are speaking, the corpse continued to be trailed through the city; and when the shapeless mass was at length suspended in chains, by one leg, from the gibbet of *Montfaucon*; a slow fire was at the same time kindled beneath, in order (to use the forcible language of *De Thou*) that every element in turn might contribute some share to its destruction. *De Thou* himself witnessed this most ignominious exposure; and he called to mind, with bitter reflections on human instability, the scene of pomp and splendour in which he had recently beheld the veteran warrior engaged, and the triumphant anticipations which he had then heard him express respecting the imagined war in *Belgium*. The King also visited these mangled remains; and *Brantôme* has attributed to him on that occasion, a speech originating with *Vitellius*. When some attendant turned aside to escape the offensive smell, Charles observed that "the body of a dead enemy always savours sweetly." The anecdote may not be authentic, but even if it is not so, it sufficiently evinces the contemporary estimate of Charles's cold-blooded ferocity.

It is stated that Coligny's head was carried in the first place to the *Louvre*; and a doubt appears to have existed at the time,

whether it was conveyed afterwards to Madrid or to Rome. The pious care of Francis Montmorency, whom either his superior good fortune or sagacity had preserved amid the general destruction of his friends, at length stealthily detached from the gallows what remained of the Admiral's body. For a while, he dared not commit it to consecrated ground; and it was deposited in a leaden coffin, and kept in a secret chamber at Chantilly, till the arrival of less disturbed times permitted its transfer to Chastillon, and its interment with fitting solemnity in the ancestral vault of the Colignys.

POPISH LOGIC.

The Papists say the Church is above the Scripture :

1. Because it is more ancient.

Answer.—But no: people are more ancient than kings or laws, yet are they not above them.

2. Because we know not, they say, this to be the Scripture, but that the Church tells us so.

Answer.—When in a crowd, I know not which is the king—and one points him out to me, is he therefore above the king?

REASONS WHY THE CLERGY OF THE CHURCH OF IRELAND CANNOT JOIN THE NATIONAL BOARD OF EDUCATION.

BY A LAYMAN.

Expediency asks, why will not the Clergy of the Church of Ireland join in carrying out the National system of Education?

Principle answers, because the system is unscriptural, in that it prohibits the general reading of the Scriptures.

Expediency says, No! it only prohibits the controverted parts.

P. Did they join, they would thus acknowledge the right and propriety of withholding the Scriptures, but the competency of any one to do so, they distinctly deny. They know that had any part been unnecessary, it would not have been given. Well, then, what does Scripture say upon the subject? We turn to Deut. iv. 2, and find it distinctly stated, "Ye shall not add unto the Word which I command you, neither shall ye diminish aught from it;—6, keep, therefore, and do them: for this is your wisdom and your understanding in the sight of the nation, which shall hear all these statutes, and say, surely this great nation is a wise and understanding people;—8, and what nation is there so great, that hath statutes and judgments so righteous as *all* this law?"

Expediency says, Oh! this does not refer to the whole Bible, but only to that portion which had been delivered at this time, and applies only to the Israelites.

Principle denies this, contending that it refers to the "Israel of God, in all ages; as is shewn by the latter part of the 40th verse, where it says, "for ever." But it places beyond doubt the obligation of obeying the ten commandments, which are also recognised by the National Board, in the general; while they prohibit the enforcing the second, or the questioning the propriety of its being blotted from the Popish decalogue; and thus they tacitly admit the propriety of their so leaving out the second commandment, if they do not also tacitly admit the propriety of worshipping saints, angels, and images. Thus then, though anxious to avail themselves of the facilities afforded by the National Board for extending instruction, Scripture leaves them no alternative but that of refusing this aid on the terms offered, or of disobeying God.—Judge ye, then, which they should do!

E. Then you think they ought not to take advantage of the opportunity afforded them of teaching a part of the truth, because they are not allowed to teach the whole?

P. I think they ought to obey God, trusting that "He will make all things work for good." We find it commanded in Eph. v. 1, "Be ye followers of God, as dear children;" and we find Him teaching His disciples, as mentioned in Luke xxiv. 27, "beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself." Thus you see, that did they conform to this rule of the Board, they would compromise their principles. So whatever seeming good might attend it, they dare not do so.

E. How would they compromise their principles?

P. Do you not think that a man's conforming his conduct to what he asserts to be true, is the best proof of his belief in the truth of his assertion?

E. Certainly, I do.

P. Well, then, their not joining the National Board is the best proof they can give that they believe that no one man has a right to withhold any part of the Scriptures from any other; and further, it is the best proof they can give to those who will not hear the whole Word of God, that they think it dishonouring to God, to suppose that any part of His inspired Word ought not to be read or publicly taught, and were they to do otherwise, they would compromise these principles.

E. But the people will not accept of such an education as you propose.

P. They cannot help that. They must "be followers of them who, through faith and patience, inherit the promises."—Heb. vi. 12. They did not frame their message, so as to make it acceptable. No! it was as commanded, Ezek. ii. 1, "and thou shalt speak my words unto them, whether they will hear or whether they will forbear," the whole message, "concealing nothing."—Jeremiah, xlii. 4. St. Paul also, in Acts xx. 26, 27, says, "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." They are bound to do likewise. But the fact that there are now 33,000 Roman Catholic children attending the Church Education Society's Schools, in preference to the National Schools, proves incontestably that a very large number would accept such an education as we offer. But while this fact may be received as encouragement, the not having such success is not to discourage us; the "increase is all of God," and He often withholds his blessing for a time, to exercise our patience and prove our faith.

ANECDOTES.

THE DOG IN THE MANGER.—"Ye keep the Scriptures," said Bishop Jewell to a Roman Catholic opponent, "as the dog keepeth the hay, which neither eateth it himself, nor suffereth the poor hungry cattle that would fain eat it. Ye keep them in ward, in dust and mould, as the Jews, before the time of Josias, kept the book of Deuteronomy in the corners, and amongst the treasures of the temple."

CABINET.

If we do not shut pride out of our hearts, pride will shut us out of heaven.

According as our desires are, so are our prayers; and as our prayers are, so shall be the grace—and as that is, so shall be the measure of glory.

POETRY.

A SAVIOUR'S DECLARATION.

Isaiah xlix. 15, 16.

Hast thou, upon a mother's breast,
Beheld a sucking child?
And seen her nurse it to rest,
And smile as it has smil'd?
The light of her maternal eye,
Love's faintest, brightest token,
Bespeaks so near, so dear a tie,
As scarcely can be broken.

And think'st thou, Zion, my beloved,
Thou timid child of fear,
That mother's heart can ere be mov'd
From one she loves so dear?
Ah! yes 'tis true she may forsake,
All nature's bonds may sever,
But mine's a bond I will not break;
Oh! I'll forget thee never.

Then fear not, my beloved one,
The price is paid for thee;
The battle's fought, the work is done,
And thou art wholly free;
Though ever doubting, thou shalt share
Thy bridegroom's coming glory;
Thy name upon my palms I bear,
Thy walls are aye before me.

RAGG.

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

Shoreditch and Hackney Tradesmen and Operative Protestant Association.—A most able lecture was delivered to the members and friends of this Association in Hoxton Chapel, Hoxton, on Thursday Evening, August 1st, by the Rev. W. Cooper of Dublin. The subject was, Popery in Ireland.

City of London.—On Monday Evening, August 12th, a meeting of this Association was held in the Hall of Commerce, Threadneedle Street. The chair was taken by James Lord, Esq., and the meeting was addressed by the Rev. E. Pizey, Messrs. Sibley, Binden, Callow, A. V. Allen, and W. J. Scott. The Hall was very full, and the audience listened with great attention to the important statements brought forward. A bold and decided protest was made against the iniquitous aggressions of the French on the Island of Tahiti.

Southwark.—The course of Lectures in connection with this Association, advertised to be delivered in the National School Room, Borough Road, has terminated. The attendance has been good, and the members appear to have taken a great interest in the Lectures. A Roman Catholic attended on three or four occasions, and disputed some of the statements made by the lecturers, on which a discussion ensued, especially on the charges brought by one of the lecturers against the Church of Rome of idolatry and suppression of the second commandment. The result, as might have been expected, was the signal discomfiture of the papal champion.

Tower Hamlets.—A course of six or eight Lectures, chiefly by Clergymen, will be delivered (p.v.) to the members and friends of this Association in St. Thomas' National School Room, Stepney, to commence on Tuesday, September 10, and to continue weekly. Another Course by Members of the Metropolitan Association will be delivered in the Trinity Episcopal Chapel School Room, Cannon Street Road, St. George's East, commencing Monday, September 9, and to be continued weekly.

The Quarterly Prayer Meeting of the members of the Metropolitan Associations will be held (p.v.) on Monday Evening, September 16, at 8 o'clock, in the Rooms of the Protestant Association, 11, Exeter Hall.

We feel pleasure in informing our readers that Prebendary Townsend's work, "The Accusations of History against the Church of Rome," is now being republished by the Protestant Association, as one of their special publications, under the able editorship of the Rev. J. E. Cox.

Norwich Operative Protestant Association.—The usual monthly meeting of this Association was held on Monday Evening, at the Assembly Rooms. The attendance was large, and many were unable to find seats. Henry S. Patteson, Esq., was called to the chair; and amongst the number present were the Rev. Dr. Brewer, Rev. S. O. Attley, Rev. J. Perowne, Rev. S. Titlow, Rev. J. Calvert, Rev. W. Lohr, Mr. W. Skipper, Mr. E. C. Bailey, Mr. H. Priest, &c.

The Chairman expressed his gratification on seeing the numerous attendance; and after some brief observations on the general questions at issue between Roman Catholics and Protestants, he introduced the lecturer for the evening.

The Rev. W. B. Hurnard, of Carleton Rode, who came forward amid applause, and delivered a lengthened address, taking a review of the principal measures of government relating to Roman Catholics for the last half century, with a view to show, that the predictions of enlightened statesmen respecting the results of the Roman Catholic emancipation, had been verified. The address was a very able one; and the Rev.

gentleman was extremely happy in pointing out the evils which had already resulted from our legislation with respect to Roman Catholics; and those which were to be apprehended for the future. He read copious extracts from the recently published life of the late Lord Chancellor Eldon, connected with the Roman Catholic question; and he referred to an observation by Mr. Lord, made at a previous meeting, to the effect that if government, in 1829, had been as well informed of the trickeries of Popery as at present, the bill of that year would not have passed. If now so well informed, he asked, why did not government retrace its steps, cancel what had been done, and repeal the bill of 1829? It was to be feared, nothing would be done in this direction. In the late discussion respecting the grant to Maynooth, Sir Robert Peel said, her Majesty's government were impressed with the conviction, that the college was not in a satisfactory position; and that its position would be one of the subjects to which their attention would be directed before the next session of Parliament. But before the end of the debate, the hon. bart. said, he hoped hon. members would not entertain too sanguine expectations from what he had said in the earlier part of the evening. Here something seemed to be promised, but afterwards qualified. If Sir R. Peel thought the grant was wrong, now was the time to refuse it. The Lecturer proceeded to describe the nature of the Popish religion as a system of deception, which was adapted to times and circumstances. The most intelligent priests were placed in towns, and the more ignorant in country districts. He gave details of the impositions practised on the pilgrims resorting to Jerusalem which had come under his notice.—The priests pretended to show the place of crucifixion, the rent in the rocks, and other things, for which they extorted money from the people, in the same way that O'Connell extorted rent from the Irish. After an earnest exhortation to his hearers to hold fast the Protestant faith, the lecturer concluded an interesting discourse.

The Rev. S. O. Attley moved a vote of thanks to the lecturer, which was unanimously accorded. The Doxology having been sung, the assembly dispersed.

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THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

No. 55.

OCTOBER, 1844.

VOL. V.

RELIGION OF MONEY, OR THE MONEY RELIGION.

(Concluded from p. 75.)

DISPENSATIONS.

"1st. Dispensation of every kind for the celebration of marriages, and for the rendering valid of faulty marriages."

For example. By espousing a heretic, you expose your own soul and those of your children to damnation; and this is the reason, without doubt, why the Church is opposed to such unions: but take a dispensation, give money—your marriage shall be allowed, and you shall be free to expose yourself to the being damned. Eternal shame! Shame to the men who pretend to believe in Satan to carry on their trade by alarmed consciences, and who next consent themselves to open to them, with a key of gold, the doors of hell.

"2nd. Dispensation of the vows of virginity, &c."

Yes! Reader, you have rightly read; and I have rightly copied. It is written in the circular: "*Dispensation of the vows of Virginity*," and that circular is addressed to the clergy! Let us be short, and to the point! A priest cannot be dispensed of celibacy, but he can of virginity. He cannot marry, but he may.... No, I will not defile my pen with these Roman turpitudes.

I leave to the reader, father as he may be, brother, or husband, the business of forming the conclusion; and if he has the courage after this to send his daughter, his sister, or his wife to the confessional.

"3rd. Dispensation from the celebration of masses for which any one has become responsible, and which he cannot celebrate, or have celebrated, for want of means. 27 francs."

In *La Religion d'Argent*, I had affirmed that a town priest who undertakes masses to say at 30 sous each, might discharge himself from going through them for half-price, on a priest of the country. It appears that I have not said enough, and that even this broker-priest may be dispensed, not only from the saying, but also from the causing to be said, the masses for which he is paid in ready money, provided that he turns over to the Pope the sum of 27 francs. Therefore, guileless Roman Catholics pay, as you do, your curate for chanting or mumbling over a mass for such or such an object: he will receive your money; he will remit 15 or 20 per cent to the Pope, and your mass will not be said, either by him or by others. It had been much better to have kept your money to yourselves.

"4th. Dispensation from the recitation of the Breviary and other prayers or works of obligation. 21 francs, 60 centimes."

That the Pope releases from works of obligation, such as fasts, devotions of nine days, &c. I understand, for I was aware before that these punishments have only been invented to render dispensations indispensable; but there is in that article another monstrosity which deserves to be remarked: the Pope therein gives dispensation from saying "prayers." This is the strongest proof that he does not believe that God hears those who pay to him, and that according to the Romish Church, address to God is not prayer in the true sense of the word, merely a recital of works imposed as an infliction. At college, the professor gives for a *pensum*, a page to be copied ten, fifteen, or twenty times; in the same way, in the church, the priest imposes fifteen or twenty pater to be repeated. But it turns out that the collegian has gained in the week notes of exemption; he gives them over to the master, and in consequence has no more *pensum* to copy out. Just so, the faithful has money; he gives it to the priest, and immediately he has no more pater to repeat. If the Pope and his clergy assure me that it is not thus, and that they have confidence in the efficacy of prayers to obtain the favours of God, I answer them—If you believe that God hears the prayers of the faithful, and at the same time you dispense the faithful from praying, it follows that you deprive them of the favours of heaven to get possession of their money; you yourselves too help forward their damnation.

POWERS AND FACULTIES.

"1st. To read prohibited books, and to keep them in your possession, &c. 21 francs 60 centimes."

As I copy such words, the pen falls out of my hand. Nevertheless, my readers, let us have the courage, both of us, to go on to the end. If such or such a book is prohibited by the Pope, it is doubtless because the reading of it would be pernicious. How then will 21 francs 60 centimes uninfest the reading? I understand not, and I must conclude that the Pope consents even to defile the soul of his priests, provided that the priests will give him money. Nevertheless we will endeavour to find a good motive for the permission to read bad books. Perhaps, in fact, it may be to furnish a means for refuting them. But if the priest wishes to read a dangerous work with an intention so praise-worthy, why make him pay for the permission to accomplish what is good? Not only would it be proper to give it him *gratis*, but it would be still more christian-like to encourage him in such an

act, because there might result from it the refutation of a bad book, a refutation which might turn to the salvation of souls. But no! the Pope, who sells every thing and all sorts of things, lays out nothing in any case. We must then come back to our first supposition. The books prohibited by morality are authorized by Rome; and the priests themselves can have them, as a sort of dainty, for a certain payment of money.

"2nd. The power and faculty to bless priestly ornaments, and to give other benedictions reserved to the bishops, &c. 12 francs, 50 centimes."

Again the Pope is cutting away the grass from under the feet of the bishops. I am not at all astonished that they are anxious for and stir up actions at law against the Agency.

"3rd. The power and dispensation to give the papal benediction to the dying."

I declare that the Pope would sell himself if he could find a buyer!

Enough! enough! I have not courage to go on copying any longer. Know only that in the remainder of the circular, if you wish to print an useful book, in place of assisting you, the Pope levies a tax upon you in exchange for his approbation. Thus then, when you see at the head of a Roman Catholic work these words, "with approbation of the Pope or of the Bishops," know full well that this simply signifies that the bookseller has turned over into the pocket of the Bishops or of the Pope, a sum which it says "varies according to the formalities which must be gone through."

Do you wish to have a saint in your family? My tariff gives you in addition the price it costs to introduce the cause of the beatification and the canonization, so that at some period you may get honoured as the saints of the calendar your cousin or your uncle, and bye and bye the multitude may come and kneel before your golden calf, prepared for the purpose by the Pope himself.

In conclusion, the price-current offers you relics even of the true cross; only it is said in a parenthesis, that, as to this last article, "it is obtained with difficulty," as a bookseller would advertise you in his catalogue that there only remains of such a work a very small number of copies.

At its close, the prospectus advertises you that for the regular making up of orders, the amount of the billet ought to be at least 25 francs; that several persons may unite to make a common order, but that one person alone ought to sign it. This last article brings us back to our travelling agent.

He had presented himself to an Abbé, and had received an order; from thence he had gone to another priest, had shewn him the commission of the first, had obtained from him a second; and thus to one and another, until the orders given in the diocese made it worth while to open a correspondence.

Some weeks later a packet arrives at * * * Let the reader know for certain that I can put a proper name in the place of these stars, and that if I do not do it, it is because my intention is in no way to attack persons, but only things. I respect or I grieve for the clergy of Rome; I abhor its institutions. The packet of relics, of indulgences, and dispensations, comes then to the Abbé, who, full of joy, prepares himself to sell in retail what he had just bought wholesale: but, oh disappointment! the Bishop refuses his approbation.—But, my Lord, these relics and these pieces are thoroughly authentic.—That's true.—They have then the same virtue which those have which you yourself draw from Rome to resell to us?—That is also true?—Then why hinder me from going to the source, and compel me to pass by your intervention?—Because...—Because why?—Because....—I do not understand.—So much the worse.—But then, my Lord, what is to be done with these relics?—Return them to the travelling agent.—And if he does not wish to take back his merchandize?—You won't pay him.

The Abbé was forced to yield to the Bishop. But at least he was willing to stand out against the agent, and he refused to pay. To strengthen himself in his refusal, he joined with him those of his fellows who happened to be in the same plight. The travelling agent, although the representative of a house which pretends to act solely for the glory of God, becomes angry, institutes a suit, and the matter is carried before the tribunal which condemns him.

My readers, let us leave there the agency and its agent, and let us come to what is more important—to Rome, and to her trade. Tell me, tell me, with your hand upon your conscience, Is that, yes or no, a religion of gain? Does not the colour mount up into your face, when you think that it is the religion of your countrymen, that of your family, perhaps your own? So many turpitudes! will they not at length open your eyes to the light plain good sense, stifled by custom and prejudice? Can you any longer without weakness, without shame—what did I say?—can you without danger to your eternal destiny remain in a church which makes a trade of your soul's salvation? You must answer

this for yourself. For myself, I have desired to perform towards you a two-fold duty: to show you your error,—I have done this,—and to set the truth before you. This I am about to do.

In condemning the doctrines of the Church of Rome, I do not in the least degree in the world condemn those of Christianity; on the contrary, I separate these two things as the wheat from the tares. Christianity is the good grain; Catholicism, or Romanism, the bad. The one will enter into heaven; the other will be cast into the fire.

But by what mark, you will say to me, can I distinguish true Christianity, since Catholicism itself professes to be this? The answer is easy. The good grain was sown by the sower, the bad did not spring up until afterwards brought in by the enemy. It is thus, the good grain of Christianity is that which has proceeded from the hand of the master—from Christ and from his apostles; and the bad grain of Catholicism is that which was brought in later by the Roman clergy, too friendly to honours, to power, and to gold, not to be enemies of the truth. In other words, the truth, that is, the gospel, proceeded from the mouth of Jesus Christ, and from the pen of his Apostles; the false is the whole of that which the priests have added to that gospel. But there is such a contradiction between that gospel and the doctrines of Rome, that it is impossible not to be struck by it. From the height of his throne the Pope cries to you—"Bring, bring me money, and I will save your souls." From the height of his cross Jesus says to you—"You are saved by grace; it is a gift of God." The Pope, in alarm at the hearing of that word written in the Bible, interdicts the reading of the sacred book; but, thanks to God, societies are formed, and in spite of the thunders of Rome, they spread abroad the divine word over all the quarters of the globe. The Pope, in a rage, says to you—"They deceive you, do not read." True Christians answer—"Do not so much believe us in what we say, but read."—"No; shut your eyes."—"On the contrary, search."—"Trust to me, for I'm Pope."—"Trust rather in the Gospel; it is the word of God."—"I tell you, that you must have dispensations for reading bad books; pay me, and then you shall read the Bible." We, on the contrary, we say to you—Here is the Bible, read it without paying; as Christ speaking to all the people, as the Apostles writing to all the Churches; we have nothing to keep secret; we proclaim the truth in the streets, on the house tops: and that book which

contains the words of Christ and of his disciples, take it without gold or silver if you are poor; for, as you know, we give it away.*

Come to Rome!

No, go to Christ.

I will give my benediction, for I am Pope!

Christ will give you salvation, for he is God.

I will confess you, you shall perform penitence, or what is better still, you shall buy it of me, the successor of St. Peter.

Peter rises up, and in the Scripture cries to you—"Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."—Acts viii. 20.)

Buy, buy, my chaplets, which have been blessed; my ecclesiastical dispensations, my plenary indulgences.

No! "Come without money, and without price." "Come unto me, saith Christ, all ye that are weary and heavy laden, and ye shall find rest unto your souls." "I am meek and lowly in heart." "I came to save that which was lost." "Believe, trust in me, and ye shall be saved." (Isaiah lv. St. Matthew xi. 29, 30. *See the first chapters of the Gospel of St. John.*)

No! no! it is false. Buy—buy!

And the thunderbolt from heaven falls, and makes silent the thunders of the Vatican. Luther, Calvin, rise up with the Bible in their hand: God sends them aid in the discovery of printing: the sacred scriptures are multiplied in all tongues, and the nations astonished ask, the one from the other, how they could sleep for so long a time beneath the yoke of Rome. The breath of God goes forth over the earth, and in a few years, the third part of Christendom abandons the Pope to follow Jesus Christ; whilst the rest, too careless to take the pains to examine, remain in the Church, and receive therein in outward form baptism, the host, and extreme unction, all the while remaining in unbelief, and living in sin.

Catholics of Rome, for the most part, this is your position; consider whether you ought to remain in it. You may well and without danger set at nought the Pope; but take heed, none can set at nought God. What I advise you is simple enough: it is, Read the Bible. What I ask of you is rea-

* When the Romish clergy had pretended that our Bibles were falsified, the author of these lines answered by the newspapers that he was willing to get distributed a Catholic or Romish translation of the New Testament, if the clergy would approve it. He received for answer an anonymous letter, which bid him keep silence.

sonable enough: it is, Examine. You already know that you are deceived by Rome; but to recognize an error is not enough; we must, in addition, find out and believe the truth. I finish then with these words which I take from the word of God, and which are worthy of your whole attention. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then as you have heard this declaration, Jesus adds, "Light is come into the world, but men loved darkness rather than light." Are you of this number? If so, hear how Jesus explains your preference for darkness: "Because," saith he, "their works are evil." But on the contrary, do you desire to find and to receive the light; then it is respecting you that he says, that their "deeds are wrought in God;" and it is in regard to you that he adds, "Whosoever believeth in me shall be saved."

THE TEMPORAL BLESSINGS OF POPERY.

"Now look at Italy, at the states of the church, where the Pope is both absolute king and absolute high-priest. The patrimony of St. Peter's is the worst governed country in Italy, and therefore of course in Europe. More people are put to death every year by the Pope's authority, than are executed in the three kingdoms, and in France. The soil is rich, the climate beautiful; the people wretchedly poor, savage in their habits, ignorant; the government keeps back *purposely* agriculture and trade and commerce; the only roads kept in good order, are the few which bring travellers and pilgrims to Rome, in the interior of that fine country the roads are hardly passable for carts; no sign of liberty anywhere, the press not free, not a single arena of public discussion on any question; the people, and gentry, and noblemen, &c., all hate the government; every year, plots and rebellions, put down in blood, and by treachery, and by Austrian assistance; the government does not blush to use any road to its end; letters are notoriously opened by the police in the post office; the confessions of religious penitence, elsewhere inviolate, are notoriously laid at the service of the minister of police by a degraded priesthood; no public honor, all men ashamed of their country, and of its institutions, formerly the most glorious in the world; the whole country seems to groan under an insidious and invisible tyranny."

The above is from a review in the *Dublin*

Warder of a recent pamphlet on Ireland by Mr. Porter, written with a view to bring about, in a somewhat modified way, some of the worst of Mr. O'Connell's dreams. We call them dreams, for such they will be, and nothing more, if the Protestants of the United Kingdom faithfully discharge their duty. It rests with them to realize or to defeat O'Connell's predictions.

It is astonishing to behold the infatuation

of those who can, *ex animo*, write as in the above extract from Mr. Porter's pamphlet, of Popery and its effects in Italy, and yet would advocate the adoption of measures that would extend to other countries the evils prevailing there. The present contest in Ireland is not a national one, but a party one—a politico-religious one—the contest is not between Ireland and England—but between England and Rome.

SCENE AT A BURIAL GROUND.



An instance of the gross bigotry and intolerance so often exhibited by the lower orders in this country, and by others who ought to set a better example, occurred in this town yesterday, and was near producing serious consequences. It appears that the wife of a corporal belonging to the 69th regiment, before her death on Sunday last, requested, though a Roman Catholic, as we have been informed, that her remains should be interred with those of her child in the new church-yard, the burial place of Protestants exclusively. Her husband, being a Protestant, wished to carry out the intentions of the deceased, and perhaps it was his own desire also that the body of the mother should be placed with that of the child in the burying ground attached to the Protestant Church; but others, total strangers to the man and his deceased wife, would not permit this; the body should be deposited, not where they wished, but where a mob and its leaders pleased. When the funeral procession was turning into the gate of the churchyard, the mob, brought together for the purpose, made a rush to prevent the coffin from being brought in, and demanded that it should be taken to the old church burying place, where Roman Catholics are interred. The soldiers who were present resisted this insolent dictation, drew their bayonets, and soon cleared a passage for those who bore the coffin. As soon as it was got inside, the gate was closed, and the mob made several attempts to force it in. They might have succeeded, and serious results might have followed, but for the timely arrival of Mr. Barron, R.N.; and Col. Blake, with a strong body of police. The mob then gave way; the Roman Catho-

lic curate who accompanied them on the occasion also thought proper then to become a peacemaker. Thus, the remains of the deceased could, under the protection of an armed force alone, be interred where herself and her husband wished, despite of the sovereign will of the priest, and the mob collected to prevent it. A happy country, is it not!—*Mayo Constitution*.

ANECDOTES OF THE BIBLE.

M. De Pressense, an agent of the Bible Society, relates the following anecdotes:—

Paris, June 8, 1843.

"In a village, the inhabitants of which were nearly all Roman Catholics, a religious awakening has been manifested, immediately after the visit of the Bible colporteurs, produced by their sales and the addresses which they delivered. Several of the inhabitants have been truly converted; and now pass under the designation of *Bible people*, since, to every objection and to all attacks upon them, they reply, with mildness and prudence, by quoting passages from the Bible. However, as it is written that all who will live godly in Jesus Christ shall suffer persecution, the enemies of the Truth, not content with ridiculing and taunting the Bible people, have recently done them bodily injury. It happened in the following manner:—A wedding was celebrated among these friends. Desirous of supplicating a blessing from the Lord on their union, all who were of the same mind, and determined to love and serve the Lord, set out early for a place in the neighbourhood where a faithful minister of the Lord Jesus Christ resided.

A troop of young infidels, set on by the bigots of the place, being informed of the proceeding, determined to put the patience and meekness of the Bible people to the test. Accordingly, they posted themselves at a certain place where the parties returning from the wedding were obliged to pass; and on seeing the peaceful company of our friends approach, burst out into discordant yells, overwhelming them with the most opprobrious epithets. These humble disciples of the Gospel continued their journey in peace, replying in the mildest terms to the insults offered to them. In proportion to their meekness, however, the rage of their enemies increased. These latter, determined on having it in their power to say that the Bible people could resent an injury, proceeded to a clover field belonging to one of the friends, and cutting down a sufficient quantity, strewed it in the high road, in the same manner as the Roman-Catholic processions in the country are conducted; and then, with branches of trees in their hands, they ranged themselves on both sides, and, as the friends passed along, cried out, with boisterous tones, 'Long life, long life to the Bible people!' The parties thus insulted endured the new affront without flinching; until at length the fury of their opponents increased to such a degree on their re-entering the village, that they actually took up stones and pelted them, hoping thereby to exasperate them, and to shew that the Bible people could be angry as well as others. Here, however, they were again disappointed; for our friends quickened their pace, and took hasty refuge in their houses. The Mayor, having been informed of what had taken place, immediately instituted inquiries among the sufferers, hoping to engage them to prefer their complaints at law against those who had injured them so wantonly; but the answer they gave was, that God had put it into their hearts to forgive the evil done to them; so that, not out of vain boasting, but in the true spirit of the Gospel, they earnestly entreated the Mayor to take no notice whatever of the whole affair. This is assuredly one of the noblest triumphs of the Bible, and is, at the same time, a noble result of the labours of our colporteurs.

* * * * *

"In the Department of Mayenne the following affecting circumstance occurred:—One of our colporteurs, on entering a small town, went into the first house that was open. 'Would you please to buy a Bible?' said he to a woman whom he met with. Scarcely had he asked the question, than the woman, hastily rising from her seat, cried out lustily,

'My husband! The Bible! the Bible! We have at last got it again!' On hearing her cries a man came running in. 'What!' said he, 'the Bible? Where is it? where is it?' At these words the woman turned again to the colporteur, who held a Bible in his hand; and, hastily seizing it, she pressed it to her bosom, exclaiming at the same time, 'No! no! I shall never let it go again!'

"The following may serve as an explanation of the foregoing: The Bible had actually been once in the house; it had been read; but in a moment of fear it had been given up to the curé, who had destroyed it. As much, however, of it as had been read, made a lasting impression upon the readers and hearers; and not a day passed but sighs and prayers were offered up for the return of the Bible-seller.

"Does not this remind you of the woman in the Gospel, who, having found again the piece of silver which she had lost, called her friends and neighbours together, saying, 'Rejoice with me, for I have found the piece which I had lost.' The resemblance between her and the woman in my narrative was in every respect great; for the latter actually went about among her neighbours to announce her good fortune in having succeeded in repossessing herself of what she considered the most valuable of all treasures."

REVIEW.

The Child's Book of Martyrs, in one vol., published by the Protestant Association, 11, Exeter Hall, Nisbet's, Baisler's, and the Protestant Dépôt, 55, Aldermanbury, London.

This interesting little work, which has appeared in numbers, is now complete, and bound up in one small and neat volume.

We wish we had space in our columns to give the whole of the Editor's address, as that would perhaps best shew the motive and object of the work—we however insert the following:

"It is, then, the object of this little book to record the troubles and sufferings of some of those faithful witnesses, who suffered in England for the truth of the gospel,—the reason why they suffered,—and the evidence they gave of their attachment to Christ, in defending that truth against all their adversaries. Hoping that, while reading the histories of many, 'of whom the world was not worthy,' you will learn the great lesson, that those who honour Jesus shall be honoured, while those who despise Him shall be lightly

POETRY.

CRANMER.

esteemed; and that you may be very thankful that God has cast your lot in this land, at a time when the Bible is freely circulated, and the gospel freely preached.

"Now I want you particularly to bear one thing in mind. The gospel teaches us to hate sin; we cannot hate sin too much; but it no where teaches us to hate sinners. God hates sin; the Bible teaches us, that 'He is of purer eyes than to behold iniquity;' but God does not hate poor sinners. In giving His beloved Son to die, 'the Just for the unjust,' you see, at once, how God hated sin, and how He loved the sinner. Well, then, you will find in the conduct of the martyrs of Jesus, that they followed the example of their Blessed Master, who, 'when He was reviled, reviled not again.' They never, through fear of persecution, kept back or concealed the truth,—they never spoke lightly of sin to please and obtain the favour of sinners; but, like the apostle of old, they counted 'the loss of all things,' yea, even life itself, a positive gain, so 'that they might win Christ;'—they went on their way, a faithful and a prayerful band, knowing that while they were weak, and insufficient of themselves to do any manner of good, He in whom they trusted had promised that 'His grace should be sufficient for them.' Mark well, then, in the following histories, the conduct of the persecutor and oppressor, on the one hand, and of the bold faithful servant of God on the other. Mark, how vain, how useless, were the efforts made to stop the progress of God's word, or to stop the mouths of those whose hearts God had filled with His truth. And, if your hearts are led to love Jesus and to hate sin,—that bitter thing that nailed him to the cross,—your prayer will be, that you may be enabled by His grace to resist every temptation to evil,—that you may be faithful and true to His word, and 'choose, rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.'"

We trust further to advert to this publication in our next number.

CABINET.

It was well said by an old divine, that it is the office of a Romish Bishop to teach men to be ignorant.

The best things corrupted become the worst: a bad man is the worst of all creatures—a bad Christian the worst of all men—a bad professor the worst of all Christians—and a bad minister the worst of all professors.

THE martyrdom of Cranmer excited signal indignation in England, as a remorseless murder, combining all the tyranny and cruelty of Rome. But Cranmer's rank, as the first Prelate of the Church, his eminent learning and his exemplary character, rendered him only a victim more eagerly desired by the bloodthirsty supremacy of the Popedom. After a trial, in which all the principles of justice and religion were equally violated, the venerable Archbishop was brought to the Stake. He perished with sacred constancy, holding his right hand in the flame, to be burned first, as the instrument of his unhappy recantation, and, with extraordinary fortitude, declaring his sorrow for that single act of weakness, by crying out—"This unworthy hand—this unworthy hand!" until he died.

The mighty city's voice is still,
As on her spirit hung a cloud,
As if some sudden sense of ill
Awoke her anguish, deep, not loud;
As when we stand beside the wave,
And see those sink whom none can save.

And man meets man with looks of gloom,
And eyes weep then that seldom weep,
And steps, as if they trod the tomb,
From street to street in silence creep;
And groups are seen, with startled ear,
Catching each distant sound of fear.

But, clustering round a prison door,
Are seen the soldier's plume and lance;
And sullen crowds around it pour,
With clenching hand and frowning glance,
And prayers that quick for vengeance rise,
For, on that day, a martyr dies!

And now the prison-portals ope,
And from its arches, deep and dim,
Gleam silver cross, and brodered cope,
And swells of death the chaunted hymn,
And in the torches' tossing glare
Throng mitred brows and tonsures bare.

But there moved one—his step was slow,
His eye was cast upon the ground,
And, when out burst the cry of woe,
He looked as if he heard no sound—
As if his step alone were there;
But his wan lips were moved in prayer.

And now the train has reached the pile—
There stands the monk, the man of blood:
Upon his cheek the bigot's smile,
To see the faggot's living food;
And round him, wrapped in cope and cowl,
His tools of murder, fierce and foul.

No longer stooped that prisoner's brow—
His form was sudden majesty;
His cheek was lighted with the glow
Of one who saw deliverance nigh—
Who longed to leave a mighty name,
Tried by the test of gore and flame.

And now the ancient man is chained,
 And now around him bursts the blaze.
 Inquisitor! thy cause is gained!
 Harlot of Rome, thy pæan raise! [flame
 Watch, murderers, watch—perchance your
 May sting his lips to words of shame!

The martyr stood within that flame
 As standing in his own high hall!
 But one dark memory o'er him came,
 Like Peter's tears for Peter's fall.
 And still he cried—"This worthless hand!"
 Until it was a burning brand.

Then all was past—the furious monk,
 The guard, the weeping crowd were gone;
 In dust the fiery pile had sunk—

The martyr's starry crown was won;
 And Rome exulted o'er his grave,
 And thought that England was her slave!

But from that grave her spirit spoke—
 The Bible made the nation free;
 By Cranmer's gore was burst her yoke—

Truth was the Christian's liberty!
 And shall we ope the murderer's den,
 And bid him light the pile again?

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

THE PAPAL GOVERNMENT.—The political annual for the Papal States has just been published. It contains the following facts: On the 18th inst. the Pope will have accomplished his 79th year. He has occupied the Holy See since the 2nd of February, 1831. The sacred college consists of 60 cardinals, 6 of whom are cardinal-bishops, 44 cardinal-priests, and 10 cardinal-deacons. There are still living 2 cardinals, created by Pius VII., Oppizani and Riario Sforza, and 7 by Leo XII. The 51 remaining were appointed by the present Pope. Monsignor Tardini, the oldest cardinal, is 85 years of age; and the youngest, Monsignor Schwartzelberg, 35. At the close of 1843, Rome possessed a population of 170,701 inhabitants, exclusive of Israelites.

The Quarterly Prayer Meeting of the Operative Associations was held at 11, Exeter Hall, on Monday evening, September 16. The attendance was very good. The mem-

bers of the Associations would do well if they were to attend these meetings more numerously; for in the proportion that we seek the blessing of God in prayer, may we look for the prosperity of the Associations.

Lectures.—A course of lectures will be delivered, *n. v.*, before the members and friends of the Finsbury Tradesmen and Operatives' Protestant Association, in the School Room attached to the Northampton Tabernacle, Rosoman Street, Clerkenwell, in the following order:—Monday, Sept. 30, Mr. A. V. ALLEN, Secretary of the City of London Association; Subject—*The unchangeable character of Popery.* Monday, Oct. 7, Mr. E. RIGLEY, Secretary of the Lambeth Association; Subject—*The Superstitions of Romanism argued, exposed, and exploded.* Monday, Oct. 14, Mr. C. SIBLEY, City of London Association; Subject—*The Inquisition.* Monday, Oct. 21, Mr. R. H. BINDEN, Secretary of the Marylebone Association; Subject, *The cruel persecutions of the Church of Rome.* Monday, Oct. 28, Mr. MOULTON; Subject—*The Spirit of Popery.* Monday, Nov. 4, Rev. E. PARRY, Minister of the Northampton Tabernacle; Subject—*The duty of Protestants at the present eventful crisis, in relation to the Popish controversy.* Each Lecture will commence at Half-past 7 o'clock.

Another Metropolitan Association was formed on Tuesday, September 24, which has been denominated "The Chelsea, Brompton, and Pimlico Tradesmen and Operatives' Protestant Association. It is expected that its first public meeting will be held about the middle of October.

Our friends are informed that the *Protestant Almanack* for 1845, both Sheet and Book, will be published on the 1st of November, with numerous embellishments, a new chronology, and much valuable and interesting information relating to the Popish controversy, price 2d.—Early orders should be given.

The Child's Book of Martyrs.—No. 1 of the second Volume of this very useful and interesting book will appear in the course of this month, price 1d. The first volume may be had, neatly bound, price 1s. 8d.

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AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

No. 56.

NOVEMBER, 1844.

VOL. V.

PRAYING TO SAINTS.

This is one of the numerous points in which Roman Catholics and Protestants differ from each other. They, the Roman Catholics, pray to departed saints. This they acknowledge they do, nor are they at all ashamed of the practice, but endeavour to justify it. If any one doubts that they hold to the *invocation of saints*, as they express it, let him consult the notes to their own Rhemish Testament, or look into their book of prayers, where he will read the very language in which they make their supplication to the saints.

We Protestants do *not* pray to saints, and we think we have pretty good reasons for not doing it. We will mention some of them, in the hope that they will appear to be equally good reasons why Catholics should not pray to saints.

1. We do not feel the need of saints to pray to. We have a great and good God to go unto, whose ear is ever open to our cry, and we think that is enough; we do not want any other object of prayer. Whenever we feel the need of any thing, we judge it best to apply directly to our heavenly Father, especially since James, one of the saints, testifies, that "every good gift, and every perfect gift is from above, and cometh down from the Father of lights." (Jas. i. 17.) Others may, in their necessity, if they

please, apply to the saints, but we choose to ask of the great Giver of all good. In doing so, we think we are much more likely to receive than if we invoke the saints.

It is true, being sinners, we need an advocate with the Father; but we do not need more than one, and him we have in Jesus Christ, as John, another saint, testifies: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 John ii. 1.) John speaks of only one advocate; and Paul asserts that as there is but one God, so there is but one *mediator* between God and men. Yet the Catholics will have it, that there are advocates many and mediators many. The notes of the Rhemish translators on 1 Tim. ii. 5, and 1 John ii. 1, assert the doctrine of a plurality of mediators and advocates. The object of those notes is to show, that if any man sin, he has many advocates with the Father, and that that there are more mediators than one between God and men; the very reverse of what those texts assert! I am aware that the Catholics say that saints are mediators only in a subordinate sense; but I say they are mediators in *no* sense. Does the Bible speak of them as mediators in *any* sense? Those words, "mediator" and "advocate," are in the Bible sacredly appropriated to Christ. There is but one, and it is He. We come to the Father by Him. To Him

we come immediately. Here we need no daysman.

2. We Protestants have always regarded prayer as a part of worship, as much as praise and confession of sin. Now, our Saviour says, "Thou shalt worship the Lord thy God, and him *only* shalt thou serve." We dare not, therefore, pray to any other than God. We should not like to be guilty of the idolatry of worshipping a creature.

3. If we were disposed to pray to the saints, yet we should not exactly know how to do it. Were we to pray to them generally, without singling any out by name, it would be a kind of praying at random: and we strongly suspect that our requests would not be attended to, for it may be among saints in heaven, as it is among their less perfect brethren on earth, that what is made every body's business comes to be regarded as nobody's. If, on the other hand, we apply to specific saints, and invoke them by name, this supposes that we know just who the saints are. It implies either that we could see into their hearts while they lived, or that we can see into heaven now—both which far outreach our power. We might make some sad mistake in praying to deceased men who have passed for saints. It is easy enough to ascertain who the church regards as saints, but the canonized may not exactly correspond to the sanctified. But, supposing this difficulty removed, and that we know certain individuals, who, having once lived on earth, are now in heaven; the next thing is, to make them hear us, for there is manifestly no use in preferring requests to those who cannot hear them. How is this to be done? The saints are in heaven—the suppliant sinner is on earth, and the distance between them is great. Saints in heaven are not within call of sinners on earth. Where is the proof of it? If I say, "Peter, pray for me," how is he to know I say it? Peter is not omnipresent. Do they say that God communicates to him the fact; but where is the proof of that? Besides, what does it amount to? God, according to this theory, informs Peter that a certain sinner on earth wants him, Peter, to ask Him, the Lord, to grant him something. This is a roundabout method of getting at the thing. The man had better, a great deal, not trouble Peter, but say at once, "God be merciful to me a sinner."

But the Catholics ask with an air of triumph, if we do not request living saints to pray for us. We do, for we have inspired authority for that. But that is not praying *to* them. There is a wide difference between

praying to a saint in heaven, and asking a fellow-traveller to Zion on earth to pray to God for us. Every one must see that. When a Christian asks his minister or his Christian friend to beseech God for him, he does not consider that he is praying to him or invoking him. Besides we never ask one to pray for us, unless we know he is within hearing. We should think it very silly to do so. We must have proof of his presence before we think of making any request of him. Yet the Catholics are continually making requests of creatures, of whose presence with them they have not a particle of proof, and who, being creatures, it is certain cannot be present with *all* that call upon them. How many individuals are every day, at the same hour, calling on the blessed Virgin for assistance! It is all folly, unless she be omnipresent—a goddess, which the Bible certainly does not represent her as being. She occupies but one small spot in the universe of God, and it is probably a great way off. She cannot hear, even if she could help. Do you suppose that her calm repose in heaven is suffered to be disturbed by the ten thousand confused voices that cry to her without ceasing from earth? Never.

In looking over the Bible, the book which contains the religion of Protestants, and which, being older than the Roman Catholic religion, proves the seniority of Protestantism over Popery, I find no account of praying to saints. I do not read of Joshua praying to Moses; or of Elisha invoking Elijah. No, there is not a word of what constitutes so much of the devotion of the Catholic, in either Testament. We do not find anything in the Acts or Epistles about praying to the beloved Virgin, whom they call *our Lady*, in allusion to the phrase *our Lord*. Those writers say nothing about the *mother*. It is all about the *Son*. What heretics Luke and the rest of them were! How worthy of being excommunicated! Catholic books are full of the blessed Virgin. The Bible is all about Christ. There is the difference.

But I forgot. The New Testament does record one instance of prayer to a departed saint. The record is in Luke xvi. The saint prayed to was Abraham. The suppliant was a rich man in hell, and he made two requests. Here is the Catholic's authority for this doctrine of praying to deceased saints, so far as he gets it out of the Bible. Let him make the most of it. When, however, he takes into consideration that it was offered from hell, and by a man who lived and died in ignorance and in neglect of

religion, and that it proved totally unavailing, I suspect he will make no more out of it.

And in the blindness of Romish superstition how many vain and fruitless prayers have been offered! How many invoked as saints, of whose future state charity itself could scarcely indulge a hope!—how many whose very existence has itself been doubted!

In illustration of the statement, as to the uncertainty of the existence of many of the supposed saints of the Romish church, we subjoin the following anecdotes:—

"The Spaniards, it seems, have a saint held in great reverence, in some parts of Spain, called VIAR; for the further encouragement of whose worship, they solicited the Pope to grant some special indulgences to his altars; and upon the Pope's desiring to be better acquainted first with his character, and the proofs which they had of his saintship, they produced a stone with these antique letters S. VIAR, which the antiquaries readily saw to be a small fragment of some old Roman inscription, in memory of one who had been *Prefectus S. VIARUM*, or overseer of the highways."—*Middleton's Letters*, p. 173.

This St. Viar, or Viarius, was, notwithstanding, worshipped for I do not know how many ages. "Over the bishop's sepulchre is a table of stone, upon which the mass was wont to be sacrificed in honour of his saintship, whom they call Viarius; and hither came all persons who were pained about the loins, and were invariably cured. When Ressendius, who designed to publish his life along with those of the other saints, visited the spot with a view to pick up information, he inquired of the priests if they possessed any records or inscriptions respecting St. Viarius. Upon this he was directed to the table over his sepulchre; which was inscribed with a Latin epitaph of considerable length. But Ressendius, who happened to be better acquainted with Latin inscriptions than the priests, soon discovered that the celebrated tomb of St. Viarius contained only the heathenish carcases of two members of Roman highways. Information was immediately sent to Cardinal Alphonsus, at that time Bishop of Evora, who ordered the place to be shut up, to the great discontent of all the simple faithful who were pained about the loins."—*McCulloch Pop. Cond.* p. 345. "Such legendary lore drew from a learned man of the Romish church the following complaint. 'There is also another error not unfrequent, that the common people, neglecting in a manner the ancient and known saints, worship more ardently the

new and unknown, of whose holiness we have but little assurance, and of whom we know some only by revelations; so that it is justly doubted of several, *that they never existed at all.*'"—*Cassand. Consult.* p. 971, *quoted by McCulloch*, p. 346. This is an important concession by a Popish writer. He speaks as if it were universally admitted that the ancient and known saints should be worshipped; he finds fault only with the prevailing practice of worshipping those upstart saints who were unknown, and of whose existence there was no evidence.

"We have in England," says Middleton, p. 174, "an instance still more ridiculous, of a fictitious saintship, in the case of a certain saint called Amphibolus; who, according to monkish historians, was bishop of the Isle of Man, and fellow-martyr and disciple of St. Alban: yet the learned Bishop Usher has given good reasons to convince us, that he owes the honour of his saintship to a mistaken passage in old acts or legends of St. Alban: where the Amphibolus mentioned, and since revered as a saint and martyr, was nothing more than a cloak, which Alban happened to have, at the time of his execution; being a word derived from the Greek, and signifying a rough, shaggy cloak, which ecclesiastical persons usually wore in that age."—*Middleton*, p. 174.

"They pretend to shew here at Rome," says the same author, "two original impressions of our Saviour's face, on two different handkerchiefs; the one, sent a present by himself to Agbarus, Prince of Edessa, who by letter had desired a picture of him; the other, given by him at the time of his execution, to a saint or holy woman named Veronica, upon a handkerchief which she had lent him to wipe his face on that occasion: both which handkerchiefs are still preserved, as they affirm, and now kept with much reverence; the first in St. Sylvester's church, the second in St. Peter's; where in honour of this sacred relic, there is a fine altar built by Pope Urban VIII. with a statue of Veronica herself." "But, notwithstanding the authority of the Pope, and his inscription, this VERONICA, as one of their best authors has shewn, like Amphibolus before mentioned, was not any real person, but the name given to the picture itself, by the old writers who mention it; being formed by blundering and confounding the words VERA ICON, or *true image*, the title inscribed, perhaps, or given originally to the handkerchief, by the first contrivers of the imposture."—page 76.

THOMAS A BECKET.

For an account of the arrogance, dupli-

city, and turbulence which marked Becket's character, we refer the reader to Hume's History of England. His conduct was so flagrantly turbulent and overbearing, that the very bishops appealed to the Pope against him, setting him forth in plain terms as a disturber of the public peace. Yet was this wretched man made the principal object of devotion by the people of England, at that time universally drunk with wine of the cup of Rome's fornication.

The church of Canterbury, before the dissolution of abbeys, had three shrines; the

first for the Virgin, the second for Thomas a Becket, the third for Christ. The following list of the yearly offerings to each, is taken out of the old Ledger Book:—

	£	s.	d.
To the Virgin Mary	63	5	6
To Thomas a Becket	832	12	3
To Christ	3	2	2

Next Year.

To the Virgin Mary	4	1	8
To Thomas a Becket	954	6	3
To Christ	0	0	0



THE FIFTH OF NOVEMBER.

THIS day is appointed in our prayer-book, with an especial service, to be commemorated as a day of thanksgiving for the most singular and providential deliverance of the king, lords, and commons of England, from the most singularly atrocious and wholesale slaughter that ever was meditated in the corrupt heart of man. It was in the year 1604, exactly 239 years ago this day, in the reign of James I. of England. The trials of the conspirators, the proofs of their guilt, the clear demonstration of it at the time, and the appointment, from that day to this, of the commemorative service in the Christian Church for that deliverance, bring the proof of it plainly before us. It was a plot,

as we are told by the historian, to blow up the king, the royal family, the lords and commons, and to bury all our enemies (as they said) in one common ruin.

The following are the words ascribed by the historian Hume to Catesby, the inventor of this diabolical design:—

“Happily, they are all assembled on the first meeting of the parliament, and afford us the opportunity of glorious and useful vengeance. Great preparations will not be requisite. A few of us combining, may run a mine below the hall in which they meet; and choosing the very moment when the king harrangues both houses, consign over to destruction these determined foes to all

piety and religion. Meanwhile, we ourselves, standing aloof, safe and unsuspected, shall triumph in being the instruments of Divine wrath, and shall behold with pleasure those sacrilegious walls, in which were passed the edicts for proscribing our church and butchering her children, tossed into a thousand fragments, while their impious inhabitants meditating, perhaps, still new persecutions against us, pass from flames above to flames below; there for ever to endure the torments due to their offences."

The atrocity of this plot, it is unnecessary to dwell upon. The characters of the men who were engaged in it, form one very singular feature in it; for they were by no means, as might be supposed, atrocious monsters in their general lives or characters, or persons who could be suspected of being guilty of such crimes; quite the reverse. We are told by the same historian, that—

"Before that audacious attempt, their conduct, seems, in general, to be liable to no reproach. Catesby's character had entitled him to such regard, that Rockwood and Digby were seduced by implicit trust in his judgment; and they declared, that from the motive alone of friendship to him, they were ready, on any occasion, to have sacrificed their lives. Digby himself was as highly esteemed and beloved as any man in England; and he had been particularly honoured with the good opinion of Queen Elizabeth."

This was the character of the men. What then could have possessed them—what could have induced them to an act of such atrocity as this? We are told from the same authority, "*It was bigotted zeal alone, covered with the appearance of duty, which seduced them into measures which were fatal to themselves, and had nearly proved fatal to their country.*" It shows clearly that this awful deed, as I will prove to you hereafter, was not concocted from any peculiar depravity of the individuals concerned in it, but was the result of the horrible nature of that anti-christian system in which these men were educated—a system which makes such a crime a virtue, reverses the very order of good and evil, and will perpetrate a deed of the most cruel treachery, treason and blood, under the sanction, and to promote the interests of a superstition which they call the Christian religion. It was the fulfilment of our blessed Lord's own words. He says in St. John xvi. 2, "Yea, the time cometh, that whosoever killeth you will think that he doeth God service."

This awful system teaches them, that in putting the saints of Jesus to death, they

should believe, conscientiously believe, that they are doing God service; that they are performing a righteous duty. Let it not be supposed that in thus speaking—in thus drawing such an awful picture of the Church of Rome, we mean to say, that all persons who belong to that religion, necessarily hold the horrible principles of the system, as they are laid down in their books. No! we trust that there are multitudes better than their awful superstition, and who are not drilled in all its iniquities.

The discovery of this plot at the time, was indeed a most remarkable interposition of Divine Providence. There was one of those persons who knew of this plot, and who, stimulated by affection to one individual, Lord Monteaule, who must have suffered in the general destruction, wrote him a letter previous to the time, giving him a mysterious warning. He says,

"Out of the love I bear to some of your friends, I have a care of your preservation. Therefore, I would advise you, as you tender your life, to devise some excuse to shift off your attendance at this parliament; for God and man have concurred to punish the wickedness of this time."

Now mark; it was a crime in which he imagined God participated!

"And think not slightly of this advertisement; but retire yourself into your country, where you may expect the event in safety; for though there be no appearance of any stir, yet, I say, they will receive a terrible blow this parliament, and yet they shall not see who hurts them. This counsel is not to be contemned, because it may do you good, and can do you no harm; for the danger is past as soon as you have burned this letter. And I hope God will give you the grace to make good use of it; into whose holy protection I commend you."

The historian thus describes the effect of this mysterious warning:—

"Monteaule knew not what to make of this letter, and though inclined to think it a foolish attempt to frighten and ridicule him, he judged it safest to carry it to Lord Salisbury, Secretary of State. Though Salisbury too, was inclined to pay little attention to it, he thought proper to lay it before the king, who came to town a few days after.

"To the king it appeared not so light a matter; and from the serious, earnest style of the letter, he conjectured that it implied something dangerous and important. *A terrible blow*, and yet the authors concealed; a danger so sudden, and yet so great; these circumstances seemed all to denote some contrivance by gunpowder, and it was

thought advisable to inspect all the vaults below two houses of parliament. This care belonged to the Earl of Suffolk, Lord Chamberlain, who purposely delayed the search till the day before the meeting of parliament."

So the result was that the vaults were inspected, and there they found the gunpowder. For having let it rest till the night before parliament was to meet, and then sending the magistrates with the officers to inspect the vaults, they discovered thirty-six barrels of gunpowder, and the conspirator who was to fire the train, with all the implements, ready to carry his atrocious crime into effect; and so God, by His amazing and gracious interposition discovered the plot, and rescued the nation from the dreadful calamity.

Now, why is a perpetual thanksgiving for this, rightly appointed in our Church? In the first place, to perpetuate the memory of so great a deliverance from God. For if, as they expected, such a desperate crime had succeeded, and the nation had been thrown into such confusion as must necessarily have ensued from the slaughter of the royal family and all her nobles and senators, they thought that by that means they would be able to carry on a system, whereby they might establish Popery in the land again; and God alone can tell whether it is not to that deliverance, that we have been indebted for the blessings and privileges we have since enjoyed, and enjoy to this day.

But another reason why it is necessary is, to keep continually in the remembrance of the nation—in the remembrance of the Protestant sovereign, of the Protestant peers, the Protestant commons, the Protestant bishops, the Protestant clergy, and the Protestant people—the awful character of that antichristian apostacy which could concoct and endeavour to carry out such an atrocious crime as this; to teach them that that religion is false, and ever to be held in abhorrence; to teach them that the religion of Christ, the standard of God's eternal truth—His holy Word, is to be appreciated, prized, maintained as men desire to preserve either the blessings, or to bear the character of being servants of God.

All we have to do, in speaking of such a system, is to ask—Is this the religion of Christ? Is such a system conformable to God's law, or opposed to His law? Is it conformable to His Gospel, or opposed to His Gospel? Is it conformable to the whole tenor of His Word, or opposed to it? Is it conformable to the precepts and example of Christ, or is it opposed to them?

Is it Christian or anti-Christian? Is the head of this system a servant of Christ, or is he antichrist?

Let us bring it to the test of fact. Let us hear the plain commands of God's holy Word, with respect to the very subject of this day. Here is a project of a remorseless wholesale massacre the most frightful ever recorded on the page of history, undertaken on the very principles of a system of religion which teaches, that it is a righteous act to put those who are heretics—that is, those who oppose that religion, to death. Observe how they identified their crime with the most sacred mysteries of their religion. The historian says, "When they enlisted any new conspirator, in order to bind him to secrecy, they always, together with an oath, employed the communion—the most sacred rite of their religion: and is remarkable, that no one of these pious devotees ever entertained the least compunction with regard to the cruel massacre which they projected, of whatever was great and eminent in the nation. Some of them only were startled by the reflection, that of necessity many Catholics must be present, as spectators, or attendants on the king, or as having seats in the house of peers; but Tesmond, a Jesuit, and Garnet, superior of that order in England, removed these scruples, and showed them how the interests of religion required that the innocent should be here sacrificed with the guilty."

After his condemnation, Sir Everard Digby, one of these conspirators, an English baronet, highly esteemed and beloved in England, in a letter to his wife, says, "Now for my intention; let me tell you, that if I had thought there had been the least sin in the plot, I would not have been of it for all the world: and no other cause drew me, to hazard my fortune and life, but zeal to God's religion." He expresses his surprise to hear that any Catholics had condemned it."—(*Digby's Papers, published by Secretary Coventry.*)

Such were the sentiments of Digby. We are informed by Hume, that "Notwithstanding this horrid crime, the bigoted Catholics were so devoted to Garnet, that they fancied miracles to be wrought by his blood, and he was regarded in Spain as a martyr." *

But there is another singular circumstance, connected with the antichristian principles of Popery. There was another crime committed thirty-two years before the

* And in England too, even at the present day; for in the Almanack of the (Roman) "Catholic Directory" for 1844, his martyrdom is recorded.

gunpowder plot—the massacre of St. Bartholomew, in which thousands of Protestants were, by a simultaneous attack, butchered in France, when they little expected the blow. At that time, in 1572, the reigning Pope, Gregory XIII. had a medal struck to commemorate the massacre that was then committed, on the eve of St. Bartholomew's day, and on one side of this medal is the head of the Pope who ordered it, and on the other side, the angel of that Church, holding up a cross with his left hand, and with a sword in his right hand putting the heretics to death; and several bodies are lying strewn on the ground before him. That medal is at this moment to be struck at the mint at Rome. I have in my own possession four of these medals, one of which was struck in 1839 in bronze, two in bronze and silver in 1840, and one in April, 1842, which were brought over to me from Rome. Therefore, the idea of saying that there is a change in the system, indicates nothing but the grossest ignorance, or the most deliberate falsehood on the subject.

Look, then, at these doctrines and principles of Popery. I say, if opposition to the Word, the precepts, the laws of God—whether in the abstract or in detail—if opposition to all the doctrines and commands of Christ—if opposition to the Godhead of Christ, in professing that that Godhead can be embodied at the will of the priest, into a bit of paste—if opposition to the manhood, the humanity of Christ, in declaring that Jesus is not a refuge for us, tender, gracious, and affectionate to receive sinners, but that we must have recourse to His mother, as more tender, gracious and affectionate than He—if opposition to the Word of God, in keeping that Word from the instruction of children, debasing and degrading it, as you have heard to-day, by antichristian commentaries, and shutting out that Word from the poor—(what wonder that God's holy Book should be shut out by such an awful system?)—and if opposition to the Church of Christ, in slaying those who will testify of Christ, and hold up the Gospel of Christ—if this be antichrist, then there never yet was seen on earth such a development of antichrist as the system of the Papacy.

Now, if we must faithfully testify that this religion is fearfully opposed to the commands of God, what, let me ask, is the religion that we profess? What is the religion of the Church of England? If, instead of persecution, intolerance, and cruelty, the religion of the Church of England, or, in other words, the religion of the Bible, commands toleration, kindness,

Christian love, but inseparably combined with fidelity to God, and fidelity to man—if this be so, then, the question comes home to every one of us—How am I, as a Christian, to feel, with respect to this system of the Papacy? How am I, as a Christian, not only to feel, but how am I to deal with it, according to my religion?

Any thing spoken against Popery, is now considered political animosity—political bigotry! When in our missionary meetings, I have seen my reverend brethren—faithful men, devoted servants of God—standing up to plead the cause of the heathen in foreign lands; when I have heard them speaking with earnest fidelity, and appealing to the consciences, the affections, the understandings of immense multitudes for their salvation; when I have heard them telling of the atrocities of the heathen, their cruelties, their wickednesses, their idol pilgrimages, their suttees, their various crimes, their deeds of blood, and appealing to the Christian liberality of their hearers, to give them money to send out missionaries and to send out books, as the means of converting them, I could not but often think and ask, in the name of the living God, if I feel for the heathen in a foreign land, am I not to feel for my poor countrymen, “bone of my bone, and flesh of my flesh,” in the land that I live in—my native soil? Am I not to feel for the poor Roman Catholics of Ireland, and to endeavour to send to them the Gospel of Christ? Brethren, I say before God, “Verily, we are guilty concerning our brother.”—(*From a Sermon by Rev. R. J. McGhee, preached at Harold's Cross Church, Dublin.*)

INTELLIGENCE.

“PRAY WITHOUT CEASING.”—1 Thess. v. 17.

Popery in Madeira.—The Sierra San Antonio, a mountain district of Madeira, has recently been given up to pillage under the following circumstances:—On the evening of the 16th of September, fourteen policemen, some armed and others intoxicated, attempted to seize Nicholao Vieira, a Portuguese, who, about eighteen months ago, had joined the Scottish communion. Their only authority was a warrant, not signed as required by law. Under these circumstances, Nicholao refused to follow them until it should be light. His neighbours rallied round him; and after some altercation, but without a blow being struck by either side, the police retired. On the 23rd of September, 50 soldiers, commanded by Captain Oliveira, proceeded, under pretence of seiz-

ing the offenders, to pillage the district. Some of the houses were gutted, others stripped of their valuables; the live stock was killed; and the inhabitants either taken prisoners or obliged to fly. The houses of two English merchants, Messrs. Burnett and Ellicott, were filled with women, flying from the violence of the soldiery. It was not till the pillage had continued three days, that these gentlemen obtained, by their urgent remonstrance, an order to restrain the soldiers. Twenty-two prisoners were brought round in a frigate, and lodged in Funchal goal. The illegal signature of the warrant would have justified any resistance, while the circumstance that no blows were struck clearly proves how trifling it actually was. The pillage was witnessed by several English gentlemen who visited the spot, and its effects are still visible to all who go to the Sierra. Ten of the prisoners belong to the family of Maria Joaquina, who is still in prison under sentence of death.—*Times*, Oct. 24, 1844.

Great Protestant Meeting.—On Monday Evening, November 4, at six o'clock, a Meeting of the members and friends of the Metropolitan Tradesmen and Operatives' Protestant Associations, will be held (D.V.) in the Large Hall, Exeter Hall. The Rev. HUGH STOWELL has kindly promised to take part in the proceedings.—Tickets to be had at the Office, 11, Exeter Hall, or at Hatchards'; Nisbet's, Seeley's, Rivington's, Baisler's, Dalton's; and of the Secretaries of the Metropolitan Associations, Messrs. Allen, 120, Bunhill-row; Binden, 19, Brandstreet, Broadley-terrace, Blandford-square; Sykes, 3, Adam's-place, High-street, Southwark; Rigley, Chapel-street, Stockwell; Goad, 41, Great Queen-street, Long-acre; Spicer, 2, King's-road-terrace, King's-road, Chelsea; Woodcock, 27, Brunswick-street, Hackney-road; Smith, 1 Upper John-st. Commercial-road East; and Colson, St. Mark's Infant School House, Whitechapel.

A SERMON will be preached on the Evening of November 5th, 1844, in Fitzroy Episcopal Chapel, London Street, Fitzroy Square, by the Rev. R. W. Dibdin, M.A., Minister of West Street Episcopal Chapel, St. Giles's. Divine Service to commence at Seven o'clock.

Southwark.—It was intended to hold a

Meeting of the Members and Friends of this Association, on the Evening of November 5th. It has been postponed to another month, in consequence of the "Great Meeting" on the 4th.

Tower Hamlets.—Puseyism and other causes have prevented the delivery of the Two Courses of Lectures, which it was expected would have been now going on, in connection with this Association. The proposed Lectures have not, however, been lost sight of. As soon as other rooms have been obtained, they will be duly announced. The Rev. Henry Cappel, Minister of the German Lutheran Church, has promised this Association a Lecture on Luther and the Reformation.

Finsbury.—The Lectures announced in the last "Operative," in connection with this Association at Clerkenwell, have been exceedingly well attended hitherto. As soon as they have terminated, a Meeting will be held; after which there will be another Course of Lectures.

North Tower Hamlets, (late Shoreditch and Hackney.)—The Rev. Mr. Aveling has promised to give a lecture to the members and friends of this Association in Kingsland Chapel, Kingsland-road (of which he is Minister); the Rev. H. Fish in the Wesleyan Chapel, Hackney-road; and the Rev. J. Stamp in any suitable room or chapel that can be obtained for him within the district assigned to the Association. These may be expected to take place during the present month.

CHELSEA.—The first Meeting of the Chelsea, Brompton, and Pimlico Association was held in the National School Room, Christ Church, Chelsea, on Tuesday Evening, October 11th. The Rev. W. Howard, Incumbent of Christ Church, was in the chair. After prayer by the Rev. Mr. Patteson, Incumbent of St. Jude's, Pimlico, the meeting was addressed by the Chairman, the Rev. Messrs. Thelwall, Barber, Stokes (Chaplain of the new English Church at Rouen), and Nicolay, James Lord, Esq. and Mr. Binden. The meeting was well attended, and there appears every prospect of a good Association being established. Many Members have been added since the Meeting, and the Committee are making arrangements for a Course of Lectures to be delivered shortly.

Our Friends are informed that the "PROTESTANT ALMANACK," for 1845, is now ready, both in the form of a Sheet and Book, price 2d. with numerous embellishments, a new chronology, and much valuable and interesting information, relating to the Popish Controversy. No. I. of the Second Volume of the Child's Book of Martyrs, is also ready, price 1d. The First Volume may be had, neatly bound, price 1s. 8d.

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OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah viii. 20.*

No. 57.

DECEMBER, 1844.

VOL. V.

SPEECH OF THE REV. HUGH STOWELL, M.A.

We have much pleasure in presenting our readers with the following Speech of the Rev. Hugh STOWELL, M.A., at a public meeting of the Members and Friends of the Metropolitan Tradesmen and Operatives' Protestant Associations, held in Exeter Hall, on Monday Evening, November 4th, 1844. The Chair was taken by G. J. P. SMITH, Esq. and the meeting was opened with prayer. The Rev. Hugh Stowell, in seconding the second Resolution, spoke as follows:—

MR. CHAIRMAN, and my Christian friends:

—In seconding the resolution which has been so simply and so efficiently moved, I cannot but feel cheered and inspirited by the animating assemblage that I witness filling this vast place of meeting, even to its extremities; filling it, too, at a season of the year when, comparatively speaking, a lull and a hush pervade the public mind; when there are not the excitements that usually tell on the Christian public in the well-known month of May, and when no special attraction of any kind is held out, save the attraction that a Protestant meeting still has for thousands of sound-hearted Protestant Englishmen. It was worth hastening from Manchester and hastening back again, as it is my lot to do, in order to witness so

encouraging and enheartening a spectacle; because we in the country naturally look to the metropolis of our land to set us the standard, and to diffuse throughout the length and the breadth of the country, of which she sits in some sort the queen, right principles and right opinions. The metropolis may be regarded as the mighty heart of the community; and if we find, that the life-blood is flowing healthfully and vigorously from the heart, we may trust that it will flow healthfully and vigorously through the members, even to the least and lowest extremity.

The spectacle is the more animating, because we must frankly confess, that over our Protestant machinery there has come a good deal of impediment and embarrassment, and I may perhaps add, languor and inactivity. I regret that we have to say it, but it is well that we should look the fact in the face, and that we should ascertain why it is thus, and consider how we are to counteract what we trust is but a temporary suspension, and not a neutralisation of our spirit and of our efforts.

In the fore-front of the occasions of the present stagnation, and the present dispiritment amongst many of our formerly most valued supporters, and most ardent friends, I conceive to be the fact, that there was too much leaning on an arm of flesh; that there

was too much trusting to political party, and too little trusting to the Omnipotent arm, and the imperishable, immutable principles of Christian truth. The ranks of the Protestant Association were swelled with recruits from party politicians; and those party politicians have proved what the soundest and soberest of Christian Protestant advocates foresaw and foretold that they would prove, "a bruised reed" in the hour of our necessity. They would use Protestant Associations, or any other associations, to subserve the purpose of helping into power the party to which they were devoted; but no sooner is that party intrenched, as they think, in impregnable security, than the platforms of the Protestant Association witness them no more, and the ranks of Protestant assemblies number them no more amongst them. And it cannot be denied, that many of the firm and ardent friends of Protestant Associations have felt themselves sorely discouraged and dispirited by such desertions; and therefore they have been ready to conclude, that the movement was but momentary, and that it must subside and come to an end. Far from it. We have got rid of political partisans, but we retain Christian men, whose watchword is—not party, but principle—not men, but measures—not the changing opinions of political expediency, but the unchangeable principles of "the truth as it is in Jesus." I am perfectly persuaded, my Christian friends, that what we have lost in numbers and in rank, we have gained in soundness, coherence, and consistency. I have ever myself held, that our Protestant Associations were essentially Christian institutions; that their aspect upon politics was but, as it were, the necessary bearing of Christianity on the social condition, but that their members and their movers were to act, not with an eye to the things of time, but of eternity; not with an eye to one party in the state, or another party in the state, but with an eye to the defence of those great religious principles which were planted by Christ and His apostles—which were revived and sealed with their blood by our own martyrs at the Reformation, and which have come down to us in their purity and in their integrity, but are in imminent danger both from political expediency and from Romish and Tractarian combination, and which therefore we marshal round to protect them. And whoever may be in power or in place, whoever may adhere to us or desert us, I trust we are pledged to stand by those principles, faithful amid the faithless, and firm amid the wavering.

Another source of disheartenment to many of our Protestant supporters arises out of

the way in which, as they conceive, their petitions, and their appeals, and their remonstrances have been treated by men, whom in some degree, indirectly at least, they helped to attain that place which they now hold in our country. I am not going to diverge into party politics; but this I will say, that the unpolitical and sober-minded clergy of the Church of England, and the right-minded too, amongst the laity, the men of thought, and of piety, and of prayer, have had their confidence, whatever it was, in the present administration, sorely shaken and diminished by the light way, with which that administration has treated questions involving, as we conceive, the vital principles of our Protestant Church. We cannot forget how the clamour of antagonists has been hearkened to, and the mild, firm remonstrances of friends have been set at naught. We cannot forget how the Educational Bill, whatever were its merits or demerits, was swamped in compliance with the voice of antagonists, whilst the Dissenters' Chapels' Bill was carried in the face of the remonstrances of the right-minded. We cannot forget that we fondly hoped that when our friends came into power, the grant to Maynooth would be, if not at once cut off, at least made the subject of a sifting investigation, as to how it was applied, and whether or not there was truth in the allegations brought against the education at Maynooth, that it is an education in the face of sound morality—in the face of the interests of her Majesty's subjects in Ireland, whether they be Romish or Protestant—in the face of the well-being of the British nation—and in the face of the security of the British constitution—for such are the grave and oft reiterated allegations which a M'Ghee and an O'Sullivan have proved to demonstration on the platform and through the press, and ought to have the power of proving in the Senate of England, before a Committee of the House of Commons: whereas, instead of our friends, when in power, either altogether amputating, or even scrutinizing the application of that grant, we now hear whispers and rumours of the grant being, not retrenched, but redoubled, and of concessions being made to the Romish agitators in Ireland, such as I know have inspired deep apprehensions in the breasts of the best and the truest of the clergy of Ireland. As one of them said to me lately—"God seems to be blessing us, for Romanists and Romish priests are flocking back to the Church; but man seems to be deserting us, and the more God does for us, the less man seems to care for us." And is it not true, that our Protestant petitions, have, for the most part,

been received with ill-disguised impatience, or half-concealed scorn?—and it has been said by some of our friends, “What avails it to go on petitioning, and petitioning, when our petitions are but so much waste paper, to load the table of the House of Commons?” What is the good of it! There is this good—we have acquitted our consciences; and let the responsibility rest where it ought. What is the good of it! There is this good at least—if we cannot stop the wheels, we shall act as a drag upon the wheels, in the downward course which is now running. What is the good of it! It at least serves, we trust, to bind together a band of faithful men in our country, who perhaps, when legislative concession has gone so far, that legislation can do nothing to save our country, may rise up, firm, and determined, and cool, and say, “Popery shall never reign over us.” Be it, that our petitions have been slighted; be it, that the rule is, to sacrifice friends to conciliate foes; be it, that the principle is, to govern by concession, and not by maintaining fixed, unchangeable principles; be it so:—are our petitions disregarded at the throne of grace? Has God looked down with displeasure on the simple protest, borne by His faithful people, through the medium of such associations as these? Surely, if anything can avert the judgments which we are provoking, and arrest the downward course of our Protestant liberties and Protestant truths, it will be the firm, faithful protest, and the earnest, believing, untiring prayers of those faithful men within our Church and without our Church, who love the truth for its own simple sake, and are prepared to labour for it, to suffer for it, and, if need were, to bleed for it.

But another ground of disheartenment to many, and especially to the clergy that have espoused this cause, is that want of fellowship and sympathy on the part of a great proportion, even of their more serious reverend brethren, which it has been the misfortune of the Protestant Association to encounter. The charge, brought no doubt by covert Jesuits, against this Society when it rose, that it was a mere political engine—the charge brought against it, that we were wild enthusiasts and incendiaries, stirring up and inflaming the people—the charge brought against it, that we were producing more of schism and division, than we were of unity, and concord, and peace:—these charges, too readily received by many of the clergy, and too willingly, I fear, circulated, did much to keep aloof from the Protestant Association the great bulk even of the serious clergy. I deeply deplore this; but I am not dis-

heartened by it. They were few among the clergy that began the Reformation; and yet ultimately the Reformation carried the whole of the Bench of Bishops and the clergy along with it. What would have been the fate of the Reformation in Germany, if Luther had said, “Because I can get few of my brethren to go along with me, I will not dare to undertake the wondrous enterprise?” No; he had “not so learned Christ.” With his Bible in his hand, and his Saviour before him, he walked forth alone, to encounter the embattled world; and he conquered, because he did it in the name of the Lord of hosts. With all deference and respect for my reverend brethren, I cannot help saying, if you cannot join us, at least wish us God speed; and if you think we are a little too enthusiastic, come amongst us, and serve as the regulator and thermometer, the safety-valve if you will, lest we make the engine explode. But, my Christian friends, we are not disheartened even because many of the clergy hold aloof.

Let me, then, seeing that there are such causes of discouragement, inasmuch that we must concede that some few of our Protestant Associations have dissolved altogether, while others, I fear, are almost stranded, and others are much dispirited—let me, in the face of all these things, consider what reasons and grounds there are why, instead of disbanding, we should the more combine; and instead of becoming disassociated, we should more rally round the standard that God has enabled us to set up.

We should do this, my Christian friends, because, as my resolution remarks, of the struggles and the throes of Popery in this land. I believe, that since Popery was beaten down by our martyred Reformers, there never was a day when she had so concentrated all her powers to take Old England as at the present juncture. She is putting every engine to work, and every means into requisition. Aware that England's Church is the Thermopylæ of Protestantism in the world, that there the battle must be fought, and that there is much to be lost or won—her attention seems concentrated upon England and England's Church. For that carried, what, under God, is to withstand her? Look at the mighty efforts she is making in building chapels, multiplying nunneries, putting forward her masquerade and her mummery boldly in the face of Protestant England. I am not, however, going to concede that the 600 chapels in England, which called forth the cheers of some of our Romish friends when they were mentioned a few minutes ago, are any very great thing,

in comparison with what the Church of England has done and is still doing. But I reserve that for a more fitting part of my address to you; I will merely remark here, that these external evidences of her convulsive efforts present surely a sufficient reason why Protestants, instead of being lukewarm, and disconnected, and discordant, should be all the more fervid, and the more united, and the more as one man, with one hand, and with one mouth, and with one heart, to withstand the encroachments of their great antagonist.

But, my Christian friends, Romanism not only calls for our renewed efforts and endeavours, on account of the struggles which she is making; but as I have just hinted, on account of the bold, daring aspect, that she is assuming in our land. Time was, when a Romish procession, with crosses, with pictures, with all the insignia of idolatry, would not have dared to show itself in a town of Old England. The Protestant spirit and feeling would not have abused the Papists—they leave that weapon to the Papists—but they would have scouted them and laughed at them, till they would have been ashamed to play their foolish antics before the face of heaven. But it is otherwise now: so jesuitically has Rome gradually crept in upon the people of England under a mask; so has she tampered and trifled with the high Protestant edge of the English mind; so has she wrought, by a variety of appliances, and, above all, by her masterly use of her Tractarian recruits—that little band which has done her so much service, though they are continually pretending that they do not intend to serve her, but it is strange that with all their declarations they are sending her over members, I may say, week by week at the present juncture. My Christian friends, I may say, that she now parades everywhere her fooleries and her fopperies. So we saw in Manchester, not long ago; there was an immense procession, pouring its long train through our streets, headed by banners and led on with music, sweeping all before it, so that a Protestant could not pass along the pathway. And there were lambs, and crosses, and pictures, and all the absurd paraphernalia of idolatry; and this, in the broad eye of heaven, and amidst the Protestant population of our great manufacturing metropolis! And then, to crown the whole, they placed upon the ground where the chapel is to be built, a great seven feet high cross—the emblem of their idolatry. For, however we may love the cross, as a remembrancer of the sacrifice that was made upon it, when the

cross comes to be put instead of the sacrifice, and the emblem instead of the great antitype, then we are disposed to regard the holy symbol with horror; and, like Hezekiah, with that which was the type of the cross, the brazen serpent, who, when it came to be worshipped, brake it in pieces, and branded it as *Nehushtan*—that *thing of brass*; so would we call the mere material cross that *thing of wood*, if it is to come between the sinner and the atonement, that was offered upon it on Calvary. And some of our honest Protestant operatives—I have no doubt it was their work—went and wrote upon their cross in large characters, *Nehushtan*; and there it appeared in the morning with its proper name upon it.

But the Romanists are exhibiting their boldness and effrontery, still further, in the way in which they dare to treat Protestants even in England. Why, when the Protestants at Bradford had a procession, with no obnoxious pictures, no crucifixes, but with simple music, what was the consequence? A number of Romanists set upon the poor musicians, broke their instruments, and murdered one poor man upon the spot. And this in England! free-born England! Ah! my friends, the Irish Papists will by and by, if you do not look well to it, Englishmen, be like the cuckoo that lays its eggs in the sparrow's nest, and thrusts out the poor confiding sparrow in the end. Ay, and the combinations of Ireland are spreading throughout England. We have our Ribbon conspiracy; we have our Hibernian Brothers, in London and in Manchester, and throughout the country, ready to co-operate with the Irish Papists, if ever the occasion serves, when Chartism, and anarchy and Popery may make common cause, to break in upon the liberties and the constitution of England.

I will give you a scene, that occurred in the largest chapel in Manchester not long ago—a scene that is worthy to be known, as showing that we are bringing no “railing accusation” against Rome. It is not long since, that an announcement was made, that in the principal mass-house in Manchester, there would be high mass celebrated for O’Connell on the ensuing Sunday; that there would be prayer offered up to God on his behalf. This was all very right, on their own principles; I am not blaming them for that; but I leave you to judge what those principles are, which lead men to think it right so to do. It was announced also, that an address would be given, on the state of Ireland, by the principal priest. A considerable detachment of one of our regiments, to

the amount, I believe, of about fifty men, being Romanists, were accustomed to be marched to mass at this very chapel. I have this fact from the captain of that detachment, and therefore I am perfectly safe in making this statement. The officer, who usually accompanied them, waited upon the captain, and asked his counsel under these circumstances. The captain said, "Make it a point to be with your men; and if anything transpire, or if anything be said, that they ought not to witness or to hear, march them out." Accordingly, the men went as usual to mass; and high mass was celebrated with more than ordinary splendour, and prayer for O'Connell was offered up; and then the leading priest stood up at the altar, and began a harangue about Ireland's wrongs, and Ireland's woes, and got as far, I am told, as to say, that O'Connell, had he his due, would be king of Ireland. And, just at this juncture, when all was hushed and breathless attention, up started the British officer, and said, "Attention—face about—march;" and with slow, steady, measured tread—no very melodious music, or cheering to the ears of the astonished priest and of the confounded congregation, out walked the soldiers and proceeded to their barracks. Sir, this is a little specimen of what Rome is beginning to do in England. We used to bless ourselves, that the channel was between us and old Ireland; but you may depend upon it, there are things going forward on this side of the channel, which are almost as extravagant as anything on the other side. It is a fact, which I can prove on incontestible evidence, that a poor Romanist, who dares to read his Bible, and to avow his faith in that Bible, in the face of the mummeries of Rome, has his life in danger in England, even as in Ireland. I have a Romanist, at this moment, employed as one of the subordinate officers in my Church, whose life has been attempted two several times, but it has always been providentially preserved; and this, for no reason whatever, than that he dared to follow his conscience rather than his priest, and to have Christ instead of anti-christ to reign over him.

And as Romanism is thus appearing with bolder front amongst us, so is she appearing with more monstrous and unblushing superstition. She is too wise and too wary, to unmask more of her hideous features than she thinks the Protestant mind will bear; and it is a sad indication that the Protestant mind is becoming vitiated and perverted, that Rome will dare to unmask so much as she does. What are we to think of the monstrous way in which the idolatrous wor-

ship of the Virgin Mary is again showing itself with such unblushing effrontery? What are we to think of the modern miracle wrought by Mary, which a priest of the Church of Rome declares to be ascribable to her prevailing intercession—even that a set of British senators gave over their right to a set of law judges, whose verdict might have been anticipated? that this is all owing to an infatuation, thrust upon the minds of Protestant rulers and senators, through the prevalent intercession of the Virgin Mary? Why, really I think, in the calendar of Popish miracles this deserves to stand as the most miraculous of all. But what are we to think of the credulity and the prostration of an assembled congregation, who, when this miracle is announced, and they are bid to adore Mary, fall prostrate, the whole multitude, upon the ground, to offer adoration and thanksgiving to a poor mortal, that was saved as entirely through the blood of Him, that after the flesh she gave birth to, as you or I? I say it, Sir, with all firmness, whilst with all reverence. I respect her, and "call her blessed," as the mother of the flesh of the human nature of my Lord; but she herself said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Mary is in heaven, through that one Saviour, and His one intercession, as much as the lowliest, humblest penitent that ever came nigh to God; and Mary, could she speak to her poor infatuated votaries, would speak to them with tears of agony, intreating them not to deify a creature, and dethrone the Creator; for it is little better. Yes, yes; they have hidden the blessed Babe in the arms of his mother, and Jesu's glory is shrouded often in the glories, the idolatrous glories, ascribed to His mother.

Christian friends, there are further grounds why we should be active, and at our posts, at this juncture. If our Protestant Associations and machinery become disbanded, if they get into such a condition that they will not be in working order, and prepared for action, when the time of need arrives, I wish to know what machinery is there, to meet an emergency in Protestant affairs. Not our Conservative Societies; they are, for the most part, tied and bound to the present administration, whatever they may carry: I speak advisedly. Not our associations of a political character, of any kind. Alas! in the House of Commons, though we have a few faithful and good men, among whom stand foremost in the front of the battle my Lord Ashley and Mr. Plumptre—alas! how few they are!—there are parties enough springing up in wild collision. There is the great

Conservative party; the half-extinguished Whig party; the Chartist and extreme Radical party; the Romish party; and "Young England," to crown the whole, with its fopperies and its follies. But, my Christian friends, when we look for a PROTESTANT PARTY; when we look for a party that a Wilberforce once so nobly headed—a man who counted political place and political influence but as dust in the balance, when compared with influence for the truth, influence for humanity, influence for Christ; when we look for the party which was once led on by him, and which formed such an antagonist to every party, that would betray the truth, and sacrifice principle—a party so compact, and so well organized, that whenever the balance trembled between right and wrong, they were prepared, whether the balance were held by friend or foe, to throw themselves into the scale of right; when we look for such a party in the House of Commons, alas! how small it is, and sometimes, I fear, how disunited! My Christian friends, an election is coming on; it cannot be far distant. The period of the present Parliament's existence is hastening to a close; and whilst some are combining to oppose corn laws, and others to uphold them,—whilst some are combining for the seven points of the Charter, and others are treating the combination with contempt,—whilst some are only anxious to keep in the Conservative party, and others only are eager to thrust them out of power, that they may succeed to their places,—whilst men are thus combining and uniting, for their various secular and secondary, and transient purposes, shall not the faithful people of God unite and be as one man, that they may endeavour to add to the faithful Protestant party, that will stand by their Bible, their Church, their Queen and their God, in the face of truckling expediency, as well as of open hostility and rebellion? Our question, my Christian friends, if question we put—and by letter the quietest and most retired clergyman may put a question—our question to candidates for our votes let it not be, 'Will you support this Administration, or will you oppose that Administration?'—let it not be, 'Will you vote for the corn laws, or will you vote against them?'—but let it be, 'Will you stand by the Protestant Constitution, that our martyred forefathers have handed down to us? will you oppose the man, whether professed friend or open foe, who endeavours to mutilate and mangle its fair proportions, already lacerated and torn so fearfully? will you take up as your watchword—Not one concession more to Rome, not one step further down the precipice of concession? will you put party, and

self-interest, and place, and pelf, and the favour of the great, and the frown of the hostile, all under your feet, and dare to fear your God alone; and to seek His smile, and steer by the chart of His eternal truth, and say, We cannot compromise our principles to please man or devil, or the whole universe—we must please God, and do that which is right in his sight?'

And, Christian friends, this is all the more needful, because of the lull and the calm, that has come over the face of the lately troubled deep, which seemed heaving from its very abysses, and threatening some fearful convulsion. I believe, that there is more to be feared often in the treacherous calm, than in the awakening storm. For you may depend upon it, Jesuits are not asleep; Rome is not at peace, though she seems to say 'peace.' You may depend upon it, the agitators for Rome in Ireland would not be so tranquil, but that there is some concession in prospect; they see far a-head, and we Protestant mariners do not keep a sufficient look-out. You may depend upon it, there are storms for us gathering in the horizon; and the storm to us, is the calm and the sunshine to them. You may depend upon it, that there will be concessions made to Ireland; if the right-minded in this country do not lift up their voice as one man, and say 'We will have no more concessions,' assuredly, concessions will be made. And are we to be blinded by men's names? are we to be lulled into tranquillity, because they are professed friends, who betray us? No; give me the open enemy, rather than the treacherous friend; give me the high priest's servant, that smites the Saviour on the face, rather than the Iscariot, that "dips his hand with Him in the dish, and lifts up his heel against Him." If men, professing to uphold our Church and State, will tamper with the interests of the Church of Ireland, and talk of giving her over to Popery, or putting Popery on a level with her, I say, whatever be their names, or whatever 'be the mask of friendship which they wear, with them we may have peace, but with their principles and measures we can have none—none whatever.

My Christian friends, the clergy of the Church of Ireland, at this moment, have serious apprehensions, that five or six years will not elapse, before, as an establishment, the Church of Ireland will cease; and if the progress of events be such in the next five years, as it has been in the last ten, I do not see that their apprehensions are in the least exaggerated. But shall it be so? We have a Bench of Bishops, thank God, amongst whom there is not one avowed Tractarian,

and as a body they have stood nobly by the truth as it is in our Church, crippled though they are in many ways that we do not understand, and without the power the laity fancy they have—and we ought to judge with great leniency our spiritual rulers, and pray for them, and uphold them, and not be rash to censure and discourage them. I do trust, that our Bench of Bishops will not forget their forefathers, who in the days of King James II. walked fearlessly to the Tower, rather than concede the rights of Protestantism. I trust, that, led on by the two venerable Primates, they would wait upon any Administration, of whatever political creed, who would go to swamp the Establishment of Ireland, and say—'My lords and gentlemen, it is not, you will remember, the *United Churches*, but the *United Church of England and Ireland*; we are one, and we stand or we fall together; discard the sister Establishment, and in doing so you discard ours; if you dare encounter the peril and the hazard of the terrific experiment of dis severing the Church and the State, do it, but we will fall or we will survive together.' That would be a noble part for the Church of England to act; and that part, we trust, she will be prepared to act. We are not going to give over our brethren in Ireland to the tender mercies of the Papacy. We are not going to let the faithful, fearless men, who are so nobly carrying on the battle of the Reformation there, say—'Our stronger brethren in England forgot us in the hour of our danger.' No, no. And whatever were the faults of the Irish Establishment in former days, however "the fathers ate sour grapes, and the children's teeth are set on edge," I am bold to say, that the English clergy would do well to learn a lesson from the Irish at this moment; for whilst we alas! have a stream of clergymen and young candidates for the ministry going over to Rome, they have a stream of Romish priests and laymen coming into the Irish Protestant Church. Surely it ought to suggest to our reverend brethren on this side the Channel, that that antagonist mode of ministration, from which they recoil with such sensitive horror, must be, after all, the wholesomest and the best; since, while we, who are content with simple defensive warfare, are losing from our ranks, they who carry on an offensive warfare, are winning continually from the ranks of their foes. I would that the clergy of the Church of England would look well to it, and see whether they ought not to imitate their brethren in Ireland, and begin to treat Popery as the old Reformers treated it; not in

the way of a controversial ministration, which would be unwholesome for our own people, but setting forth the bright foreground of evangelical truth, by contrasting it with the dark back-ground of Popish superstition and perversion. In this way can a faithful minister of the Church preach justification by faith in Christ; preach on good works, as the necessary evidence of a sinner's faith, and yet valueless for such a sinner's acceptance with God; preach on baptism, as the sign and symbol of regeneration; preach on the Lord's supper, as a blessed, lively and significant source of aliment to the believing soul; preach on any one cardinal truth, that he must bring before his flock in constant reiteration, and not have occasion to advert to the antagonist error, with which Rome has darkened that cardinal truth? And thus, without a controversial tone of ministry, he may be continually fortifying and establishing the minds of his people, so that they will regard Romanism with that instinctive horror, that used to characterise an Englishman. For an Englishman, wherever you met him, used to be startled at the name of Popery; and our very children thought Popery a bugbear, and would be almost frightened in the dark, if the name of the Pope was sounded in their ears. Alas! alas! it has no terrors any longer; and instead of the Pope being regarded with such antipathy by Englishmen, there are those, I am sorry to say, who begin to speak of him as our forsaken father, to whom we ought to return. *One* is our Father, even God; and "one is our Master, even Christ;" we know none else, and none else will we serve or acknowledge.

But, my Christian friends, it is time that I should give you some of the cheering and encouraging, as well as some of the discouraging aspects of the times.

And first of all, to do justice to the present Administration—and glad should I be to speak solely and simply in the language of approval of the measures of "the powers that be"—their appointments to the English Episcopal Bench, and still more their appointments to the Irish, have been truly satisfactory and delightful. Not a Tractarian has been appointed to any post in the Church of England; and I am thankful to say, that every one of the Bishops they have appointed, has been, directly or indirectly, the known antagonist of that heresy.

This is cheering. But still more cheering I consider it to be, that Tractarianism has received a signal defeat on its own chosen battle field. We had the trumpet sounded through the land, stealthily at first

as their wont is, and more overtly afterwards as is their mode of warfare, summoning the Tractarian ranks, however motley and however mixed, to come together, to break through the precedents, and to interrupt the order and the usage of their *alma mater*; for these men, such sticklers for form and for order and for decency, when it suits their purpose, are the most outrageous trampers on all form, and forget apostolical order, when that suits their purpose. But what was the result? I believe, many of our lay friends listen to what Dissenters tell them—that the mass of the clergy are gone, that they are little better than Romanists in disguise; and yet in the hot-bed of the heresy, there is only found a minority of 183, to a noble majority of 882. Surely, my Christian friends, this ought to convince the laity, that their clergy in the mass are simple sound-hearted men, who stand by the Thirty-nine Articles they solemnly subscribed, and mean what they swear, when they abjure the Pope of Rome with all his superstitions. It was my privilege, to give my vote on the spirit-stirring occasion, and I can assure you, as an eye-witness of the scene and a partaker in the struggle, it was *Protestant* spirit, that actuated and animated the great mass of the majority; insomuch that moving as I did amidst the waving crowd, I could hear Protestant sentiments, that made my blood run the quicker in my veins, and I thanked God that there was such Protestant spirit still. And if evidence had been wanting, that it was Protestant spirit, it came forth in bold relief—I must say almost irreverently and indecorously, yet we may pardon this for the zeal that gave it birth—when Dr. Symons, the newly-elected Vice-Chancellor, took the oath of abjuration, which he did very distinctly and very emphatically, in a way that could not be mistaken; when he got to the strongest portion of the oath, there burst a spontaneous cheer from the whole mass of Masters of Arts, that filled the arena of the theatre. I could not help thinking, it was the first time in my life, that ever I heard an oath cheered; but as I said, we may forgive the indecorum, for the noble testimony it gave, that the mass of the clergy, aye, and the laity of our Church, are ready to swear, that the Pope of Rome hath not, and ought not to have, any jurisdiction in this realm of England.

My Christian friends, you may depend upon it, that Tractarianism, as a body, has seen its zenith; though Tractarianism as a secret, covert band of sappers and miners, I fear, will long haunt our Church, and long try to sap the foundations of that noble ram-

part, which they could not carry by storm. Already many are going over to Rome. And let Rome have her own; we do not want them; we can afford to give her a few traitors from the camp—we have true men enough left. I only pray to God, that if they are honest men, they may, like the misled, but I believe sincere-minded Sibthorp, discover the haven they sought to be so miry, that they will rejoice to shorten sail, and hasten back into the haven of the Reformed Church again. It is the worst wish that I indulge for them; my heart's desire and prayer to God is, that they may see their error, and may bitterly repent for the wounds they have inflicted on the truth, and through the truth on the Saviour that they have betrayed. I am thankful to say, that I know several clergymen, who have held Tractarian opinions, but who have wholly renounced them. I am thankful to say, that we have clergymen in our own neighbourhood and our own parish, preaching as sound and faithful evangelical doctrine, as any one perhaps in the kingdom, that once went all lengths with Tractarianism; but they were honest men, and an honest Tractarian cannot long stand midway; he must "go to his own place"—to Rome, or he must come back, and renounce the errors that led him to the verge. And how much better, that these men should be fairly out of the vessel, than that they should serve as a kind of bridge, over which wavering and weak young men may pass, insensible of the transition, into the bosom of the apostate Church.

But there is another animating and delightful feature in the times. The Church of England, though she is "troubled on every side, is not distressed;" though she is "perplexed, she is not in despair;" though she is "persecuted, she is not forsaken;" though she is "cast down, she is not destroyed;" but rather, like the trampled camomile bed, she spreads the more, the more she is trodden upon. However little she may be favored or befriended by those in place or in power, the Church of England is enlarging her borders, "lengthening her cords and strengthening her stakes." If the Romanists in the last ten years have built fifty mass-houses, (and I believe I have taken an exaggerated statement,) she in the last ten years has built near six-hundred new churches. Let our friends who cheered a little while ago the six-hundred mass-houses for the whole kingdom, set the fifty on the one hand, and nearly six-hundred on the other; and if they are arithmeticians enough, I will leave them to subtract, and

see how much the Church of England has in addition over the Church of Rome. If we build six hundred pure and simple sanctuaries, to their fifty mass-houses, they have no great thing to boast, after all; and if they do not go on a great deal faster, the Church of England will not fall from without; if she fall, she will fall from perfidy within.

But more than this: if they have built in the last ten years some thirty schools and colleges, the Church of England has built some three or four hundred daily schools. Let any man look to the appropriation of the grant made by Government, and open to the Romanists as well as to the Church of England; I am sure they would not be backward in applying for the money, if they had schools erecting, that were entitled to it, and yet if I recollect the numbers rightly, the Romanists applied for aid in building one or two schools, the Methodists one or two, the British and Foreign School Society some thirty or forty, while the Church of England had applied for and received grants for five hundred. We have been told, that the Church of England is inimical to education; we have been told, that she would keep the poor in darkness, that she may keep them in bondage; we have been told, that the want of education in the land is owing to her opposition to it. Look to deeds—not to words. Five hundred schools built, while all other denominations have built only forty or fifty—does this look as if the Church of England was heartless and cold in the cause of national education? No, sir; the Church of England is not cold, but hearty and warm, though she is opposed to an unnational system of education—a system devised in contrast to the Church it ought to support; and I trust, if there be any attempt made, (as I fear from Lord Wharncliffe's speech is by no means an unlikely thing,) to amalgamate a system of universal education, the Church of England will rise as she did in the days of Whig Administration, and compel any minister who may be in power, to arrest the progress of such a fatal measure. I would rather have the most sectarian education in the world, than the unsectarian, latitudinarian education, that so many of our modern political economists are dreaming and doting about; an education, where there is to be every religion, and therefore no religion; where there are to be morals without motives, precepts without principles, virtues without foundations. And just as well might you expect, that such an education should produce life, and light and holiness in the land,

as expect a painted sun to radiate heat, or a shrivelled mummy to perform the actions of a living man. Such a dry, soulless, heartless, nerveless, powerless system never can do for Old England. Unperverted as our masses are by true religion, little alas! as practical godliness does obtain in the country, yet in morals what country can compare with us as a whole? In godliness what country can compare with us as a whole? What country, in moral ascendancy and influence? What country, in commercial enterprise? in boundless wealth? in liberty and freedom, whatever abuses and oppressions there may sometimes be? England sits the admiration of all lands, and the envy of all her enemies. And what has made her so? Her Christian education; her Church; her Bible; and the blessing of her God upon the preservation of His own truth. And are we to be cajoled and cheated out of our principles, and out of our education? No; let the Church of England alone. The State shall not meddle with her, if the State will try to coerce her into any unhallowed amalgamation with all sects and parties. The Church of England has her own fixed, unchangeable principles: those who hold her principles, while they dissent from her discipline, she lets alone, and she wishes them God-speed, so far as they have truth; but she cannot come down from her high vantage ground, and mingle herself up with every kind of schisms and division. Her strength is in her unity, her compactness, her faithfulness to her principles; and compromise, and concession, and truckling and trimming will be her bane, and her curse and her destruction.

I must, however, ere I sit down, give you a very few suggestions, with regard to the spirit and the way, in which we should carry on our hallowed warfare.

Let us never forget, then, let us never lose sight of the great principle, that it is a religious struggle, and that it must be carried on in a holy spirit—a spirit of meekness, a spirit of watchfulness, a spirit of prayer; that we must not lean on "arms of flesh," that we must not be asking what this man does, or what that man counsels, but we must look to God, follow the Captain of our salvation, and fight His battles in His own name, and with His own weapons, which are "not carnal, but mighty through God to the pulling down of strongholds."

My Christian friends, we must further remember, that if it be a religious movement, then the conversion and rescue of our dear Romish brethren ought to be one of the great and prominent purposes of our asso-

ciation. My working friends, I hope you are all Protestant advocates in the workshop and by the cottage fireside, and in the assemblies where you meet your Romish friends, as well as when you come together to encourage each other in your Protestant Meetings. I admire, I recommend, I might almost say *love* the zeal of the poor Romanist. You find him true to one theme: "the Church—the Church—the Church." I freely confess, that I admire it; I only wish there was a change of the word, or rather a change of the principle, and that it were—"the Saviour—the Saviour—the Saviour." But next to the Saviour, and for the Saviour's sake, it is to be *the Church*; and to "set forward the salvation of all men," is the best way to "set forth the glory of God." Yet, shall the Romanist be more zealous to "compass sea and land to make one proselyte" to error and to antichrist, than the follower of Jesus to make a convert to truth and to God? My friends, be missionaries amongst your Romish brethren. Go to them kindly, with the Bible in your hand. They have hearts like your own, consciences like your own, feelings like your own, however they have been fettered and manacled and crippled by man's system; and you may "by manifestation of the truth commend yourselves to their consciences in the sight of God." The Bible, whether it be made to bear on Papist, or Pagan, or Jew, or Turk, or Infidel, or Atheist, has a mighty purchase and power; for there is a witness for God in the secret chambers of the mind, that gives back a response to the truth, in spite of prejudice, and passion, and appetite and superstition. And therefore I have no fear to engage the honest working-man in controversy even with the wildest Papist; if he lodge his appeal in the conscience, and that appeal come from his Bible, and in the spirit of prayer, God will bless it, and will use the poor foolish man (as the philosopher may think) to do what the philosopher, with all his wisdom, could not accomplish. For God still chooses "the foolish things of the world to confound the wise, and weak things of the world to confound the things that are mighty."

Let me further give you a word of caution, Christian brethren, with respect to your rallying point. My resolution speaks of the struggles of Popery, as calling for the most strenuous exertions of "the true members and friends of our Reformed Protestant Church," to oppose and counteract them. In the controversy with Rome, definitude and precision are of the last moment. Now

the word *Protestant* has done us much mischief, because we have used it with too much latitude, and we have let Rome use it with too much latitude. Do you think, that we make common cause with the Socinian, because he calls himself a Protestant? Do you think that we make common cause with the Mormonite, or with all the wild sects that call themselves by the name of Protestant? No, verily. If any of the orthodox bodies of Christians make common cause with us, we will heartily welcome them; but if they will not join us, we cannot go over to them; they must show themselves fast and firm friends of our Church; and I would to God that they did, and I believe the day is not far distant, when it will be the Church of England or the Church of Rome, and the faithful hearted will have to come back to the old ark again. But, my Christian friends, in your controversy with Rome, I pray you, keep to your Church, and to the principles of your Church. If the Romanist says—"I do not understand this Protestantism of yours; it is such a heterogeneous jumble, such a great chaos; if I go to the Socinian, he tells me it is one thing; if I go to the Mormonite, he tells me it is another thing; if I go to the Baptist, he tells me it is another thing; which is Protestantism?" I answer, my Protestantism is not negative, but positive; here is a plain summary of the great doctrines of Christ, which I have subscribed, and by which I am prepared to live and to die—the Articles, the Creeds, the Liturgy, the Homilies of my Church. If there are little specks in them, there are specks in the sun; but taking them as a whole, a more glorious confession of faith has never been penned since the apostles' days. I do not for a moment disparage or dishonour the blessed Word of God; but while you look to the sun, without which all were darkness, do not be afraid to take the moon, the companion of the sun, which shines in the light that he imparts. And therefore I say, while you take your New Testament, take your Prayer-Book too; and if the Papist turns upon you—"Why the New Testament, the Socinian takes that, and all the various sectarians take it; what is your Protestantism?"—say to him, 'Here is our summary of what we conceive that Book to teach; we do not receive it on the authority of the Church, but because it can be read in and proved by the Word of God; here is our Protestantism!' You may depend upon it, my working friends, you must have some substantial standard in going amongst the Romanists. If you are to throw your shield over all the motley group, that call themselves Protestants, you have

no chance with the Romanist. He tells you—Look what your Protestantism has done; how it has split up religion into a thousand fragments. I say, No; such Dissenters are yours, as much as ours. We do not mean to say, that any but the orthodox Dissenters have anything in common with us; indeed, the rest have more in common with Rome than with us. I grant, that the orthodox Dissenters hold the great truths of Christianity; though they dissent from us in discipline; and so far as they hold those truths broadly and fairly, and prefer Christian truth to Dissent, I believe they will be friends to our Church, and not foes. They must uphold her, as the great "pillar and ground of the truth" in the land, and the great bulwark God has erected to defend the truth in our country; and surely they ought to open their eyes, and see, if they have not seen as yet, that if the Church of England be carried, there is no Dissenting body to stand before the winds of error.

But, my Christian friends, oh! let your labour be a labour of love. In your endeavours to win Papists, make it apparent, that however you hate their Popery, you do love their souls, and their bodies too; you love them as much as you love Protestants, except their Popery. As St. Paul said, "Except these bonds;" so say you—'Except your Popery, we love every bit of you.' Ah! my friends, if a district visitor wants to do good, let him get the love of the people; if a Sunday School Teacher wants to do good, let him get the love of his scholars; if a minister wants to do good, let him get the love of his flock: not by trimming, but by faithfulness. If a man wishes to do good to his neighbour, let him win his confidence. If you want to do good to your Romish neighbours, get their love. Speak to them in love; pray for them in love.

These few simple counsels, Christian friends, I trust you take in kindness, as they are given in kindness. I shall now go back to Manchester, and bear with me the good tidings, that whoever may be discouraged, or may be deserting the Protestant cause, the working men of London are staunch, and firm, and true; that if they fought at one time under the banners of noble and titled men, of whom fewer will now grace their assemblies, they will fight without them as they fought with them, for their God and their Captain has not forsaken them. For my own part I do not despair; I trust in God, the good feeling and the honest spirit of Englishmen, will rouse though late. It has roused itself very much in the case of Tractarianism; and the laity have shewn such a

sensitive horror about it, that they are sometimes too much afraid of it. But if they start even at bowing to the East, or at a stone altar instead of a table, though the thing is of no importance in itself, as a sign and symbol it is of importance; and I am glad they are so sensitive, and I hope they will be. I would have their Protestant conscience like their eye; so tender, that the smallest speck of dust gives them pain, and they are anxious to protect themselves from it. When a Socinian leaven got into the Church of England, in the days of Watson and Clarke and others, our noble Thirty-nine Articles and our orthodox Liturgy and Confessions proved too strong for the heresy, and the expulsive power of the Church of England neutralized it and cast it out; and I trust, it will cast out the semi-Romish leaven, that in later times has infected her, and that the Church of England will be proved too sound in heart, and too staunch in the Reformation, ever to harbour long in her breast, men who would creep into her bosom, in order that they may stab her to the heart.

I cannot but hope, then, that the English mind will rouse itself; and that as it was a glorious English Queen, that nursed and cherished the Reformed Church in its comparatively weak and unfinished state, and brought it to its noble stature and proportions, so it will be a British Queen again, under whose fostering care and protecting hand, the Lord enabling her, that Church will be rescued in the time of her peril. A Queen, who has given good sign of it, in that she had the noble dignity and fearlessness to take a step, which, though perhaps in ordinary and calmer times unwise, in the present juncture was a glorious protest from one who holds her crown as a Protestant; for she went to worship in the house of worship of a Church, that has been branded as "Samaritania;" shewing, that neither England nor England's Queen is so bigotted or so narrow-minded, as Tractarianism would have her.

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

Increase of Monasticism in Belgium.—The *Constitutionnel* states, that in North Brabant the monastic orders are multiplying, and appear to wish to extend their influence even over the army. A lieutenant of infantry, the son of a functionary who, previous to 1830, took an active part against the clergy, had assumed the monk's cowl.

Popish Relic.—At Treves and surrounding districts, in Germany, there has, of late, been a great excitement among the Roman Catholic population, owing to the exhibition of a piece of cloth, said to be part of the "holy coat" worn by the Saviour. The number of persons who have visited this relic of superstition is estimated by some at 800,000—by others at more than a million. The exhibition of this relic has turned out a profitable speculation for the priest and for other Popish purposes. Already, the money received exceeds £20,000, one-third of which is appropriated to the priests, and the remaining two-thirds to the town of Treves, and to the erection of the Cathedral of Cologne. It is said that a touch of the "holy coat," repeated a third time, has already cured a cripple of the name of M. Jeanne Aroste, who had been unable to use her limbs for four years, and who had tried all other means of cure in vain. One poor devotee was heard making use of the following language before the shrine:—"Holy Coat, pray for us!" In what respects can such devotions be better than the invocations of the poor Hindoo to Brahma or Vishnu. If such devotions do not deserve the name of idolatry, what do?—*Archives du Christianisme.*

Converts from Popery.—On Sunday, Nov. 10th, four persons, who formerly belonged to Priest Walsh's congregation, took the sacrament in the Presbyterian Meeting-house, Ballycastle. Their conversion was brought about by reading the sacred Scriptures in the native tongue.—*Belfast Chronicle.*

Increase of the Jesuits.—*L'Esperance*, of Oct. 15, says,—“The Jesuits have made their appearance at Berlin. The Liguorians walk about in their long black robes, with a white cross on their breast.”

Five Roman Catholic priests in Ireland—Messrs. Frost, Burke, O'Brien, Brasbie, and Macnamara—have lately renounced Popery, and are now preparing for the ministry of the Church of England.

Chelsea.—A meeting of the Chelsea, Brompton, and Pimlico Association was held in the Cadogan Literary Institution, Sloane Street, on Tuesday, Nov. 26th. It was well attended. Mr. James Chant was in the Chair. The Speakers were the Revs. J. R. Barber and J. Stimpson, and Messrs. Binden, Allen, Sibley, Theophilus A. Smith, Spicer, and Clarke.

The Quarterly Prayer Meeting of the Metropolitan Associations will be held (d.v.) in the Rooms of the Protestant Association, 11, Exeter Hall, on the evening of January 1, 1845; the first day of the year being the time when many Christians, at the suggestion of the Rev. Haldove Stewart, of Liverpool, repeated annually for some years past, have been in the habit of meeting together for Special Prayer. The meeting will commence at half-past 7 o'clock.

Our friends are informed that the “Protestant Almanack” for 1845 is now ready, both in the form of a Sheet and Book, price 2d., with numerous embellishments, a new chronology, and much valuable and interesting information relating to the Popish Controversy.

Nos. 1 and 2 of the second volume of the ‘Child’s Book of Martyrs’ are also ready, price 1d. each. The first volume may be had, neatly bound, price 1s. 8d.

The Protestants of the United States have found it necessary to check the advance of Popery amongst them. A writer in the *Times*, (Jenevise Traveller,) under date Nov. 9, says,—“The religious people of every persuasion are gradually uniting through the native Americans, in opposition to the Papists; many Protestant families refusing peremptorily to employ them as servants or day-labourers.”

Popish Funds in America.—The association for promoting Popery at Lyons, France, has sent to America, during the past year, 1,044,895 francs—i. e. more than 200,000 dollars, to aid in the establishment of Popery in this country,—nearly as much as has been received by the American Board for evangelising the entire Pagan world.—*Boston Recorder.*

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ISAIAH viii. 20.

"If they speak not according to this word, it is because there is no light in them."

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P R E F A C E.

ROME was not built in a day, is an old but true adage—true as regards the ancient city—and no less so as regards the doctrines which characterize the Church called after the name of that city, where its head resides. *Popery was not built in a day*.

No, the doctrines of Romanism are the growth of ages of darkness and corruption, and form a sad contrast to the primitive doctrines of Christianity. Popery has not been destroyed in a day. In every country the work of proselytizing has been a gradual one. The work of those who in any country would remove, overturn, and destroy Popery, must always be such. It must not be expected in one day to overturn the growth of centuries. We must proceed line upon line, precept upon precept. In the employment of human agency—we must often be content to work, though we may be almost unable to perceive the good resulting from our labours.

We know indeed, that the Almighty can at any time, by miraculous intervention, accomplish that which, if left to man's feeble instrumentality, will be the work of ages. But we are not to call for or expect a miracle on every occasion. He who has given us means, requires us to use those means to the attainment of the end. Let not therefore our Operative friends be disappointed, or disheartened, that the desired good effect has not yet been produced; let them on the contrary proceed unitedly and resolutely and perseveringly, and in due season we shall reap, if we faint not.

It is now our privilege and our duty still to contend for the faith once delivered to the saints—still to show our allegiance to the Lord who bought us with his blood, by fighting under his banner against sin—national sin—individual sin. The crown of victory is promised to those who are faithful unto death; and we cannot but rejoice in the opportunity as often as it recurs, of urging on and encouraging our Protestant Fellow-Operatives, individually and collectively, to exert themselves to maintain and extend the essential principles of Protestantism.

Whilst they behold worldly-minded politicians, destitute of faith, forsaking God's Holy Word as their guide, and precipitating the end they would avoid, let it be the duty of each sincere Protestant to cling more and more to that Word which is a light to our feet, and a lamp to our path; and when they behold those who should be the pastors of the people betraying the sacred trust reposed in them—first misleading their flocks, and then deserting them—may they, by a true humility of mind, and a pure and firm and simple faith in the Son of God, who loved us and gave himself for us, lay hold upon the precious promises of the Gospel, and embrace and hold fast the blessed hope of everlasting life which he hath given us in our Saviour Jesus Christ.

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THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

No. 58.

JANUARY, 1845.

VOL. VI.

THE POISON OF POPERY.

It is a remarkable fact, admitted by Dr. Delahogue in his Treatise on the Church, which is a class-book in Maynooth College, that up to the time of the sitting of the Council of Trent, A.D. 1545, the Nicene Creed contained the essential articles of the Christian faith; yet some years after, Pope Pius joined to this creed several additional articles, declaring that the creed, as enlarged by him, and not the old Nicene Creed, was the true faith, out of which none could be saved! Now the Roman Catholic, be he priest or layman, who becomes "obedient to the faith," flings away the additional articles drawn up by Pope Pius, A.D. 1564, while he holds to the old creed, drawn up at the Council of Nice, A.D. 325; that is, he retains the old creed of Nice, because every article in it can be proved by most certain warrant of Holy Scripture, and he rejects the new creed of Pope Pius, not only because it cannot be proved by Scripture, but because it is plainly contradictory to the verities revealed in that inspired book.—And here I must anticipate a sophism which may be urged in depreciation of the importance of the change which takes place in the doctrinal views of a true convert. It may be said, The members of the Church of

Rome hold the true faith, for they hold the Nicene Creed; they have not taken away any of the articles which it proposes to the faith of Christians, they have only added to their number, and therefore they are on the safe side. Now I shall expose the fallacy of this reasoning by a simple illustration.—Suppose then, that two dishes of wholesome food are prepared for a hungry man; as he is about to satisfy his appetite half-an-ounce of arsenic is sprinkled over one dish and mixed up through its contents. He is then asked which he prefers; if ignorant of the poisonous nature of arsenic, he might prefer the dish upon which it had been sprinkled, for he might reason on the principle of our objector, By taking it, I shall not only have all that the other dish contains, but something more besides. The application of the illustration is obvious. Divine truth is the food of the soul, but it is manifest folly to estimate the value of a creed by the quantity of its articles. WHAT GOD HAS REVEALED, AND NO MORE, IS GOOD. Every addition to God's revelation must be injurious; and, in the present instance, we are prepared to prove that the articles which Pope Pius has added to the creed are poisonous, being not merely useless additions, but noxious heresies, deadly in themselves, and vitiating and

neutralizing the saving efficacy of the truths with which Papal artifice has mixed them. "Obedience to the faith," therefore, in priest or layman, forsaking the Church of Rome, implies the rejection of the doctrinal inventions of the Pope.

[From "Obedience to the Truth," a sermon preached in the Church of the Missionary Settlement, Achill, on Sunday, October 20th, 1844, by the Rev. Edward Nangle, A. B., when the Rev. George M'Namara renounced the errors of Popery and was received into the Church of England.]

POPERY INQUISITORIAL AND TYRANNICAL.

We have often endeavoured to bring before our fellow Protestants the various evils which follow in the train of Popery. In the evidence recently given before a Committee of the House of Commons on the Law of Mortmain, we have the following striking instance of the tyrannical and inquisitorial nature of Romanism.

Thomas Eastwood, Esq., one of the witnesses examined, stated that a good deal of property which ought to have come to him or to his family, had, as he stated, by some undue intervention of other parties, been made over to the church or ecclesiastics.

He stated also that he had presented a memorial to the Pope upon the subject of his case, and that all the facts had been laid before the Court of Rome; that he had corresponded with Cardinal Acton upon the subject, and that no redress was to be obtained.

We give the following questions and answers, as they occur, p. 124, 125.

Questions asked by Mr. Dickinson.

971. There have been some legal proceedings, I understand, between Mr. Sherburne and yourself?

I was one of the parties to contest the validity of the will.

972. Has not an action been brought against you, arising out of those circumstances?

Yes: I endeavoured to arouse Catholics from the degraded position in which they would appear, by submitting to these abominable practices of the priests. I published in the *Lancaster Gazette* many cases of gross fraud in the obtaining of property, and of the greatest hardship that was, in consequence, entailed on families. I had printed a full statement of all the facts respecting the Brindle Will Cause, with the

intention of informing the public how shamefully we had been treated, and how improperly the priests had got possession of Mr. Heatley's money. It became known to the priests that I had a pamphlet of this kind at a printing office; it was discovered; it was one of the most eminent printing offices in London, and it was found out, by what means I cannot tell; proof-sheets of the pamphlet were obtained by Dr. L. who is a secular priest, and a friend of Mr. Sherburne's; he handed them to Mr. Sherburne, and thus they became apprised of the matter which the pamphlet contained. When my printer had completed it, and I was given to understand it was ready for publication, I advertised it in the leading London and provincial newspapers; but before it was published, Mr. Sherburne, through his solicitor, sent a letter to the publisher to threaten him with a prosecution if he attempted to publish it. Of course it was stopped, and the printer declined sending it out of the printing office; and what is most singular, the printer has never to this day called upon me to pay one farthing of the expense incurred in printing that pamphlet, and yet it must have cost a great many pounds. He has been indemnified in some quarter or other; he has never applied to me for payment. I was determined that it should not be stopped, and I immediately sent over the pamphlet to be printed in Paris; but finding it would come out at last, Mr. Sherburne went before the grand jury at Lancaster, with a bill of indictment against me for libel.

By the Chairman, Lord John Manners.

973. Before the pamphlet was published?

Yes, before the publication of my pamphlet, which was known to be in preparation. He took this means of meeting me, to proceed by indictment, by which he avoided swearing that that which I had published was false, and he likewise escaped being put into the witness box. Therefore I was brought into court, knowing beforehand that I should not be allowed to give evidence of the truth of my allegations. That was denied to me. But the law—thanks to the legislature—is now changed in that respect, and if it had only been altered a few months before, Mr. Sherburne would never have brought me into court; but he did so then, knowing that I should be prevented from producing that which I now produce here, namely, his own letters and documents in his own handwriting. I was bound over in £500 to appear to receive judgment, in case of the libellous publication being continued.

By the Earl of Arundel and Surrey.

974. Have you known instances abroad,

as well as in England, where such practices have been carried on?

I have lived a great deal abroad; I have mixed a good deal with the clergy, and I have found a great many honourable and high-principled men amongst them. I have never heard there of such practices. With regard to the secular clergy in England, I do not know a more dishonourable body in all their transactions and dealings.

OPINIONS OF A RADICAL.

IN the life of Samuel Bamford, a weaver of Lancashire, published by himself, entitled, "Passages in the Life of a Radical," third edition, 2 vols. 12mo. it appears that he was imbued with Radical principles from an early period of his life, and that he is now upwards of sixty years of age, and consequently, having been afforded by a gracious Providence, full time to meditate on his former course of life, has arrived at the following resolutions, which he says, "have now become his settled faith."

As the practical lessons of wisdom contained in these two volumes may not meet the eyes of many who might be arrested in a headlong evil course by the perusal of them, the passages containing the fruits of his experience, condensed by himself in a few lines, are hereby offered in a more tangible shape to the serious consideration of operatives, and others, who may have been led astray, or who are now being led astray, by the deceitful declamations or printed falacies of interested itinerants, in the character of politicians.

SETTLED OPINION OF SAMUEL BAMFORD, LANCASHIRE WEAVER.

"That the industrious and poor man best serves his country by doing his duty to his family at home. That he best amends his country by giving it good children; and if he have not any, by setting a good example himself. That he best governs, by obeying laws, and by ruling in love and mercy his own little kingdom at home. That his best reform is that which corrects irregularities on his own hearth. That his best meetings are those with his own family, at his own fireside. That his best resolutions are those which he carries into effect for his own amendment and that of his household. That his best speeches are those which promote 'peace on earth, and good-will towards mankind.' That his best petitions are those of a contrite heart addressed to the *King of Heaven*, by whom 'they will not be despised;' and those to the governors of earth, for the

peaceable obtainment of amelioration for his brother man; and that his best means for such obtainment, is the cultivation of good feelings in the hearts, and good sense in the heads, of those around him. That his best riches is contentment. That his best love is that which comforts his family. That his best instruction is that which humanizes and ennobles their hearts. And his best religion is that which leads to 'do justice, to love mercy, and to walk humbly with his God.' Would he triumph? let him learn to endure. Would he be a hero? let him subdue himself. Would he govern? let him first obey."—Vol. i. p. 112.

CHURCH EXTENSION.

A petition has been prepared for presentation to the Archbishop of Canterbury. It has already obtained a large number of signatures, among which are those of the Duke of Sutherland, the Earl of Denbigh, the Earl of Gainsborough, Viscount Sandon, M.P., Viscount Morpeth, Lord Calthorpe, Lord Rayleigh, Lord Teignmouth, Lord Bloomfield, Lord Francis Egerton, M.P., Lord Henry Cholmondeley, Lord Ashley, M.P., Lord Robert Grosvenor, M.P., Lord Howard, M.P., Hon. W. Cowper, M.P., Hon. Mr. Ashley, Hon. F. Calthorpe, Hon. Col. Upton, Hon. Joceline W. Percy, Hon. Captain Waldegrave, Sir Thomas Baring, Sir Harry Verney, M.P., Sir John Kennaway, Sir W. R. Farquhar, Sir T. Lawley, Mr. J. C. Colquhoun, M.P., Mr. R. M. Milnes, M.P., &c.

The following is the petition:—

"The period which it has pleased Almighty God to continue to the Church of England the mild and paternal superintendence of your Grace, in the discharge of her highest ecclesiastical functions, has been marked by great and important changes in our social, moral, and political circumstances.

"A lengthened interval of peace, the advancement of literature, the arts, sciences, and civilization, and, above all, the rapid increase of our population, have produced an alteration in the relative position of the several orders of society, which demands the grave consideration of every one who desires to promote the well-being of the nation, but more especially to those who are the appointed guardians of her religious institutions and the pastors of the people.

"Under these circumstances, and impelled by a heartfelt attachment to the Scriptural principles of our Established Church, and by an earnest desire that its efficiency should

The Penny Protestant Operative.

be increased, and the interests of true religion more effectually promoted through its agency, we, the undersigned lay members of that Church, venture, with all respect, to bring under the consideration of your Grace, some means by which we trust, under the Divine blessing, these great objects may be attained.

"Admirably as our parochial system seems calculated to meet the wants of the country, and to bring the ministration of the clergy within the reach of all classes, still the increase of population and its unequal distribution render it impossible that they should extend their pastoral care to the great majority of their flocks in large towns and populous districts. We do not forget the attempts made by the Legislature, by voluntary associations, and by individuals, to remedy this defect, but we are convinced that further measures are required to reach the full extent of the evil. We believe that the usefulness and efficiency of the national Church might be very greatly increased by arrangements which, without introducing any organic changes, should bring into active operation the powers and capacities now lying dormant in her existing institutions.

"To effect this, we believe that two important objects must be accomplished—1st, the clergy must be increased in number; and secondly, provision must be made for a more systematic employment of laymen in the exercise of functions which do not belong exclusively to the clergy. In the attainment of these objects we would respectfully request your Grace, and the other members of the Episcopal Bench, to take into your consideration, first, the expediency of increasing largely the number of the third order of our clergy, the deacons; and we venture to suggest that this may be effected by admitting, on such condition as will maintain the order and discipline of our Church, persons who have not the means of proceeding to a university degree, but who are found competently trained for the service of the sanctuary; their advancement to the higher order of the ministry being made contingent upon a faithful discharge during a lengthened period of the office of a deacon, or upon such other circumstances as your Grace and the other members of the Episcopal Bench may think fit.

"Secondly—The propriety of sanctioning and encouraging the employment of a class of laymen, who, without altogether abandoning their worldly callings, might be set apart, under episcopal authority, to act as visitors of the sick, Scripture readers, catechists, and the like, in parishes where their

introduction should be approved by the parochial clergy.

"The system of district visiting, and the appointment of lay Scripture readers under clerical superintendence, have already been adopted, we believe, with much success, in many populous parishes, but the present state of society requires that both these means of usefulness should be greatly extended, and brought into more immediate connexion with our ecclesiastical arrangements, for we are fully persuaded that the true strength of our Church can never be completely known until, by some such means, her lay members are enabled, under direct sanction and control, to take part in the discharge of all those offices which are not by her constitution restricted to the three orders of the ministry.

"To provide the necessary funds (which would be administered by a board, made up by a well-constituted union of the clergy and laity), contributions may, we have little doubt, be extensively called forth, in offerings and collections made for this specific object, at such periods and under such regulations as may be found desirable; and we venture to hope that an effort so directly affecting the efficiency of the Church would attract the sympathies, and obtain the support, of all classes within her communion.

"In venturing to urge upon your Grace the adoption of these measures, which would supply a link much needed between the parochial clergy and the community at large, we are far from desiring to make any innovation in our ecclesiastical polity; we only seek to restore to full vigour and efficiency one of the orders in our Church, and to promote the appointment of officers already recognized by ecclesiastical authority, and for which at no period since the Reformation was the position of the Church more imperatively called."

OPERATIVE PROTESTANT ASSOCIATION IN IRELAND.

THE following account will, we are sure, interest our readers.

*Youghal Protestant Operative Association,
and Reformation Society.*

December 4th, 1844.

My dear Sir,—Your kindness at the formation of our Society induces me to address you after the lapse of the year, assured that you will feel a little interest in our well-being, and also be prepared to aid us with your advice and assistance. It has pleased the Lord to bless our poor endeavour here

during the past year for good, but much still remains to be done. We have now between two and three hundred members, of every denomination of Protestants; and considering the locality, the number, and the spirit of the opposing party, this is a good year's work. Amongst us we have fifteen of our pastors, men who preach the truth in the love of it. Politically we have done much. Some few Protestants had been induced to make themselves enrolled as Repealers; these, without exception, we have brought back, and in our town there is not now a single Protestant avowedly joined to their ranks, or induced by the specious artifices of their emissaries to aid in the attempt to dissever and dismember the common country of our love. I do not think there is a single other town in the South could make a similar boast at this juncture. We have also sent forward numerous signed petitions this session against the National Education system, the grant to Maynooth, and the Dissenters' Chapel Bill; and on three occasions in the neighbouring parishes, we have as a body attended the annual appeals in favor of the Church Education Society (one of which was made by the Rev. E. Dalton); we have been active at the registries, and if we progress as heretofore, have little doubt but that we will secure our representation by a faithful supporter of true Protestant principles—at all events we will be enabled to prevent our being represented by a Papist and a Repealer; in our local politics we have now a majority in the town council, and this tells well for our exertions. But this is the least beneficial part of our employment—we have been endeavouring to raise the moral and religious character of our poorer brethren, and with God's help we have effected much good—many who were a bye-word and reproach from dissolute habits have been reclaimed, and are steady and consistent, and among all a higher sense of their great privileges as Protestants has been raised and excited. Among our poor benighted countrymen we have also done a little, and trust we will soon see the fruit of our labours. At our anniversary meeting we had a good many Romanists, none of whom were displeased, and we had two converted Roman Catholics from the country also over with us on that occasion. I trust you will forgive my entering into such minute details, but I know your heart is in the matter, and you will wish to hear good of your poor neglected Irish Protestant brothers.

The object of my addressing you on this occasion is more particularly respecting our

literary resources. We have opened a reading room for the Protestant tradesmen, where they meet every night, and are kept from temptation and from vice, and feel a great want of good, popular, and instructive reading for them, something beyond the periodical or the newspaper. I made an application to the Religious Tract Society, and received a promise of a small grant of books on payment of one half—this, however, I cannot avail myself of just now in consequence of our finances being of course crippled on the start, and for the first year; but I had hoped you would be able from your extended intercourse to let me know if through any channel I could procure a free grant of books suited for a library. If you could think of any way or means, and acquaint me with it at your leisure, it would be gratefully remembered by your obliged servant,

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[Should any of our friends feel disposed to forward us through our Publisher any small contributions for this purpose, we will see them faithfully applied. Ed. P. P. O.]

THE PROVIDENCE OF GOD.

AN ANECDOTE.

MR. OLIVER HEYWOOD was one of the persecuted servants of Christ in the 17th century. It is said that at one time he was reduced to great straits, his little stock of money was quite exhausted, the family provisions were quite consumed, and Martha, a maid servant, who had been in his family for several years, and who had often assisted them, could now lend no more assistance. Mr. Heywood still trusted that God would provide for them—he said,

“When cruise and barrel both are dry
We still will trust in God most high.”

When the children began to be impatient for food, Mr. Heywood called his servant, and said, “Martha, take a basket and go to Halifax, call on Mr. N. the shopkeeper, and tell him I desire him to lend me five shillings; if he will be kind enough to do it, bring some cheese, some bread, and such other little things as you know we most want; be as expeditious as you can, and the Lord give you good speed. In the mean time we will offer up our requests to Him who feedeth the young ravens when they cry, and who knows what we have need of before we ask him.” Martha observed her master's directions, but when she came near the house where she was ordered to solicit the loan of five shillings, through timidity and bashfulness her heart failed her, and she passed by the door again and again without

having courage to tell her errand. At length Mr. N., standing at the shop door, and seeing Martha in the street, called her to him, and said, "Are you not Mr. Heywood's servant?" She answered, "Yes." He added, "I am glad of having this opportunity of seeing you; some friends at M— have remitted to me five guineas for your master, and I was just thinking how I could send it." Martha burst into tears, and for some time could not utter a word, the necessities of the family, their trust in Providence, and the seasonable supply, entering upon her mind at once, quite overpowered her. At length she told Mr. N. upon what errand she had come. The gentleman could not but be affected with the story, and told Martha to come to him when the like necessity should press upon them at any future time. She made haste to procure the necessary provisions, and with a heart lightened of its burden, ran home to tell the success of her journey. Though she had not been long absent, the hungry family had often looked wistfully for her arrival. When she knocked at her master's door, which now must be kept locked for fear of constables and bailiffs, it was presently opened, and the joy to see her was as great as when a fleet of ships arrives laden with provisions for the relief of a starving town closely besieged by an enemy. The children danced round the maid, eager to look into the basket of eatables, whilst she recited all the circumstances of her journey. Martha wiped her eyes; the father smiled and said, "The Lord hath not forgotten to be gracious, did not I tell you that God would surely provide for us?" How applicable the advice of the Psalmist, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."—Ps. lvii. 4. The Christian poet also sweetly says:

"The birds without barns or storehouse are fed,
From them let us learn to trust for our bread,
The saints what is fitting shall ne'er be denied,
So long as 'tis written,—the Lord will provide."

CABINET.

A man may go to heaven without a penny in his pocket, but not without grace in his heart.

One mild word, says the proverb, will quench more heat than a bucket of water.

POETRY.

The Pope sits not in St. Peter's chair,
'T is a question if ever St. Peter was there,
And all he asserts that St. Peter said,
In St. Peter's own writings will never be read.

Peter was zealous, repentant, and true,
He proved his love—not as the Papists do
And all that he ever wrote or taught
Was with purity, clearness, simplicity fraught.
He never addressed the Virgin mild
To know if he dared approach her child!
He pour'd forth his soul at his Master's feet,
Mercy and pardon, and grace to entreat!
And when his Lord had gone up on high,
His last fond wish was, like Him to die!
When Peter had sinn'd, in his utmost need
Did he fly to the Virgin to intercede?
Or even while this our earth he trod
Address her as "Holy Mother of God!"
The cross in a scriptural sense he bore,
But the cross of wood did he ever adore?
He never utter'd the fearful ban,
Or cursed or murder'd his fellow-man;
He never used the rack or screw,
Or the bed of spikes, as the Papists do!
Oh! could St. Peter look down and see
The blindness of those who bend the knee,
With upraised eye of tearful grief,
To some sainted spirit for sweet relief;
Or the castigations by whips and thongs,
Themselves to atone for their sins and wrongs,
Or the mortifications by penance and woe
Which the votaries of Popery undergo!
With unfeign'd horror he surely would say,
Away, ye blasphemers! away! away!
Nor mock the Most High with such vile
pretence,
Foundationless prayers and works of sense.
Could saints shed tears, they would weep
and grieve
At the blind adoration themselves receive.
Oh! woe to the Papists, and shame to the
Pope,
They magnify creatures—they'll die without
hope.
Oh! burst then the fetters by which ye are
bound,
And hurl those false images down to the
ground!
Give worship, and honor, and glory, and
praise,
To Him the exalted—the 'ancient of days!'
Pervert not the precepts contain'd in His
word,
Lest the fierce wrath of heaven should be
thy reward.
The ransom is paid—Christ sits on the
throne!
Believe and be saved—by His blood alone!
IOTA.

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

Ashbourne.—The annual meeting of this branch of the Protestant Association took place in the large room of the Green Man

Hotel, in the evening of Monday, Oct. 28, Rev. S. Shipley, A.M., in the chair. The meeting was addressed by Rev. R. Macklin, of Derby, Rev. — Hey, Rev. T. S. Mosse, and Mr. Lord.

Brailsford.—A meeting of the members and friends of this Association took place on the evening of Tuesday, Oct. 29, the Rev. W. A. Shirley in the chair. The meeting, which was respectfully attended, was addressed by the chairman, Rev. R. Macklin, and Mr. Lord.

Matlock.—This branch of the Protestant Association held their anniversary meeting in the large school-room, on the evening of Wednesday, Oct. 30, the Rev. W. K. Melville, the Rector, in the chair. The meeting was addressed at some length by the Rev. Chairman, Rev. G. G. Harvey, Rev. — Barker, Smith, Rev. Roseingrave Macklin, and Mr. Lord.

Derby.—A lecture was delivered here to the members and friends of the Operative Association on Thursday, Oct. 31, by James Lord, Esq. The chair was taken by the Rev. Roseingrave Macklin, President of the Operative Association, and the meeting appeared to take a deep and lively interest in the statements of the chairman and lecturer. At the close of the lecture the Rev. chairman made some important remarks by way of encouragement to the operatives and others to proceed in their good work. Amongst other facts to which the Rev. chairman alluded was this, that there had been in Derby several conversions from Popery, and that he had in his own congregation one who, till a recent period, had been the vergier, or beadle, or some office-bearer, in the Popish chapel of Derby, and that this man was about to read publicly in his (Mr. Macklin's) church his recantation of the errors of the Church of Rome. The Rev. chairman also stated that many of those persons who had, within the last few years, fallen a prey to the delusions of Popery, had again returned to the Church of England, fully satisfied that Popery affords no place for sinners' souls.

Chelsea.—*Historical Lectures.*—A course of four lectures on the History of the Reformation have been recently delivered in the Christ Church National Schools on the following subjects:—1. On the Political Principles of the Church of Rome, by the Rev. A. S. Thelwall, M.A.; 2. Luther and the Reformation, by James Lord, Esq., barrister-at-law; 3. The Life of Edward the Sixth, by Rev. B. W. Dibdin, M.A., Minister of the Episcopal Chapel, West-street, St. Martin's-lane; 4. The Reign of Queen Mary, by Rev. W. H. Howard, M.A., Incumbent of Christ Church.

The Quarterly Prayer Meeting of the Metropolitan Associations will be held (p.v.) in the rooms of the Protestant Association, 11, Exeter Hall, on the evening of January 1, 1845, the first day of the year, being the time when many Christians, at the suggestion of the Rev. Haldane Stewart, of Liverpool, repeated annually for some years past, have been in the habit of meeting together for special prayer. The meeting will commence at half-past seven o'clock.

Ireland.—The "*Nenagh Guardian*," Nov. 20, states that a priest has forbidden his flock, on pain of having all the religious rites withheld from them, to use either snuff or tobacco; remarking, that "it was fitter to give the two millions of money that goes to the Queen for duty on tobacco in the year, to their poor clergy, who are labouring day and night for the benefit of their poor souls, than to support a Queen." Two very strong instances are added, in which the priest has carried on this anathema to the very fullest extent.

Malta.—We are rejoiced to learn that in spite of all opposition, the great and good work at Malta is still progressing.

Portugal and Madeira.—We have heard with regret, though without surprise, that the formation of more stringent laws against all opposers of the Roman Catholic religion in Portugal, and her dominions, has been under the consideration of the Portuguese Government. We learn, too, that this is expressly with the view of meeting the case of Dr. Kalley, and similar cases.

France.—"The Hon. and Rev. Mr. Spencer," says the *Tablet*, Nov. 30, "is in Paris labouring in the great work to which he has devoted himself—the conversion of England."

Irish Education Board.—The "*Dublin Warder*," Nov. 30, says, "We understand that two vacant inspectorships in the Board have been filled up this week, one by a Papist, and one by a Socinian. We are informed, that of the thirty-two inspectorships now extant, seventeen are Papists, two Socinians, three Presbyterians, and ten Protestants of the Church of Ireland."

Popish Outrage at Shinrone.—On Tuesday night, Nov. 26, between ten and eleven o'clock, a party of three men entered the house of the school-master of the Church Education Society of that town, and without saying a word, presented a pistol at him, which fortunately missed fire, and then beat him in a most violent manner and broke his ribs. His wife, in attempting to save him, also received dreadful treatment; both are under medical care, and it is doubtful if either of them will recover.

Five Roman Catholic clergymen in Ireland, Messrs. Frost, Burke, O'Brien, Basbie,

and Macnamara, have lately renounced Popery, and are now preparing for the ministry of the Church of England.

Le Valais.—The following is an extract from a petition which is circulating in the Canton de Vaud:—"To the Grand Council of the Canton de Vaud. Gentlemen,—For some years past the Protestants resident in Le Valais (Popish Canton), nearly all Swiss, the greater part Vaudois, have met together to worship God according to their conscience. They have neither churches nor a chapel, but meet in particular houses. The Government of Valais now refuse them the right of private worship. It prohibits them from exercising their religion. The Vaudois population is grievously affected. What will become of the relations of canton with canton if each imitates this intolerance. . . . We pray you, gentlemen, to adopt such measures as your wisdom shall dictate, to induce the government of Valais to change its policy."

Lucerne.—*Jesuitism in Switzerland*—Those emissaries of evil, the Jesuits, who, wherever they carry on their operations, act with secret and determined hostility to every interest dear to mankind, are convulsing Switzerland from one extremity to the other. For some time they have been established at Fribourg and Schwyz, from whence they have directed their operations to bring the other cantons under their control. The question of education was agitated by them, and in more than one Popish canton they demanded to have the public schools placed under their direction. Some years back, the Protestant cantons of Zurich and Berne were pushing and extending, even in remote and mountain districts, their system of education. Unhappily, the Radicals of Zurich carried their ideas of educational reform so far as to appoint the famous *Strauss* to be professor of their new university. The Popish priesthood of Lucerne (Popish canton), under the direction of the Jesuits, immediately raised an outcry, and professing to dread the spread of the principles of Strauss to their canton, the sacerdotal party carried the elections, established a new government, and proceeded to imitate Fribourg, by committing the education of the canton and its schools to the Jesuits. This attempt met

with much opposition. The Grand Council, however, sanctioned the recall of the Jesuits, in spite of the popular repugnance. In certain parts of the canton of Lucerne, especially in the western part bordering upon Berne, the population shewed symptoms of a determination to resist this measure. In the little town of Willisau, these symptoms were evident. The government sent a detachment of its militia to arrest several persons known for their opposition to the Jesuits. The population of Willisau rose, surrounded the soldiers, who disobeyed an order from their officer to fire, and finally retreated. Since that there has been an engagement between the Government troops and the Liberal party, in which the former have proved victorious, after a great number killed and wounded on both sides. A letter from Lucerne, Dec. 10, says: "The Jesuits triumph to the full extent of the word, thanks to the means of seduction that they have employed." It is believed that though the affair is for the moment put down at Lucerne, a very serious struggle is impending between the Papists and the Protestants of the republic generally. This popular movement has broken out on the very eve of the epoch when Lucerne ceases to be *Vorort*,* and as such to wield the executive. That power now passes to Zurich, a state governed by zealous Protestants, and as much opposed to the Jesuits as to any scheme for putting down Popery by *Straussism*. The *Morning Chronicle* says—"If bloodshed or collision be suspended or warded off in Lucerne, Zurich, so well situated to act arbiter, may interfere between the Radicals of Berne and the ultra-Catholics of Lucerne, to bring about an accommodation. At all events it is not likely that the Jesuits can keep their ground in North Switzerland. Many of the Conservative states, such as Bâle and Neuchâtel would declare against them; and even the Catholic canton of Schwyz is divided in opinion on the subject." We only hope it may be so; but such is the influence obtained by the Jesuits, that we very much fear, if they do not triumph, they will continue for a long time to embroil Switzerland.

* The *VORORT* is the assembled Helvetic council of all the Swiss cantons, held alternately (annually we believe) in various cantons. That canton in which it meets possesses, for the time, much influence.

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THE PENNY

PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

No. 59.

FEBRUARY, 1845.

VOL. VI.

A FEW WORDS OF EXHORTATION TO OUR OPERATIVE READERS.

We are glad in these eventful times to see our operative friends and readers not ashamed to be called the sons of the Reformation.

Scarcely an event more glorious is recorded in the pages of history.—If the Israelites had cause for unceasing gratitude to the Almighty, for his miraculously delivering them from the cruel bondage of taskmasters set over them by Pharaoh, and from Egyptian darkness,—surely we also ought unceasingly to rejoice that our ancestors, and we in them, have been thus delivered from the taskmasters of the Pope, and brought out from a worse than Egyptian darkness into the glorious light and liberty of the Gospel of Christ Jesus.

We would exhort them therefore to hold fast the profession of their faith without wavering; to provoke one another to love and to good works; to use what influence they have—and every one has some—to maintain the civil and religious privileges which their ancestors procured for them, which they, our operative friends, yet enjoy, but which others are determined, if possible, to wrest from them and their posterity.

Alas! it appears as if Protestant England

was willing once again to be entangled in the same yoke of bondage as bound her in the dark ages. Courting an alliance with the Pope for the purpose of governing Popery the better, there are to be found too many who wish to see what are termed friendly relations established between the Court of St. James, and the Vatican; and certainly when public opinion shall be sufficiently in favor of such a disastrous step, it will, we have little reason to doubt, be taken, or at least attempted. We therefore desire that each Protestant should do his utmost to influence his own circle and public opinion, by gaining and imparting information where needed, and setting forward the urgent necessity of acting upon sound Protestant, Constitutional, Christian, principles. The present is a time in which more than in any other Protestant England expects that every man will do his duty.

TRACTARIANISM.

*Petition adopted by the Committee of the
Protestant Association to the Queen.*

Our columns are too small to allow us, however briefly, to touch upon all the leading topics of the day. We have scarcely space to notice the great topics which are

now agitating more and more deeply both the theological and political world.

Tractarianism pursues its course with varied success; and the fearful leaven of Popery brought in by the disturbers of our church, works, and will continue to work a deadly mischief, long after those who introduced it may have closed their earthly career.

The proceedings in the diocese of Exeter have created a not unjust alarm; and though a truce to hostilities exists now for a little while, and in consequence of a pastoral address from the Archbishop of Canterbury, some requirements have been withdrawn, and a temporary peace seems restored—yet the tenor of that address has not given satisfaction.

On the subject of that address, a Dublin journal remarks, and very justly—"But there is one lack in this as in all the other similar documents which have appeared, and which is striking. We mean the powerful pointed allusion that might or ought to be made to doctrine as the prominent essential business of the clergy, prelacy, and church of England. The salvation of souls is the end for which the ecclesiastical constitution exists. If men were in earnest here, there would be no room or leisure for such trifling. If the Archbishop of Canterbury would urge this in the style and with the vigour of a Paul, and rebuke the original disturbers on such grounds, he would soon produce uniformity without specifically ordering it."

We feel it the duty of the laity to exert themselves as far as possible, and notwithstanding the difficulties which surround the case, still to shew themselves with mild but determined confidence, in a humble, prayerful, but faithful spirit, resolved to a man not to aid in the introduction of Popish observances—to look to the *animus*, the motives of those who bring them in—and never to connive at, or sanction, what they believe to be dangerous, because Popish innovations.

The Committee of the Protestant Association have adopted the following petition to the Queen, on the subject of the erroneous teaching and innovations in church forms and ceremonies, revived, introduced, or sanctioned by Tractarian innovators.

"May it please your Majesty,

"We, the undersigned, deeply regret the strife and discord which now distract our Church, occasioned by the efforts of the Tractarian party to revive obsolete ceremonies and the observance of disused portions of the Rubrics, whereby they have dimi-

nished her usefulness, and done serious injury to the advancement of true religion among all classes of your Majesty's subjects.

"We cannot but regard such changes and innovations, connected as they evidently are with erroneous teaching, as most in judicious, and as having a manifest tendency to impair the spirituality of our Church services, and to assimilate them to the superstitious practices of the Church of Rome, thereby driving thousands into dissent, and alienating the affections of the people from their appointed pastors.

"We therefore humbly implore your Majesty with the advice of your Council, to take these matters into your royal consideration, and to devise such measures as may tend, by the blessing of God, to restore harmony and peace amongst us, and to secure the preaching of the glorious doctrines of the gospel of Jesus Christ, as carried out at the Reformation, in all their fulness and simplicity throughout your Majesty's dominions.

"And your petitioners will ever pray."

THE CONCORDAT.

THE following documents appeared in the *Evening Post* of Thursday last, and sufficiently explain themselves.

Mountjoy Square,
15th Jan. 1845.

My dear Sir,

I have just had the honor of receiving from His Excellency, the Lord Lieutenant, an important communication, of which I beg to enclose a copy, in the hope that you will have the goodness to give it a place in your next publication.

I have the honor to remain,
My dear Sir,

Very faithfully yours,

✠ D. MURRAY.

F. W. CONWAY, Esq.

(Copy.)

"Viceroyal Lodge,
"Jan. 16th, 1845.

"Lord Heytesbury presents his compliments to Archbishop Murray, and begs to inform him that he has been instructed to give to him, and to Archbishop Crolly the strongest assurances on the part of the Government, that there has never existed the slightest intention of entering into any negotiation with the Papal See upon the subject of a Concordat."

DRAGOONING.

The method of dragooning the French Protestants after the revocation of the Edict of Nantes, under Louis XIV., taken from a French account translated in the year 1686.

"The tender mercies of the wicked are cruel."

THE troopers, soldiers, and dragoons went into the Protestants' houses, where they marred and defaced their household stuff, broke their looking glasses and other utensils and ornaments, let their wine run about their cellars, and threw about their corn and spoiled it. And as to those things which they could not destroy in this manner, such as furniture of beds, hangings, tapestry, linen, wearing apparel, plate, and things of the like nature, they carried them to the market place, and sold them to the Jesuits and other Papists. By these means the Protestants in Montauban alone were, in four or five days, stripped of above a million of money. But this was not the worst. They turned the dining rooms of gentlemen into stables for their horses, and used the Protestants in person with the greatest indignity and cruelty. Sometimes the soldiers took the persons of the houses where they quartered, and walked them up and down in a room, tickling and tossing them like a ball from one to another, without giving them the least intermission for three days and nights together, without meat, drink, or sleep. And when they were wearied almost to death by these means, they laid them on a bed, continuing to tickle and torment them as before, and when they thought them somewhat recovered, made them rise and walk about afresh, sometimes tickling and other times lashing them with rods to keep them from sleeping. And when one party of their tormentors were weary, they were relieved by another, who practised the same violence, insomuch that many of the poor Protestants were distracted, and others become stupid and mopish, and remained so.

At Negreplisse, a town near Montaubon, they hung up Isaac Favin, a Protestant citizen of that place, by his arm pits, and tormented him a whole night by pinching and tearing off his flesh with pincers. They made a great fire round about a boy of about ten years old, who, with hands and eyes lift up to heaven, cried out, "My God, help me." And when they saw the lad resolved to die rather than renounce his religion, they snatched him from the fire just as he was upon the point of being burnt.

In several places the soldiers applied red

hot irons to the hands and feet of men, and the breasts of women. At Nantes they hung up several women by their feet, and others by their arm pits, and thus exposed them to public view. They bound mothers to posts, and let their sucking infants lie languishing in their sight without letting them be suckled for several days, but leaving them crying, moaning, gasping for life, and dying for thirst and hunger. They took children of four or five years old, and when they had kept them so long as that they were dying for hunger, brought them to their parents, and with horrible imprecations and oaths assured them, that except they would turn they should see their children die in their presence. Some they bound before a great fire, and being half roasted, let them go. Some, both men and women, they beat in the most outrageous manner, and others they tormented night and day, dragging, beating, and tossing them about without intermission—which was the ordinary mode of conversion practised by these *military apostles* of the Popish Church. In the mean time they were prohibited from departing the kingdom (a cruelty never practised by Nero or Diocletian) upon pain of confiscation of effects, the galleys, the lash, and perpetual imprisonment; insomuch that the prisons of the sea-port towns were crammed with men, women, boys, and girls, who endeavoured to save themselves by flight from their dreadful persecution. With these scenes of desolation and horror the Popish clergy feasted their eyes, and made only a matter of laughter and sport of them. And though my heart aches whilst I am relating these barbarities, yet for a perpetual memorial of the infernal cruelty practised by these monsters, I beg the reader's patience to lay before him two other instances, which, if he hath a heart like mine, he will not be able to read without watering these sheets with his tears.

The first is of a young woman, who being brought before the council, upon refusing to abjure her religion, was ordered to prison. (The cruelties practised upon her, motives of delicacy prevent our bringing forward.)

The other is of a man, in whose house were quartered some of these missionary dragoons. One day having drunk plentifully of wine, and broken their glasses with every health, they filled the floor of the room where they were drinking with the fragments, and by often walking over them and treading on them, reduced them to still smaller pieces. On this, in the insolence of their mirth, they resolved on a dance, and told their Protestant host that he must be one of their company, but withal, that he

must dance quite barefoot, to move more nimbly. And thus barefoot, they forced him to dance upon the sharp points of glass. And when they had kept him thus dancing as long as he was able to stand, they laid him on a bed, and after some time, that he might come to himself, stripped him naked and rolled his body from one end of the room to the other, till his skin was stuck full of the fragments of the glass. Then they laid him on his bed, and sent for a surgeon to cut out the pieces of glass from his body, which put him to the most exquisite and horrible pains.

These, fellow Protestants, were the methods used by the *most Christian King's Apostolic Dragoons*, to convert his heretical subjects to the Popish faith! These, and many others of the like nature, were the torments to which Louis XIV. delivered them over, to bring them to his own Church. And as Popery is unchangeably the same, these are the tortures prepared for you, if ever that religion should be permitted to become settled amongst you. And as the attempt is now openly made to introduce it, awake, arise, Britons, in defence of your Protestant Queen, her family, your religion, and your liberties. Your souls, your bodies, your estates, your wives and children, all demand your immediate care. The agents of Rome are just ready to seize and worry you. Seize the present moment, before the dreadful destruction overwhelms you, in order to prevent it. Let every heart and hand unite. The ruin that threatens you is universal. The toil you are called to is great but glorious. Strengthen yourselves, therefore, and be of good courage, and behave valiantly for your people, for your Queen, and for the cities of your God; and may He who is the great disposer of victory, and holds the fates of nations in His hand, crown you with success, and make you triumph over all your enemies.

THE HOLY CATHOLIC CHURCH.

WHEN we would define, in its fullest and most enlarged sense, the holy Catholic Church of Christ upon earth, resisting the encroachments of Rome on the one hand, and yet preserving the apostolical order and discipline of episcopacy upon the other; we are constrained to abandon all restrictions or qualifications, excepting those which we expressly find in the scriptural portraiture of that "chosen generation," that "royal priesthood," that "holy nation," that "peculiar people," from among whom the Church

was first incorporated upon earth. However various be the forms of Church government, however multiform the modes of Church discipline, which exist among those who bear the name of Christ, we must, as did the Apostle, recognise the working of grace in all who "love the Lord Jesus Christ in sincerity;" all whose doctrine is Gospel truth, whose practice apostolical fellowship, whose bond of membership with Christ is the sacraments ordained by Him, and whose bond of membership with each other the Lord's day assemblage for associated prayer.

The holy Catholic Church of Christ upon earth, is the blessed company of all those, known to Him alone, who are at any one time in a state of salvation, under whatever circumstances and through whatever instrumentality. The visible Church of Christ upon earth comprehends any and every one of those communities, among whom may be discerned the four notes or marks, stated in the context; although, like our brethren of the Presbyterian Church in Scotland, or some of the Reformed Confessions on the Continent, they may administer the power of the Episcopate through the medium of a consistory or a synod, or even, like some denominations of Dissenters among ourselves, may exhibit nothing at all correspondent with the episcopal function and office—that office which is, according to our apprehension, so clearly defined in Scripture, and which has been, according to our experience, so conducive to the order and unity of the Church in every age. We would that they received this mark or note of the Church; but we cannot so draw the line as to exclude them because they do not. And our reason for coming to this conclusion is simply this. After the first indication of the Church, as manifestly identified by certain notes or marks, which must distinguish it everywhere, at all times, and in every individual member, we find communities springing up in various places, which while they exhibit the common marks, are equally named Churches. Thus in the eighth chapter of the book of Acts, we read of "the Church which was at Jerusalem," as distinguished from Churches in other places; and in the ninth chapter, the same thing is directly affirmed—"Then had the Churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Now, though the Holy Catholic Church, the mystical and invisible Church of Christ, was then, and ever will be, "one body," animated by "one spirit," "even as we are

called in one hope of our calling;" though there is, and ever will be, "one Lord, one faith, one baptism;" yet it is very far from manifest, that even in those early times there was one and the same standard of ecclesiastical regulations, for the internal administration of every particular Church. Generally, the apostle Paul inscribes his Epistles—"To the Church that is at Corinth"—"To the Church of the Thessalonians," and the like; but he departs from this form in the case of the Galatians, where he addresses himself to all "the Churches," and at Philippi, where alone he makes explicit mention of the orders of the ministry—"the saints in Christ Jesus which are at Philippi, with the bishops and deacons."

As, therefore, the orders of the Christian ministry, as existing among ourselves, were not fully developed and drawn out at the time when "the Lord added to the Church daily such as should be saved," it is clear, that the visible Church must now be taken to be just what it was in the days of the Apostles. Wherever there are the marks or notes originally imprinted by the finger of the Spirit of God—apostolical doctrine, apostolical practice, apostolical sacraments, and apostolical prayer—there we must confess a community of Christian men; there we must have fellowship one with another in "the blood of Jesus Christ, which cleanseth from all sin;" there, putting out of sight the points of discipline on which we differ, we may hold sweet spiritual communion with those, who are like minded on the points of doctrine concerning which we agree; and we may rejoice, we ought to rejoice, in the anticipation of that day, when the Church shall be one even as its Lord; when there shall be "one fold" even as there is "one Shepherd," and all minor blots or blemishes, which arise out of the natural frailty or infirmity of man, shall be lost for ever, in the contemplation of "the glory that excelleth," "the fullness of Him that filleth all in all."

Such we believe to be the mind of our own Church; and because it is her mind, and because it is the mind of holy Scripture, therefore we love her, we trust her, we cleave to her, we cling to her.

THE FRENCH GUNNER AND THE BIBLE.

The following interesting circumstance, which is connected with the extensive evangelical awakening now taking place among the Roman Catholics in many parts of

France, is extracted from the half-yearly circular of the Evangelical Society of Geneva.

"A gunner belonging to the garrison of T——, had several conversations with one of our evangelists about the salvation of his soul. After their separation they continued to correspond. The letters of the gunner show how the work of Divine grace progresses and ripens and fructifies, little by little, in the soul which has received religious impressions. He writes thus to our evangelist on the 22nd August last:—"I find your letters so interesting that I wish to receive one every day. My eyes are opened, and I value more and more each day those good things that I never did before. I now see that all those pleasures which we seek after with so much avidity are only ephemeral, and that we ought to aspire after the possession of those which are more stable and can never end. Behold, Sir, the new sentiments which animate me since I resolved to abandon my impious and profane reading, and to give myself up entirely to reflection and to the important business of salvation. I shall never forget the six days that I passed at T——, for it was there that Providence willed I should meet with you."

"On the 3rd of October, adds our evangelist, he wrote to me again:—"I entreat you to send me immediately by the post a copy of that most excellent book the Bible, which affords the best nourishment for the soul." I hastened to send him a Bible by one of our brethren, to whom the gunner wrote testifying his gratitude, 'In my letter to Mr. —,' said he, 'I shall inform him how quickly you have delivered to me the delightful book for which I asked. Having much spare time, I hope to derive a great deal of instruction from the perusal of it, and shall preserve it as a precious remembrance of Christians of the reformed faith. Although born of Roman Catholic parents, and myself a Roman Catholic, I delight to attend your religious meetings, for I feel much edified by them.' We know not what may be the effect of this reading upon the heart of the gunner; but when we thus see a sinner become serious and attentive to the voice of God, renouncing his evil reading in order that he may attach himself to the Bible, we may hope that the Lord will continue to enlighten his mind, for He will not allow any to seek him in vain."

SIR MATTHEW HALE'S RESOLUTIONS.

"Morning.—1. To lift up the heart to God, in thankfulness, for renewing my life. 2. To renew my covenant with God in Christ, by renewed acts of faith receiving Christ, and rejoicing in the height of that relation, and by resolution of being one of his people, doing him allegiance. 3. Adoption and prayer. 4. Setting a watch over my own infirmities and passions, over the snares laid in our way. *Perimus licitis.*

"Day Employment.—There must be an employment of two kinds: 1. Our ordinary calling; to serve God in it. It is a service to Christ, though ever so mean. (Col. iii.) Here faithfulness, diligence, cheerfulness. Not to overlay myself with more business than I can bear. 2. Our spiritual employments: mingle somewhat of God's immediate service in this day.

"Refreshments.—1. Meat and drink; moderation seasoned with somewhat of God. 2. Recreations: 1. Not our business. 2. Suitable. No games, if given to covetousness or passion.

"If alone.—1. Beware of wandering, vain, and lustful thoughts; fly from thyself rather than entertain these. 2. Let thy solitary thoughts be profitable,—view the evidences of thy salvation,—the state of thy soul,—the coming of Christ,—thy own mortality; it will make thee humble and watchful.

"Company.—Do good to them. Use God's name reverently. Beware of leaving an ill impression, by ill example. Receive good from them if more knowing.

"Evening.—Cast up the accounts of the day. If ought be amiss, beg pardon. Gather resolution of more vigilance. If well, bless the mercy and grace of God that hath supported thee."

JESUITISM.

The following anecdote is current in Germany, and illustrates the disguises often assumed by Jesuits to forward Popery. When the Duke and Duchess of Anhalt Cothen embraced the Romish faith a few years back, the court followed their example, with the exception of one maid of honour, who abided by her Protestant principles. Shortly after, a young gentleman arrived from Vienna, who won the affections of the lady, but informed her that being a Roman Catholic, he could not ally himself to a heretic. She consented, after a struggle, to forsake Protestantism, but fainted

when her recantation was made. The lover then informed her, that he had paid his addresses to her for the good of her soul, marriage being out of the question, as he was a priest and a Jesuit—a fact of which she was convinced, when taking off a wig which he wore, he showed her the tonsure, or shaven crown, which is a distinguished mark of Popish priests.

SLAVE ANECDOTE.

Pompey, a negro, previous to the American revolution, being suspected of having stolen goods in his possession, was taken before a certain justice of the peace, in the county of Philadelphia, and charged with the offence. The negro acknowledged the fact, and made the following decisive defence. "Massa Justice, me know me got dem tings from Tom dere, and me tink Tom teal dem too; but what den, Massa? dey be only a piccaninny knife and a piccaninny corkscrew; one cost sixpence, and tudder a shilling, and me pay Tom for dem honestly, Massa." "A very pretty story, truly," said his worship; "you know they were stolen, and yet allege in excuse you paid honestly for them; I'll teach you better law than that, Sirrah! Don't you know, Pompey, the receiver is as bad as the thief? You must, you black rascal, be severely whipt!" "Berry well, Massa, if de black rascal be whipt for buying stolen goods, me hope de white rascal be whipt too for same ting, when you catch him, as well as Pompey." "To be sure," replied the justice. "Well den," says Pompey, "here be Tom's massa; hold him fast, constable; he buy Tom as I buy de piccaninny knife and de piccaninny corkscrew. He know berry well poor Tom be stolen from his old fadder and mudder; de knife and de corkscrew had neder;—Such was the justice as well as the severity of Pompey's address, that after a short pause, the magistrate, with the consent of Tom's master, dismissed him and discharged the action.

MISCELLANEOUS.

THE PAPACY AND THE PAPAL STATES.—Bologna, July 23, 1840.—"And now this is the last night, I trust, in which I shall sleep in the Pope's dominions; for it is impossible not to be sickened with a government such as this, which discharges no one function decently. The ignorance of the people is prodigious—how can it be otherwise!—The booksellers' shops, sad to behold—the very opposite of that scribe instructed to the

kingdom of God, who was to bring out of his treasures things new and old,—these scribes, not of the kingdom of God, bring out of their treasures nothing good, either new or old, but the mere rubbish of the past and the present. Other governments may see an able and energetic sovereign arise, to whom God may give a long reign, so that what he began in youth he may live to complete in old age. But here every reign must be short; for every sovereign comes to the throne an old man, and with no better education than that of a priest. Where, then, can there be hope under such a system, so contrived, as it should seem, for every evil end, and so necessarily exclusive of good? I could muse long and deeply on the state of this country, but it is not my business; neither do I see, humanly speaking, one gleam of hope.”—*Arnold's Letters*, vol. ii. p. 423, Appendix C.

MR. LOCKE, in a letter written a year before his death to one who asked the question, “What is the shortest and surest way for a young gentleman to attain to the true knowledge of the Christian religion in the full and just extent of it?” His answer is, “Let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It has God for its author; salvation for its end; and truth, without any mixture of error, for its matter.”

What a quiet world we should have if every thing and every person knew its own place! If the sea kept its own place, we should have no inundations. If men kept theirs, we should not see such floods of sin and misery.

“What a beautiful place heaven is!” said a little boy, not four years old. “Why do you think so?” said his mamma. “Because,” said he, alluding to the stars, “the *nails in the floor* are so beautiful.”

CABINET.

Selfishness is a swamp that sucks in all and gives out nothing.

Pride is a cold, stormy, barren mountain; humility a warm, serene, fruitful valley.

He who indulges ill tempers, warms and nourishes a nest of vipers to wound himself and his friends.

He that will be his own teacher, will be constantly finding out that he has a fool for his scholar.

POETRY.

THE SALVATION OF INFANTS.

A Mother, who had lost an infant, received much consolation from the following epitaph, written by the late Rev. R. Robinson of Cambridge.

Bold Infidelity, turn pale and die;
Beneath this stone four hapless infants lie;
Say, are they lost or saved?
If death 's by sin, they sinn'd, for they lie here;
If heaven 's by works, in heaven they can't appear.

Ah! reason how depraved!
Revere the Bible's sacred page, the knot 's untied—
They died, for Adam sinn'd; they live, for Jesus died.

INTELLIGENCE.

“PRAY WITHOUT CEASING.”—1 Thess. v. 17.

La Religion d'Argent, or *The Religion of Money*, continued.—A translation of this little tract, appeared in the pages of the Operative. Our readers will be glad to learn that it has since been adopted as one of the Society's publications; and that at the suggestion and expense of a generous friend, nearly 2000 have been sent gratuitously, to various parties in the University of Cambridge.

A meeting was held on Thursday evening, January 9th, at the Educational Institute, Blackfriars Road, to expose the proceedings at meetings held in a Temperance Hall and Catholic School Room in the vicinity, by a Mr. Daniel French, who has for some time been advocating the claims of Popery in that neighbourhood, and who, after challenging discussion of the various topics he adverted to in his several addresses, employed and directed an infuriated audience to expel by force from his meetings every Protestant who dared to stand forward to offer any reply to his vile and abusive attacks of the clergy of the neighbourhood, and the misrepresentations he so often made of the faith of Protestants, although he had secured for himself money from them on their admittance to those meetings. The persons who had thus been maltreated immediately called a meeting of Protestants, to counteract such principles and practices of the Popish advocates, and to shew the public this spirit of Popery, at work even in the heart of the metropolis. This meeting was very numerous and respectfully attended. Mr. R. H. Binden presided; and Messrs. W. Allen, Ballard, and A. V. Allen

were the speakers. One universal feeling of indignation was expressed by the audience, with a determination to maintain a more than ever decided protest against the claims of Popery, to what she calls equal privileges, which in reality means only liberty to do with the faith and persons of Protestants whatsoever may best answer her ends.

It appeared from the statements made at this meeting, that this Popish advocate was not recognized by any party in his Church to lecture on Popery. Dr. Doyle, in a letter to the Chairman, disowned him, and the Roman "Catholic Institute" have rejected him from its body since 1842. He has upon more than one occasion violently conducted himself at Westminster;—he created an uproar, even to preventing the continuance of service in a chapel during a lecture by a Clergyman, by demanding to be heard in reply to the Rev. Gentleman's address. At Woolwich, at a Protestant meeting, because he was refused admittance with his band of disturbers, *brickbats were thrown through the windows into the meeting*, but providentially without injuring any one, the object nevertheless was the same. Thus, in this land of freedom, as in America, Popery begins to manifest and practically develop her dogmas of persecution. The proceedings did not close until after 11 o'clock.

City of London Association.—A Tea and Public Meeting of the members and friends of this Association was held in the Royal British Institution, Cowper Street, City Road, on Thursday Evening, December 26. Mr. Callow presided at the Public Meeting. The Speakers were, the Revs. A. S. Thelwall and J. R. Barber, and Messrs. Sibley, Binden, and A. V. Allen.

The members of the Metropolitan Association held their united Quarterly Prayer Meeting at 11, Exeter Hall, on Wednesday Evening, January 1. The Meeting was well attended. The members take an increasing interest in their meetings for prayer.

Health of the Pope.—Munich, Jan. 17.—Letters recently arrived here from Rome, state, that the Pope is in a most alarming state. His Holiness is upwards of 79 years of age.—*Frankfort Postal Gazettee.*

Bavaria.—The number of Protestants at present in Bavaria is 1,226,753. In the last four years there has been an increase of 25,531. In that period 8,805 Protestants emigrated from the kingdom; 281 turned Romanists, and 179 Romanists became Protestants.

United States.—The *Boston Tribune* states that there are no less than thirteen colleges in the United States under the charge of the Papists, ten of which have been established since the commencement of Jackson's administration. There are now being educated in these institutions about 1300 students."

Belgium.—An ordonnance of the King of the Belgians (the Protestant Leopold) annuls the resolution of the Municipal Council of Verviers, which opposes the installation of the Jesuits in that city. King Leopold represents this municipal resolution as contrary to liberty, such as it is proclaimed in Belgium.—*L'Esperance.* A prayer, asking of God the conversion of England to the Catholic faith, has just been published in Belgium.—*Novelliste de Flandres.*

Italy.—According to a correspondence published in the *Gazette d'Augsbourg*, the governments and various communities of the Italian States rival each other in restoring the secularised property which they held to its former masters, for the establishment of new ecclesiastical foundations, and especially for the benefit of the Order of Jesuits.

Hackney.—The temporary (Popish) chapel in this neighbourhood is said to be too small for the congregation. The Society of St. Ann and St. Mary Bethnal Green has been dissolved, and the funds and property made over to the priest of this chapel.

Clifton, Bristol.—A Popish Mission has lately been established here, and a chapel, cemetery, and school-room purchased.

Conversions.—The Rev. J. B. Murphy, late Superior of Youghal Monastery, has left the errors of the Church of Rome, and a letter from him in the *Record*, stating many important circumstances connected with his conversion, and that the entire Community have since conformed to the Protestant Faith.

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THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

No. 60.

MARCH, 1845.

VOL. VI.

THE PROPOSED ENCREASED GRANT TO MAYNOOTH COLLEGE.

The very heading of this article will astonish many of our readers. What!—they may exclaim, an encreased grant—and that from a Conservative Government!! The late administration would not have dared this. But so it is: and before the present session has gone by, we must expect to see severe blows struck at the Protestant Institutions of our country. Not, indeed, by avowed enemies—no, they could not have done it,—but by professed friends, and that too, without such timely notice as might have enabled the country to manifest its full and determined opposition against them.

The grant to Maynooth is to be encreased, and one or more colleges to be erected in Ireland, where education is to be carried on, as we are informed, upon liberal principles—that is, without principles. It is also rumoured, that alterations of a serious kind are to be made in the Dublin University. Whatever truth there may be in these reports,—whether some or all of these innovations will be made,—time itself must develop. Meanwhile, we have enough before us to make it plainly apparent, that the baneful drug of expediency is to be more and more filtered into the Constitution of

the Country, and the proceedings of Parliament, destroying all sound Protestant energy and spirit. To what a pass are we coming! Protestants in Ireland, day after day, may be murdered; and yet the religion—oh! profanation of the name!!—the religion which prompts to the commission of the murder,—which sanctifies the deed, and lends her influence to the concealment of the assassins—that religion must not even be spoken of as false, cruel, bigotted, and intolerant!

Protestant Operatives of England, have you no sympathy with your brother Protestants in Ireland? Will you not exert yourselves to stay the plague in that Country? Ah! if you do not, it may soon extend its ravages amongst you. It will fall more heavily upon you than upon the higher classes, for you cannot so easily get out of its way.

An aristocrat, or a wealthy commoner, may now and then indeed, fall victims under the mild and paternal government of the Pope, in Ireland, or in England!! but, the majority are, and will continue to be, taken from your own rank in Society. But what can you do, it may be said, against Popery? And so it might have been said by each soldier at Waterloo—"What can I do against Buonaparte and his conquering Frenchmen?" What? it might have been

replied; why, you are all armed—you have the right on your side, and you have your King and Country to fight for, and Wellington for your leader. So, Protestant Operatives, we say now in reply to your question—What can we do?—Why, every man can do his duty; and England expects that you should do it.

Popery is the enemy against which you are to fight, not the Papist; and tho' you have no Wellington for your leader, yet the great Captain of your salvation is looking on. The weapons with which you are to contend are not carnal, nor formed of earthly materials; your sword is to be the Sword of the Spirit, which is the Word of God, used with all prayer, and diligence, and watchfulness.—Yes,—the Bible is the best weapon against Popery: nothing can blunt its edge, nothing withstand it. It cuts right down the infallibility of the Pope; it sweeps away the figment of tradition; overturns the false plea of Catholicity, Apostolicity, Antiquity, and so forth, so frequently put forward in defence of her corruptions, and teaches you to regard the Truth—the Truth as it is in Jesus—as paramount over all other considerations.

The adamant chain, woven and twisted of these varied links of Popish errors, melt and dissolve like snow before the noon-day sun, when the light of Divine Truth, poured forth from the Sacred Oracles, is shed upon them.

This then do: pray for your Roman Catholic fellow-subjects, that the Lord of his mercy would be pleased to convert them, delivering them from that blindness, hardness of heart, and contempt of his word and commandment, into which Popery has led them. This further do: whenever you are confronted with them, meet them in the spirit of love, but in the spirit of *truth* also; knowing that you dare not compromise, or compliment away the Truth. We doubt not but that if this were done by all our Operatives throughout the empire, that Popery in Great Britain would be shaken to its centre, and the Word of God would have free course and be glorified. The mighty moral and religious influence moving upwards from a vast multitude, would do more than all mere human legislation has yet effected upon the subject. Yet legislation must not be despised; for though it be powerless as to forming a single real converted character, it is powerful in throwing obstacles in the way of the progress of truth, or removing them so as to facilitate the progress of error. Each of these two processes is now going forward throughout our country. Whilst many in Ireland are coming out from the

errors of Popery, the whole weight of government influence seems thrown into the scale against them. The power of the mighty frowns upon them; and the Protestant educated Maynooth Priests go forth to agitate against the Protestants, by whose misplaced bounty they have been educated.

We would never advocate a persecuting principle or a persecuting measure; but we feel it a bounden duty to protest against such measures, and to petition against them, by whomsoever they may be advocated, and against whomsoever they may be directed.

We trust, therefore, that our Operative Readers will not neglect the use of this right of petitioning, amongst other means, vested in them by the laws and constitution under which we live. Let them petition immediately, numerously, and unanimously, that no grant be given to support Popery at Maynooth; that no money be given for supporting Popery in the Colonies; and that every due *protection* be given to converts from the errors of the Church of Rome.

THE CHARTER.

A Dialogue between JOHN HOBBS, who is well known in his neighbourhood as the Pious Shoemaker, and SAM IDLE, better known by his nick-name, Young Soaker, from his drunken habits.

Soaker.—Well, Master Hobbs, always hard at it, there's nothing like leather.

Hobbs.—"If any will not work, neither shall he eat;" "an idle soul shall suffer hunger, but the hand of the diligent maketh rich;" that's my way, Master Soaker.

Soaker.—I know you work hard for little money; why don't you strike? We pitmen have turned out, and shan't turn in, till we get more money and less work.

Hobbs.—The more money, the more drink, will just do for the Chartist leader at the Redcap; but, friend Soaker, I have often told you, "drunkards, who rise up early that they may follow strong drink, shall in this world have poverty and rags;" and I tell you again, it is declared, "they who do such things shall not inherit the kingdom of God."

Soaker.—You're always hard on me about the drink; but you see a poor man can't get on with such wages,—you see the big 'uns take it all.

Hobbs.—Stop! stop! as to money, Soaker, where I get fifteen shillings, you can get five and twenty; but you know, when I'm at my lapstone, you are at skittles; on Sabbath day as I go to Church, I meet you coming from the Public; so you see, your

poor wife and children are naked and starving, while mine are clothed, and have bread to eat.

Soaker.—Well, that's true, but don't be hard, Hobbs; the poor man shall have his rights yet, before we go to work we shall have the Charter.

Hobbs.—I'm beforehand with you, I have had the Charter of my rights all my life, it was made and ratified in heaven, signed and sealed on Mount Calvary, in the precious blood of the Lord of glory; it had God for its author, and has the salvation of a lost world for its end.

Soaker.—Yes! yes! but our matters are quite different to all that, we want fresh men every year, we'll pay 'em, and see they speak up for the poor.

Hobbs.—There I beat you again, I have got a Royal spokesman, the Prince of Peace. He gave His life for such vile sinners as you and me; He is constantly pleading with the King of Kings for us; He wants no pay; He offers free salvation, without money and without price; He says, "look unto me, and be ye saved, all the ends of the earth, for I am God."

Soaker.—Why I've heard you say aforetime that all men are equal, then why not let a poor man vote?

Hobbs.—You're right, all men are by nature alike, sinners in the sight of God; yes, *Soaker*, it's very sad, but very true, "in His sight all are corrupt, there is none that doeth good, no not one; they are all gone out of the way and become abominable."

Soaker.—I'm sure you're my friend, all you say is very good; but don't you think we want a change? Why the people are starving!

Hobbs.—I do think we want a change, I shall rejoice to see it, its high time, *Soaker*, it must be a radical change, too; but *Soaker*, a change of men won't do, it must be a change of heart. My charter tells me, "the heart of every man is by nature deceitful above all things, and desperately wicked." Let us pray to God, *Soaker*, to take away the stony heart, and give hearts of flesh, that we may be renewed in the spirit of our mind and follow after holiness.

Soaker.—I can't pray; all I want is to do the best for my poor family,—I have been a foolish man, and a bad father, but they tell me, if all these matters about Charter were set right, we should all be happy.

Hobbs.—Your leaders are "blind leaders of the blind, their throats are an open sepulchre; with the tongue they have used deceit, the poison of asps is under their lips;" come out from amongst them; leave the

ale-house, and seek comfort at home; read the poor man's Charter, the Bible, at your own fireside, as your poor old father used to do; and may God Almighty show you what you are, and make you what you ought to be. In Him there is deliverance from the power of sin, may He enable you to seek it.

A DYING MAN RESCUED FROM POPERY.

THE following fact was related by the Rev. HUGH STOWELL at the Anniversary of the General Society for Promoting District Visiting:—"There was a Visitor, who, about five months ago, was told by a person that a mechanic, a man of superior mind, was on a bed of sickness, and that he had no one to visit him,—the Visitor had gone to see him and found his mind on the rack. A Roman Catholic Priest had been sent for by the man's sister, although he was not a Roman Catholic himself; but the Visitor had told him (Mr. Stowell) that he was sure, from the anxious state of the man's mind, that if he went to see him, he would receive his visits well. The next morning, accordingly, he went to see him, doubtful of the manner in which he should be received. He was at once struck with the appearance of the man; his broad expansive forehead was beaming with intelligence and feeling; and as he lay in bed he turned his eye composedly upon him as he asked him whether his situation had not inspired him with serious contemplations as to his state. The question was received with sullen courtesy, and no answer was made. He again said, that surely he must have had some serious thoughts as to his situation, to which the man replied, that he had such views of the Majesty of God and of eternity, and of himself as a sinner, since he had been sick, that he trembled before the mere recollection of them. He then asked, had he in those prospects seen any way in which he could obtain salvation in that eternity? but he received no satisfactory answer; and he at length observed, that he understood the Roman Catholic Priest had been with him, and enquired whether he had not taught him the way in which this salvation was to be obtained. The man said, that a Dissenter had called on him, and had talked of election and Predestination, but he could not understand him. But, said Mr. Stowell, did the Priest show you any satisfactory way of procuring salvation? Oh, replied the man, the Priest said that I should be baptized, and I was; and now this appears to be my heaviest sin,

as making all my previous life that of an infidel. He then asked him, if this baptism had procured for him peace of mind? to which the man replied, no; that he had gone through a number of prayers, as he had been directed by the Priest, but his mind remained as it had been before. He then drew near to the bed, and told him how God, although just, yet justified those sinners who fled for refuge to the Cross of Jesus; the man, however, did not at first entirely comprehend him, and he accordingly illustrated the subject further; and at last it broke upon him as if by the grace of God, and his face lighted up with a beam of holy intelligence, as he said—'Oh blessed Saviour, this is what I wanted, this is the salvation I sought and could not find; I adore thee, oh God, who has spared me to know this.' He never saw more rapture expressed in the face of any man; but it was not the rapture of the enthusiast, for he was a man of great and powerful mind. On the following day he visited him again, and found him calm; but he had such a vivid apprehension of the Saviour, as the way to the Father, that he was able to pray without wandering, for he found that his heart was drawn nigh to God. After an interval, he entered upon the subject of the Roman Catholic Priest. He stated that he had called upon him; and the sick man said, that he was determined to talk with him, and desire him not to go about deceiving poor folks as he had attempted with him. Now these were the very words used by this man; for, said Mr. Stowell, I would not misrepresent the Minister of any Church. The Priest, when he called, asked me if I had gone on repeating the prayers he desired me, and requested me, when I felt myself near to death, to send for him, in order that I might receive extreme unction. I asked him what he meant by extreme unction? Oh, said he, it is oil that has been sanctified with prayers. I then told the priest that I would have none of this; to which he replied that I was a rebellious child of the Church, for that the Church had appointed this to take place. But, said I, may not the Church be mistaken? No, said the Priest, the Church is infallible. But, said I, I have read that it was your Church that established the Inquisition, which burned hundreds of persons. The Priest answered to this, that there might have been a little mistake there. Well, said I, I have found a Saviour who is never mistaken, and I shall trust in what I have found to be true; the Priest made no reply to this, but put on his hat and left the house. The sick man soon afterwards de-

parted this life in peace, and Mr. Stowell committed him to the grave, in the strong hope of his happiness in eternal life. This he considered showed the good that resulted from the ubiquity of the Clergy in their parishes, through the means of Visitors; for in the case which he had just related, but for the Visitor, the sick man might never have been found out by a Protestant Clergyman, and his eternal welfare might have been left to the external appliances of Popery."

YOUTHS' SOCIETIES.

To the Editor of the Protestant Operative Magazine.

Sir,

Feeling anxious, as I do, for the spread of those principles by which the Protestant Association professes to be guided, and which I trust will ever influence my own conduct, I venture to address you, and to hint to you a suggestion which has often occurred to my mind, and which every time I allow it to engross my thoughts, appears more than ever calculated to prove beneficial, in no slight degree, to the Protestant community, and to the Association formed and acting in defence of its Christian and Constitutional privileges. The suggestion referred to, is that of forming Youths' Auxiliaries to the Protestant Association, wherever Branch Societies exist. I would also suggest the propriety of holding Annual Meetings of such Auxiliaries after the same manner as those of the different Associations in connection with the Parent Society. I presume this suggestion will appear to you the more useful, in proportion as you contemplate the fact, that the Youths of the present day will one day be men, and that the permanent success of the Protestant Association depends in a great measure (might I not with propriety say wholly?) upon the nature of the principles instilled into the minds of the rising generation; and I feel convinced, from my own experience, and from what I know of that of others, that the Protestant, and therefore Constitutional, principles of the Protestant Association cannot better be inculcated upon the minds of the Youth of this Nation, than by engaging them actively in the Protestant Cause.

As I have rendered my remarks as concise and brief as possible, I shall feel obliged by your insertion of them *verbatim*; but should a press of matter not allow of this, I shall rest perfectly satisfied with an acknow-

ledgment of the receipt of them in your answers to Correspondents in next month's magazine.

I remain, Sir,

Yours obediently,

and a steady friend to the Protestant Cause,

C. J. E.

THE BIBLE.

The learned Selden, before he died, sent for the most Reverend Archbishop Ussher and the Reverend Dr. Langhame, and discoursed to them to this purport. "That he had surveyed most part of the learning that was among the sons of men; that he had his study full of books and papers on most subjects in the world; yet at that time he could not recollect any passage out of innumerable books and manuscripts he was possessed of, wherein he could rest his soul, save out of the Holy Scriptures, wherein the most remarkable passage that lay most upon his spirit was—*Titus* ii. 11—14—'For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.'"

PAPAL BLASPHEMY.

The Irish agitators and priests are fond of giving Dr. McHale the title of "the lion of the fold of Judah"—a title belonging to Christ. This is no new thing, as the following extract from a controversial writer will show.—"It is truly appalling even to read of the arrogant pretensions of the head of the Catholic Church, and the base servility of his flatterers. They pronounce him 'the sun of the world,' and he himself assumes to be greater than the Emperor, inasmuch as the sun is greater than the moon. Pope Gregory VII. made the Emperor Henry IV. to stand three days and three nights at his gates, barefoot, in frost and snow, entreating his absolution! Pope Alexander III. made the Emperor Frederick fall down and ask his forgiveness, whilst he trod on his neck, applying to himself *Palm* xci. 13, 'Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.' If the Pope at any time change his mind, it is presumed that God

also changes His; and it is held unlawful for any one to appeal from the Pope to Christ or the Holy Scriptures. Bishop Morton has shown that almost every title which belongs to Christ has been blasphemously applied to his Holiness of Rome. (*See his book entitled 'The Grand Imposture, &c.'*). They call him the 'bridegroom of the Church,' a title peculiar to Christ (*John* iii. 29), and to be anointed with royal unction above his fellows, a thing proper only to Christ (*Heb.* i. 9). Pope Paul II. was termed a celestial Majesty; Pius IV. 'the voice and oracle of truth.' Innocent VIII. was blasphemously pronounced 'above all principalities and powers, and every name that is named either in this world or that which is to come.' (*Eph.* i. 21.—2 *Thess.* ii. 4, 6.) Pope Sextus Quintus was called 'the corner stone in Zion, proved to be precious, and a sure foundation,' a description proper only unto Christ. (*Isaiah* xxviii. 16,—1 *Peter* ii. 6.) Pope Gregory XIII. was pronounced 'the power, might, or majesty of God on earth;' and again 'our Lord God the Pope.'—*Dingley*.

VALUE OF CONTROVERSY.

We are indebted to much controversial statement in olden time for the continuance of the blessed truth amongst us. If some of our forefathers had not been controversialists as well as spiritual teachers, we should never have been delivered from the trammels of the Church of Rome. Controversy is painful indeed: it grieves the spirit of the man of God who engages in it, as it wounds the spirit of many of those who hear it; but it is indispensable, and necessary even, amid the increasing evils of the present time. But the time is coming, when there shall be controversy no more; when we shall see and know as we are seen and known ourselves; when there shall be but one heart, and but one voice, and but one song: TO HIM WHO LOVED US, AND WASHED US FROM OUR SINS IN HIS OWN BLOOD, TO HIM BE THE GLORY FOR EVER AND EVER.—*McNeile*.

FOLLY REPROVED.

The late Rev. Dr. Pringle, of Perth, was once walking upon the Inch, when two thoughtless young men came up to him, and conceitedly asked him if he could tell them the color of the devil's wig? Having surveyed them attentively a few seconds, he

replied, "Truly, here is a most surprising case, two men have served a master all the days of their life, and can't tell the colour of his wig."

CABINET.

If men add to the crosses of to-day those of to-morrow, they take upon them a forbidden load. Pray that you may think not of to-morrow; that is the care of God. We must keep in daily preparation for heaven. It is improper to be needlessly anxious for to-morrow.

Envy not those who neither work nor pray, yet have abundance. God may give abundance to his enemies. It is for a season; perhaps it is seeking to impress them with gratitude.

To delight in the mercy of God is the strongest proof of penitence.

There is no getting to heaven as a home, but by Christ as the way.

True friends will visit us in our prosperity only when invited; but in adversity they will come without an invitation.

Be kind to your friends that they may continue such; and to your enemies that they may become your friends.

A looking glass will make a fool proud; but an hour glass will make a wise man humble.

The flower of Christian graces grows only under the shade of the Cross, and the root of them all is humility.

POETRY.

THE MASSACRE OF ST. BARTHOLOMEW.

'Tis silence all, and wrapt in calm repose,
They sleep, who, fearless, trust their deadly
foes ;—
They sleep,—but ere of morn the first faint
breath
Their sleep is changed—they sleep the sleep
of death :
Not one, but thousands, bleeding on the
ground,
By morn's first light are pale and lifeless
found.
Say who, thus fierce, thus deaf to mercy's
pray'r,
Has plung'd the widow's heart in dark de-
spair ?
No midnight robber, urg'd by want and woe,
Uplifts his arm to strike his victim low,
And at his bosom aims the deadly blow.

Say, ye who coolly plan'd the barbarous
deed,—

Say—what the crime for which your victims
bleed ?

Their crime, immortal truth ! 'tis thine to
tell,—

Their only crime was, loving thee too well.

—Yes ; 'twas a crime to love the word of
truth,

To teach its beauties to admiring youth ;
A crime to teach, since God's own Son has
died,

Their needs for sin, no sacrifice beside ;—

That mass and penances can ne'er appease
An angry God, or give the conscience ease.

—Yes, 'twas a crime of deep and deadly hue,
Which wrath and anger on the guilty drew ;

But not the wrath of Him who dwells on
high,

And reigns supreme the monarch of the sky :
His smile of love, amidst the pangs of death,

Has cheer'd the Martyr's last expiring
breath ;

And when the last expiring throb was o'er,
His Angels bore them to that happy shore,

Where faithful spirits with their Saviour
dwell,

And songs of loudest praise their bosoms
swell :

In dazzling splendour round the throne they
stand,

And wave the palm in each victorious hand ;
Pure, happy, blest, freed from each taint of

sin,
Glorious without, all love and peace within.

Thus peaceful slept the righteous Abel's
head,

Whilst Cain, the murderer, fill'd with hor-
ror, fled.

A. M. L.

RESIGNATION.

Man oft complains of sorrows here below,
And thinks his Maker hard, to deal the blow ;
Him he offends by murmur'd discontent,
And eager wish t'avert the blessing meant.
For crosses are our blessings in disguise,
And sent in love to fit us for the skies.
Then why repine at God's all-wise behest,
When knowing what he wills is surely best ?
O Christian ! lift the eye of faith ! behold
That mighty love ! unfathomless, untold !
And say, could he, who for our fallen race
Quitted the skies, and did himself abase—
Could He, who gave his Son for man to die,
Give ought that's ill, or ought that's good
deny ?

Then cease to murmur, bless thy Saviour God,
Adore his love, and kiss the chastening rod.

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

Poperly in Newmarket Church, Kanturk.—As they left the church, the Popish population yelled and used the most insulting language to them, slapping them with their caps, and bowing before them through the streets. In this way the priests gave directions to have them saluted wherever they were met. An unfortunate Romanist, who recently assisted at the interment of a Protestant, and who, in addition to digging the grave and carrying the coffin, heard the service read by the clergyman, has been placed under ban by his priest. The poor fellow has been ordered on a pilgrimage to a Rev. father in the neighbourhood of Donoughmore, with an intimation that if he cannot procure pardon there, he must hie him to the titular of Cloyne! Were ever a poor people made such tools of?—*Cork Constitution.*

Colonial.—*Canada.*—By a bull from Rome, the four Popish bishoprics (?) of Quebec, Montreal, Kingston, and Toronto, have been constituted an archiepiscopal province of Quebec. Joseph Signay is the newly created Archbishop.

Australia.—Dr. Murphy has been appointed by the Pope, Bishop of South Australia.

United States.—The "Boston Tribune" states, that "there are no less than thirteen colleges in the United States under the charge of Papists, ten of which have been established since the commencement of Jackson's administration. There are now being educated in these Institutions about thirteen hundred students."

Switzerland.—The Journal, "L'Ami de la Religion," says, that Mr. O'Kenny, of the Society of Jesuits, Professor of the English language in their college at Fribourg, has quitted that place to join the Mission to Madras.

Calcutta.—It may be interesting to some of your readers to learn that another vigorous movement, to counteract the immense efforts which the Jesuits have been recently making in this part of the world, has commenced in Calcutta. A combination of clergymen of different denominations, among whom the ministers of the Free Church of Scotland have been the foremost, have resolved to deliver during the present cold season a series of discourses, the object of

which is to point out the dangerous errors of Romanism. Three or four of these have been delivered, and with good effect. The last, which was delivered by Dr. Duff, not only one of the best, but one of the ablest men in India, drew a crowded audience. Long before the service commenced, every seat in the chapel was occupied, and this, too, on a week day, the evening of a grand ball at Government House. The Jesuits have as yet taken no public notice of the movement. Contrary to their wont, they have been silent. Though sufficiently litigious and controversial, extremely sensitive to anything to their discredit which appears in the columns of the local press, they have suffered a very able article, written by the Rev. Mr. Mackay, in the last number of the *Calcutta Review*, on the early Jesuits' missions, to pass unnoticed—probably because, the authorities on which the article was based being all Roman Catholic authorities, it would have been impossible to refute its statements. The activity of the Jesuits in almost every part of India is great; their energy is unfailing, and their influence is rapidly extending throughout the country. Their rise has been extraordinarily rapid, and as there are among them men of high ability and good character, it is impossible for a member of the Protestant community to look on with unconcern. Their emissaries are engaged everywhere, to an extent, I believe, suspected by few—often disguised, always subtle, and in every position most dangerous.—*Correspondent of the Morning Herald.*

Piedmont.—The interest taken by the religious world in the Evangelical Churches of Piedmont induces us to publish the following communication received by the *Federal* of Geneva on the actual position of Protestants in Piedmont:—"By a letter of the 17th of August, 1842, the Prefect of Pignerol made known to the Moderator, that he was directed to renew to the Vaudois the prohibition to assemble together at La Tour for religious worship. (The church of Copiers, the only one in this commune, is half a league from the town of La Tour.)"

By his letter of Sept. 21, 1842, the Prefect prohibited the pastors, 1. To celebrate mixed marriages; 2. To receive into the schools, churches, or assemblies, children born of mixed marriages, and other Papists, with a threat to apply to them the tenth article of the edict of the 20th of June, 1730, which condemns the pastor to a fine of 25 gold écus for every Popish child received into a Vaudois school, and to banishment in case

of the offence being repeated; and 3. He also prohibited them from seeking by any means whatever to convert to Protestantism the Papist, united in marriage to a Protestant, or any other Papist, and forbade them to allow Papists to frequent Protestant religious assemblies, under pain of the application of article 1 and 2 of the penal code.

In harmony with such measures, Popish churches and convents are being reared in the valleys, in the midst of a population almost entirely Protestant; none, if possible, but Popish labourers are permitted; and lastly, the decree which enjoins the Vaudois to sell in the space of two years the property which they possessed beyond the ancient limits fixed for them, if it has not yet been carried into execution, has not been officially rescinded, and is a constant source of anxiety to interested parties.—*L'Esperance*, Nov. 19.

Bavaria.—We read in the *Universal German Gazette*, that the Synod of Ansbach has represented with firmness and dignity the grievances of the Protestant Church. The Government has excluded from the assembly many lay-members, whose presence and speeches there is feared, who are nevertheless most honourable men. The Bavarian Minister has refused, among others, to confirm the nomination, as a member of Synod, of the worthy burgomaster of Regensburg, M. de Thow. Dittmer. This is a member of the Chamber of Deputies of Bavaria; he is in the first rank among the deputies who have with so much courage demanded the entire liberty of the Evangelical Church, and who have endeavoured to induce the Bavarian Government to act in a more constitutional and tolerant manner.—*L'Esperance*, Jan. 31.

Hanover.—Letters from Hanover state that a portion of the goods of the Bishop of Hilderheim have been seized by order of the authorities, in consequence of his refusing to pay the fine imposed on him for causing the Ultra-montane Catechism of Father Canisius, a Jesuit, to be reprinted without the sanction of the censorship.—*Morning Herald*, Feb. 4.

Portugal.—Our readers will no doubt recollect that the Portuguese Bishops brought before the Chamber of Peers a motion tending to prohibit *heretical* Bibles, and to submit every book entering the kingdom from without to censors, who should examine them to see that they did not contain any errors or *immoralities*. (In this motion the religious books circulated by Protestants have been associated with various immoral books!) The sellers of these books, and also the readers, the motion set forth, should be visited by the most severe penalties. This proposition was sent to a commission (committee) for examination, the result of which has been the rejection of the entire motion.—*L'Esperance*, Feb. 11.

Prussia.—At Bromberg, in Prussia, a congregation of Catholics has separated from the mother Church. It refuses to acknowledge the authority of the Pope, as head of the Church, or to continue auricular confession, but it preserves the celebration of the mass.

The *Magdeburg Gazette* states that some influential inhabitants of Dusseldorf have formed the idea of establishing a Christian Catholic Communion in that town, and have conferred with several pupils and friends of the late Professor Hermes, in order to arrive at a full understanding of the doctrines of Hermesianism, and to reduce them to a system in accordance with their own dangers.—*Morning Herald*.

Another work of the Special Publications of the Protestant Association has just appeared—*Accusations of History against the Church of Rome*. By the Rev. G. Townsend, M.A. Prebendary of Durham. Revised and corrected by the Rev. J. E. Cox, M.A., Senior Curate of Stepney, &c.

It is expected that the Protestant Association will hold a great Meeting in Exeter Hall, in opposition to the proposed increased grant to Maynooth College. Of this, further notice will be given as arrangements are completed.

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FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

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APRIL, 1845.

VOL. VI.

ENDOWMENT OF POPERY.

A Meeting to oppose any increased grant to Maynooth, was held on Tuesday, in the Great Room of Exeter Hall. J. P. Plumptre, Esq., M.P., in the chair. There was a very full attendance, and upon the platform, which was crowded with gentlemen, we observed, amongst others, Lord Farnham, Sir C. E. Smith, Bart., Hon. and Rev. Baptist Noel, Rev. Tennyson Cuffe, Rev. J. Burnett, Rev. E. Auriol, G. Finch, Esq., J. C. Evans, Esq. (Barrister-at-law), and Dr. Sleigh.

Dr. Holloway offered up a solemn and affecting prayer.

The Rev. J. Blackburn read the forty-sixth Psalm, the favourite one of Martin Luther.

The Chairman then rose and said,—My Protestant friends, we are assembled together at this time on, as it seems to me, a most important occasion. I rejoice to believe that I am on this occasion surrounded by Protestant Christians of every denomination. And I rejoice to know and to believe, my Protestant fellow-subjects, that ministers and Christians of every Protestant denomination, will have the honour, and as they will feel it to be, their duty to address you. If, as is the case in a world where sin hath made so many rents and sown so much division, we cannot all of us see eye to eye, yet I bless

God for the belief that there is a large body of Christians in this Protestant country, who can agree, and who do agree together in this, that there is one book above every book (hear, hear); and that is God's book (hear, hear); and that there is one name above every name, and that that is the name to which we are all looking for our common salvation.

The Hon. and Rev. BAPTIST NOEL then rose to move the first Resolution. He said, Feeling, as I do, that it is not for clergymen to mix in party politics, if I saw anything in this meeting intending to embarrass the Government or make a party movement, I should have felt considerable hesitation in appearing to-day. But whatever may be my objections to this grant, and however freely I may express that objection, I feel that no exclusive blame attaches to Her Majesty's Ministers, because they are sustained by some of the most able and enlightened statesmen of all parties. Whatever some may think of Exeter Hall, that it is such a magazine of fanaticism that it needs but a spark to ignite, and that every Protestant who attends the Meetings there, when he goes forth, is ready to plunge his dagger in the first Catholic he meets, I have no feelings of the sort, and I entered this room and now address you without any bitterness against, or dislike to, my Roman Catholic fellow-subjects. I lift my voice

against no secular or civil privileges the Roman Catholics ask for, but I ask your opposition to a grant, the effect of which is to endow and sanction the doctrines of the Church of Rome. I here draw a distinction between the encouragement of their secular interests and this sanction of their doctrine. Whatever difference of opinion may exist, every one must at least see this palpable distinction. A person may support a measure to remove the civil disabilities of the Jews, while at the same time he may, on religious grounds, protest against the payment of Jewish rabbies. The one he may consider a measure which their numbers, wealth, and intelligence may justify, while, by the other, he would be sanctioning doctrines which blaspheme our Lord and Saviour. There is no conceivable difference in principle between paying to educate priests in Roman Catholic doctrines, and paying to educate the people in Roman Catholic doctrines. The two principles are the same; and if it is just for Protestant senators to vote money that Roman Catholic students be taught Roman Catholic error, then it is equally right that when they have received this education, they should be enabled to propagate those notions which English legislation has enabled them to learn. So let us not deceive ourselves with the idea that this is any final measure. It is most distinctly a measure introductory to another, the payment of the Roman Catholic priests in Ireland. I would therefore argue it on that ground, and beg you to consider how far it is legitimate that Protestant senators should vote away the public money for the payment of the Roman Catholic priests of Ireland, or how far it becomes a Protestant people, who have the right of petitioning, coldly and inertly to suffer such legislation to go on. But, let me ask, what Protestant senators, what Lord Stanley, and Lord Sandon, and Mr. Gladstone do, if they vote for money to go to the support of Roman Catholic doctrine? They know, full well, as Protestants, that the Sacrifice of the Mass is taught by the Roman Church, which impairs the glory and darkens the efficacy of the only one great sacrifice which the Lord Jesus Christ has made for sinners. (Hear, hear, and approbation.) And yet they would pay men for learning that doctrine first, and promulgating it to their fellow-men afterwards. (Hear, hear.) They know full well that the Roman Catholic Church will teach men to bow down to statues and pictures of saints. We must not deceive ourselves with the imagination that this measure is not likely to be carried. If the Protestants of this

country are now inert and silent, it is not in the smallest degree improbable that this measure will pass, and this principle be consecrated once and for ever—that the priests of the Roman Catholic Church are to be endowed in Ireland. Upon you, then, I think, it depends to resist this measure. In a free country like this, where public discussion has much influence, there are three things which a Minister of the Crown is likely to do in preparing any measure which is obnoxious,—to deliberate secretly, to act with promptitude, and to show an unswerving resolution. Hence is the necessity, if any feel their principles aggrieved, and outraged, that they should make the matter as public as possible, that they should act with equal promptitude, and oppose to the Minister's resolution an equal resolution. They should act without asking whether success is probable. Each one should act as if success depended on him alone. Now we have seen what combined exertions may do, in recent measures, and measures of the same persons. I appeal to the Dissenters of this country, as well as to the members of the Church of England; I appeal to the Church of Scotland, and to the Free Church of Scotland; I appeal to all who have ever been distinguished by their adherence to Evangelical truth, that they should now manifest a combination against this measure; and Sir Robert Peel himself, and all the members of the Cabinet, will not venture to stand against them. For what object should they have in doing so? He has manifested his own good-will to the Roman Catholic population of Ireland; and if this measure should be withdrawn at your earnest solicitation, and in compliance with Petitions poured in from every part of this country, he will only be paying a grateful tribute to the loyal and manly Protestants. If I have used in this address any expression in the least degree unfair to those against whom we are opposed, I assure you that it was far from my intention and from my heart to do so. I wish the greatest good to Ireland, and to the Roman Catholic portion of our fellow-subjects there. If there were any measures proposed and carried by which her commerce could be enlarged, and the richest merchandise poured into her shores, by which her bogs could be reclaimed and her agriculture improved, the huts of her poor inhabitants well glazed and furnished, if I could behold rising up on the lovely banks of the Shannon villas as lovely in every direction, nothing would be more agreeable and gladdening to my heart. As sincerely as Mr. O'Connell himself I wish

for Ireland that she may be

"Great, glorious, and free,"

and with but one other lovely exception alone, which Mr. O'Connell would permit to an Englishman, that she may be

"First gem of the earth,
First isle of the sea."

(Loud and repeated cheering.) It is not in a bitter spirit, but be assured in a Christian spirit, that we come here this day. Believing that we entertain the soundest principles, we are obliged to act in this way. I wish no ill to that gentleman, but that when he is obliged to retire, through the infirmities of age, from the fierce strife and passionate contests of political life, he may learn, in the seclusion of Derrynane, to commune with God in secret, to read and meditate on his holy word, and, in full and complete reliance on the atoning blood and all-satisfying merits of the blessed Saviour, to prepare for a better and a happier home. (Loud and repeated cheers.) I heartily rejoice in that response which this Protestant meeting has given to that sentiment (renewed cheers), because it shows what the spirit of Protestantism is; and it will enable any who differ from us in our opinions to be more tolerant and more charitable to us when we further add, that as believers of the Gospel, as disciples of Christ, as Englishmen, and as friends of Ireland, we cannot but protest against the endowment of doctrines which we know (an interruption, "Believe, you mean!") which we know to be superstitious, and calculated to injure the best interests of our country and our people. I beg to move the following Resolution:—"Resolved,—That this Meeting, recognising the holy Scriptures as the only unerring rule and standard both of faith and practice, and convinced by the testimony of that word that the doctrines of the Church of Rome, as defined by the Council of Trent, embodied in the Creed of Pope Pius IV., and exemplified in its general practice and teaching, are 'superstitious and idolatrous,' and opposed to the best interests of society, and to the welfare of immortal souls, must regard all support and countenance given to such a system by the State as calculated to bring down the judgments of God upon this Protestant country." The Hon. and Rev. Gentleman resumed his seat amid prolonged cheering.

The Rev. CHARLES PREST, Wesleyan Minister, seconded the Resolution. He would congratulate the Meeting on the presence in the chair of Mr. Plumptre. In a day when many public men were consistent only in inconsistency, it was refreshing to meet with

a really consistent public man. He (Mr. Prest) rejoiced in our land being a great and glorious land, but how came it to attain that character? He answered that her prosperity and her influence had gone on with greater force because for centuries she had been a Protestant land. (Cheers.) Look at the building up of our liberty and of our Constitution, and when did our country put forth the latent elements of her greatness, but when the incubus of Popery had been removed from the public mind, and from our institutions? The question to-day was this,—Was the country which had been made great by Protestantism to abandon that which had built her up? Were we, because we now were great, to imagine that we could stand without that help which had made us so, and to rank this system with others which had been detrimental to the welfare and liberty of the country. We were not prepared to do this. We were somewhat discouraged by the state of indifference to religion which the age exhibited, when all systems were regarded as equally important or unimportant. But there were on the other hand encouragements. The British and Foreign Bible Society had not laboured in vain in Ireland. Sunday schools had been established, by means of which truth had been instilled into the youthful mind. There was encouragement in the establishment of Evangelical truth and vital godliness in the hearts of thousands. Here were the elements of power and of truth, the antagonistic elements against Popery, and till they were neutralized, the errors of Popery could not prevail. There was some encouragement in the determination not to tolerate innovations in the modes of worship which tended towards Popery. (Loud cheers.) Some men had gone on too fast for their Jesuitical instructors. (Cheers.) They should have done what they wished gradually, and not suddenly have come out with innovations, by which the latent principles of Protestantism were aroused. (Cheers.) That was a spirit not easily laid when once aroused, (continued cheering,) and it was soon shown that there could be no submission to such base thralldom. (Cheers.) There was energy in the country, and this Meeting would tend to stir it up. This was no ordinary Exeter Hall Meeting at which people were accustomed to sneer; there were elements in it which did not always come together in Exeter Hall. They had been driven together, not by fear, but to devise opposition to this measure, like men and Englishmen, to look the danger in the face, not to say hard things of their opponents, but to oppose a system which

they all thought immeasurably dangerous. There was encouragement in this, "the Lord of Hosts was with them, the God of Jacob was their refuge." He could imagine Luther using this psalm when in the face of Europe he made Popery quake. They wanted Luthers now, not bowing men of expediency. (Cheers.) The champions of expediency could be taught a lesson by Protestants. What had created expediency in Ireland? Agitation. This might be fair, but should the Papist express his opinion and the Protestant not? Let them tell Parliament that they would not allow such legislation, and if there were a Protestant demonstration, it would be far more expedient for the Government to bow before the force of Protestant opinion than to quail before Irish agitation. It was said that this was a political question. If it were so, he (Mr. Prest) would have nothing to do with it; but it was not that. Men said, as a clergyman he should not meddle with them; but he replied, "Then do not let them meddle with me." If politics came in the way of religion, of the Bible, of human souls, then he must, as a clergyman, lift up his voice against them. He considered himself, therefore, now as much in the discharge of his duty as if employed in a direct ministerial office. He denied that there was any compact to support and endow Maynooth. If there was a compact, let it be brought out before a Committee of the House of Commons, and before a farthing was voted there ought to be an inquiry into its truth. It was said that they were opposing Ireland; but was it come to this, that Popery and Ireland were identical? No. He reciprocated the feeling of Christian regard and charity which had been expressed by the Hon. and Rev. Mover of the Resolution towards the Roman Catholic population of Ireland and towards Mr. O'Connell himself. A Protestant was truly Catholic, (he knew what he was talking about,) but it was one thing to be a Catholic and another to be a Roman Catholic. (Cheers.) Protestants were the true Catholics. They wished to rid Ireland of Rome, because they loved the souls of Romanists. It was said, the priests, by this grant, would have better education, and would be made more finished gentlemen. If that were so, he would not grudge them a little. But it would not come to that. More money, more priests of the same sort. If the heads of houses there were what they are, they could not make the priests better. It would be still the same murky poisonous stream, overflowing Ireland with more force. They were met to-day to oppose that. He

would advise every Protestant elector to write to his representative, and tell him if he upholds this proposition for an increased grant to Maynooth, he would not support him at the next election. (Cheers.) He (Mr. Prest) had done it. It was not a thing likely to have much effect when a Parliament was young, but when, as now, it was on the eve of expiring, it was very likely to be effectual. Let all Protestant men do something to show a stern and uncompromising resolution not to permit the dignity and influence of this nation to be frittered away by the machinations of the Roman Catholics, or yielded by the cowardice of any men whatever.

The Rev. EDWARD BICKERSTETH then rose to propose the second Resolution:—"Resolved,—That the support so long given to the College of Maynooth, in which those doctrines are taught, by an annual Parliamentary grant, has ever been viewed with the greatest repugnance by the large majority of British Protestants of all denominations; and that this Meeting is convinced that the said grant has been maintained during past years, notwithstanding the repugnance, mainly from an impression on the minds of many persons that the national faith was pledged to its continuance. That this Meeting, however, is unable to discover any evidence of such alleged compact or agreement, and fully believe the said impression to be certainly erroneous, and that no such engagement ever was entered into." He said, I appear at this Meeting simply because I believe it to be a solemn duty to my country and to my Saviour. We British Christians, and especially we ministers, have the Protestant faith of our forefathers deposited with us, to keep undefiled and hand down to our children. I believe it to be in imminent peril now from various quarters and this grant is one. I view it as a religious and not as a political question. I thank God for his grace to myself, and I thank him for what I have already heard to-day. There has been no reviling of rulers, or speaking evil of dignities, against which we are strongly warned. It is not in the spirit of hatred, but of grief and sorrow, and humiliation, that I speak against this measure as a national sin in the sight of God. (Hear, hear.) I doubt not but that the Prime Minister thinks it is for the good of the country, and for the advancement of national prosperity. I admit his capabilities for knowing what is calculated to be good for the country. He never would have parted with his friend, Mr. Gladstone, if he had not thought this measure

expedient for the country. I, however, think it a direct support of an idolatrous and superstitious religion. In the eye of God's word, Maynooth is a nursery of idolatry, (cheers) the sin denounced by God. In 1839, the Queen, whom God long preserve and bless! signed in Parliament the declaration you heard read just now; and now, not eight years afterwards, she, who declared Popery to be idolatrous and superstitious, is asked by the same Parliament to sign an Act for the training up of teachers of that idolatrous and superstitious religion; this, too, during her youth and inexperience. The Prime Minister must have made the same profession. He is a member of the Church whose Articles declare the doctrines of Rome to be repugnant to the word of God. Surely, he does not hold the Articles in a "non-natural sense." (Cheers.) Is he in one breath to say, in the words of the Thirty-first Article, "that the mass is a blasphemous fable," and in another, "I will compel all who believe in that Article, to contribute to train up those who believe these blasphemies to be truth"? It will not do for the Prime Minister to sneer at the truthful maxim, "that what is morally wrong cannot be politically right," the observance of which has gained our dear Lord Ashley so much love. Popery is a persecuting religion, and Maynooth teaches that doctrine to its pupils. Will nothing open our eyes: not Achill, Dingle, Madeira, Tahiti? (Cheers.) Popery is the pointed object of prophecy as evil and dangerous. To those who have scriptural knowledge, it is clear that Popery is predicted as the grand corruption of Christianity, as "Babylon the great, the Mother of Harlots." (Cheers.) This is the testimony of the Church in which I live, of Cranmer at the stake, and Ridley in his parting letter. God mercifully delivered this country from this apostasy at the Reformation, and since then, our country has been peculiarly honoured. Let us not be guilty of the ingratitude of slighting our best mercy. God appeared too at the Revolution in 1688, which was the foundation of our constitution, and if Maynooth prospers, the right of the Queen is reversed. This grant is paying money to undermine the throne as much as if it had been spent in buying the barrels of gunpowder which were used by Guy Fawkes. Our national evils have brought this upon us. We have been ungrateful for the blessings we have received. I confess and mourn over the semi-Popery which has arisen in our Church. (Cheers and hear.) Let us humble ourselves, therefore, in the sight of God. What are the motives

of this grant? Both principle and expediency concur against it. Maynooth has already promoted discord—it is not expedient to pay for the teaching of idolatry, which is rebellion. It is not expedient to provide training in those doctrines which would consign Protestants to the stake. It may be expedient to remove alienation, but not to reward insults by bribes. What the Prime Minister has described as gracious and liberal, is, in fact, mean, petty, and hollow. When the Minister had committed himself, by stating his intention of proposing this grant, Mr. Shiel warned him that the measure would not satisfy the Catholics, for they made it a point of honour, that Trinity College, Dublin, should be thrown open to them. If the State cannot uphold principle, and the truth of God must be maintained as second only, it is best for the State to let all alone. (Loud cheers.) What should we say to paying the teachers of Christ's truth and those of Juggernaut? The principle is the same. But if the State feels itself incompetent to choose between truth and falsehood, would it not be best to leave all to themselves; but to support truth and falsehood at the same time is not wisdom, but presumptuous meddling with sacred things. It is a principle of the Constitution that no one can reign but he who derives his authority from Christ and governs by his laws. We owe all our blessings to our national adherence to the pure word of God, and our avoidance of the corruptions of Popery. Let us not then join our people to these abominations, but transmit this faith unimpaired to our children's children. But the grand question is, how can we practically work at the present moment? The danger is intensely imminent. The different political classes that will unite against us are most formidable. Those who ought to have been the leaders in the opposition to it, have gone over to the enemy's camp. All mere political parties are against us. It is a grand religious question. (Hear, hear.) Nothing but downright Christian principle can make men steadfast for the word of God against all party considerations whatever. We have seen how the Roman Catholic Emancipation Bill was carried, in 1829; we have seen how the Socinian Endowment Bill was carried last year, against a meeting similar to this; and unless far larger and more prayerful efforts are made, the Maynooth grant will be carried this year, and this country will be involved in all the guilt of training up teachers of idolatry. (Cheers.) This is a time specially needing, first, the union of all who love the Lord Jesus Christ

in sincerity. I hope God is drawing us nearer and nearer. Let us lay aside, as much as may be, our differences. We agree in main things. Let us, now those main things are in danger, merging all minor differences, contend together earnestly for the faith once delivered to the saints. Let us give the right hand of fellowship to all our brethren, who love the Lord Jesus Christ in sincerity. (Applause.) Then, secondly, let there be zealous exertions throughout the country; and I hope this will be the beginning of Meetings throughout the land. (Hear, hear.) Let us take a lesson from our enemies. How was the Socinian Endowment Bill carried? I have in my hand an extract from a Report of the Presbyterian Union, delivered in May, 1844. It is short, but it is exceedingly instructive as to the way in which they exerted themselves. It attributes much of their success to the labours of that Association, saying how much they have laboured, and with what skill they have conducted the business entrusted to them; with what patience, and zeal, and ardour, they have encountered and overcome difficulties; that they have succeeded in getting numerous, repeated, and almost daily interviews with the leading members of Government, and with noblemen and gentlemen of influence connected with the Legislature, by deputation after deputation, and conference after conference. Friends on the platform! Listen and see what you have to do to make men clearly understand the merits of the question, and to imbue them with a strong feeling of the necessity and justice of your interference. (Hear, hear.) The Report goes on to say, "It is not possible for your Committee in this Report fully to unfold or exhibit the importance of these labours." Well, let us learn from them a lesson of zeal. (Hear.) But beyond all, we want a realizing faith in the omnipotence of God. (Hear, hear.) True it is, our difficulties do seem very fearful and very tremendous in removing the obstacles to our success; but God has the hearts of all in his hand, and in him we trust. He can move monarchs and statesmen, and Lords, and Commons, and Administrations. Oh that our God would bring us to a more simple faith in the Omnipotence of God, and to more fervent and united prayer for his interposition on our behalf, for "vain is the help of man!" (Hear, hear.) It is only as our God appears for us that we can hope to triumph in that all-important work we have brought before you, in preserving our Protestant faith in our beloved country.

J. C. EVANS, Esq. seconded the resolution.

Sir CULLING EARDLEY SMITH, Bart.—I do not think Her Majesty's Government could have calculated upon such a Meeting as this being held here to-day; but when I say the Government, I would not forget men of all parties in the House of Commons, and from what I know of politics, they have been reckoning either upon our differences or our divisions. It is too much the habit with public men to measure the religious fervour of the country by what they know of the religious temperature of the House of Commons: they are too apt to imagine that because we are not entirely agreed upon some occasions, we are not really and solidly united upon such an occasion as this. But this Meeting will undeceive them. (Hear, hear.) Such an opinion can only rest upon a false estimate of the religious feeling of the country; but a few weeks more will tell all public men that there is such a Protestant feeling in the country that it must not be trifled with by any party. (Cheers.) I have the honour to submit to this Meeting the third Resolution:—"Resolved,—That believing the proposal for increased public support to the College of Maynooth, made by Her Majesty's Government, to involve the whole question of national endowment of Popery, and regarding it as an important step towards the full establishment of the Romish Church in Ireland, this Meeting would call upon all true Protestants of every denomination, throughout the empire, to unite in opposing a measure fraught with such pernicious consequences, and by Petitions to Parliament, and all other constitutional measures, to make known their utter repugnance to the national recognition and maintenance of the Romish faith."—Whatever may be the position of this question with regard to the existing grant, the people of this country will most strenuously resist any increased grant to Maynooth. (Hear, hear.) The Resolution states, that the new proposition is part of a series; an important step towards the full establishment of the Romish Church in Ireland. I wish I could say that this was the first step; but I think that the Irish Charitable Bequests Act passed last year did involve the proposition of the establishment of the Romish Church in Ireland. By that Act, the succession of the Roman Catholic priesthood was recognized and legalized for the first time; and now they have given the priests a legal *status* they would provide them with the means of occupying that *status*. (Hear, hear.) After they have educated them for it, they will pay them for occupying it. (Hear.) I think

you, Sir, (the Chairman,) will go back to the House of Commons with increased satisfaction, and you will feel that the Protestant Church stands by you; and while this scene is fresh in your mind, you can go back and tell them of this truly Catholic Meeting. You can tell them that, though there were differences on minor points, we all agreed in our opposition to this grant; and if you are met by any one saying that you are blind to the principles of religious liberty, tell them that there were men here who understand them as well as any one in the House of Commons, for no one can understand them who does not understand religion itself, and that there is no bigotry and blindness so great as that of public men, who are so set on governing Ireland through the Romish hierarchy, that they would throw our religion and liberty at the feet of the Roman Catholic clergy.

The Rev. GEORGE CUBITT shortly seconded the Resolution, and urged that the Roman Catholic religion claimed a supremacy over all Europe, and while they eagerly sought to make proselytes everywhere, scrupulously denied to Protestants the same privilege in countries where it was established as the religion of the State.

The Rev. WM. CHALMERS of the Free Church of Scotland, moved, in a powerful and energetic speech, the fourth Resolution, to the effect,—"That a Petition founded on the Resolutions which had been passed, should be adopted by the Meeting, and lie for signature at Messrs. Seeley's, Nisbet's, &c.; and that the gentlemen whose names were read, form a Committee to carry out the objects of the Meeting."

The Rev. WM. CURLING, of St. Saviour's, Southwark, seconded the Resolution at some length.

The Petition for signature was then read.

George Finch, Esq., then moved a vote of thanks to the Chairman, which was seconded by the Rev. Edward Pizey, and the Meeting separated at five o'clock.

AN ADDRESS

To all those who, in England and Wales, Scotland or Ireland, take a part in the various religious Societies for maintaining and promoting Protestant Christianity, whether at home or abroad, the following suggestions are offered as of special and practical importance in the present critical position of affairs, as affecting the question now under consideration, for increasing the amount of money yearly given to disseminate the Errors of the Church of Rome.

You justly esteem true religion to be the pearl of great price. You regard the Bible as your best earthly treasure, and are engaged in a great and good work whilst endeavouring to make known to others the glorious truths which have imparted peace to your own consciences. You desire that the Word of the Lord should have free course and be glorified. How, then, can you consistently support the Church of Rome, which seeks in every way to obstruct the progress of the everlasting Gospel, and cast it in the back-ground, by placing the dark shadows of traditions before it.

Do not your missionaries, when they return from Pagan lands, or from various countries on the Continent, speak to you of idolatrous practices exhibited there by Popery, not so gross, perhaps, but equally dishonouring to God—equally dangerous to the souls of men as the various superstitions of the East, or other Pagan countries? How often is the Jew, when addressed to change his state of unbelief, for Christianity, stumbled by witnessing the idolatrous practices of the Church of Rome, and identifying *Christianity with Popery?*

Do not those who are employed to circulate the Holy Scriptures in benighted countries, where Popery prevails, report constantly the fierce opposition raised up against them by the priests of the Church of Rome? Are not proceedings in England and Ireland oftentimes obstructed by the active energies of Roman Catholics? Do not the Scripture-readers, the agents of the Pastoral-Aid, the Foreign-Aid, City Mission, and other Societies, bear too ample testimony to this, to allow the fact to be disputed?

To say no more of the manner in which Popery stealthily works her way, what recent exhibitions have we lately had of Rome's fixed determination to establish her superstition on the ruins of Gospel light, scriptural primitive Christianity? What but Popery has been the latent, if not the avowed, cause of the evils brought upon Tahiti? What but Popery has been instrumental in blasting there, for a season, the bright prospects of missionary labour?

Is not the same spirit exhibited in the proceedings which have lately taken place at Madeira? Do not the fierce persecutions at Dingle, Achill, and elsewhere in Ireland, clearly demonstrate that Popery seeks still to quench the light which would expose her errors, extinguish the flame of pure religion which you by your pious labours would kindle, and rob mankind of that blessed book—the Bible—his inalienable birthright, his best companion from the cradle to the grave?

What then would we now call on you to do? To cease your labours, because they are opposed? No; but to increase them, and so to concentrate and direct them, that by the Divine blessing upon them, you may be no longer called on to support measures for defeating your own exertions. Whilst you, whether amongst those who adorn the higher walks of society, or whose lot has been placed by Providence in a humbler sphere, are subscribing, collecting, or in other ways contributing to aid in the glorious work of proclaiming the truth "as it is in Jesus," Parliament, *the national representative*, is making grants to counteract all your pious labours, and proposing to increase largely, and establish perpetually a college with endowment from the State to aid the apostate Church of Rome!! Against the national guilt involved in such a measure we call on you, alike as it is your duty and privilege, to protest.

Whilst you are collecting with zeal worthy of a good cause, your pence, your shillings, or your guineas, to send abroad Bibles, Parliament is granting its thousands, and is about to grant its tens of thousands, to train up those who will take away those Bibles, and whose duty and office it is to keep the people in spiritual darkness, slavery, and bondage;—whilst you are sending abroad your missionaries, the Church of Rome is also sending abroad those whom your liberality is training up, to counteract those efforts;—whilst you would aid in proclaiming the glad tidings of salvation to heathen lands by faith in Christ Jesus, the ONLY, but ALL-SUFFICIENT Saviour and Friend of sinners, Parliament is granting money to help the emissaries of the Pope, who calls the Virgin Mary the sole foundation of his hope, and ascribes to her the incommunicable offices which belong only to her Son.

The call, then, is now made upon you, that as far as means and opportunity allow, you manifest an increased devotedness to the truth you love; and oppose, as far as your influence and example may tend, the proposed, continued and encreased endowment of error.

Let every one who can, sign Petitions to both Houses of Parliament, and Addresses

to the Crown, deprecating such iniquitous, and unscriptural, and anti-Protestant proceedings. Assist your representatives, by Protestant energies from without, to oppose and stand against the Popish feeling within the House of Commons.

Let those who have votes in returning Members of Parliament, write to their representatives without delay; let them also meet and address them, and earnestly entreat them to oppose any such measure when brought before Parliament. Tell them that you believe Popery to be unchanged in its nature, and that you deem it a matter of such vital importance to have those as your representatives in Parliament who will fully and fairly represent your views on the questions affecting the endowment of Popery, that if they betray you, you shall, at the next election, now close at hand, give your votes and interest to those who will, when in Parliament, give their votes against the endowment of Popery. The Protestants of the United Empire have only to do this—*instantly, unanimously, respectfully but decidedly*, and they will be instrumental in warding off from their country an evil of far greater magnitude than has for a long time threatened it; and the present Administration may deem it far wiser and safer and more expedient, to yield deference to the Protestant opinions of the United Empire, than to quail before the turbulent agitation of the Popish party.

A Committee, denominated the "Central Anti-Maynooth Committee," composed of Protestants of various bodies, has been formed for the purpose of opposing the proposed increased grant to Maynooth.

After the evening service at Percy Chapel, the Rev. R. Montgomery addressed his congregation on the subject of Popery, and after pointing out its unscriptural nature, impressed upon those present the great importance of petitioning against the grant to Maynooth College. A Petition is now in course of signature there.

THE ANNUAL MEETING of the Protestant Association will take place on Wednesday, May 14th.

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FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

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MAY, 1845.

VOL. VI.

ON THE IMPORTANCE OF OPPOSING ERROR IN A RIGHT SPIRIT.

It is perhaps impossible for those who are at all alive to what is now passing around them, to remain wholly unmoved at a time like the present, when the whole Protestant feeling of the country seems roused to oppose a measure fraught with more dangerous consequences to those interests, which are, or ought to be, dearer to Christians than the air they breathe or the life they enjoy. It is well it is our bounden duty to contend earnestly for the faith once delivered to the Saints, but it is well also in meekness to instruct those who oppose themselves, and to take heed what manner of spirit we are of. It is well to attend the crowded meetings, to lift our voices as the voice of one man against what we believe to be subversive of the glory of God—the present as well as the dearest interests of our fellow-men; but it is better for us to bow our knee in the secret chamber, and there to lift our voice in earnest prayer to Him who turned the Council of Abithophel into foolishness, to spread the cause as Hezekiah spread the letter of Sennacherib before the Lord of Hosts, the God of Israel. Whilst many regard the proposed measure, as to Maynooth, as one which will heal the wounds of Ireland, and convince Romanists of our kindly feel-

ing and lessened prejudice, and emancipate her from the thralldom under which she groans, let us not be deceived by such sophistry, remembering that nothing can make her free but the truth as it is in Jesus, that truth which the Romish Church so cruelly and systematically persecutes.

Let us view this struggle in its right character; let us regard it as a struggle between the powers of Light and Darkness—the enemies and the friends of the Almighty. Let us look well to ourselves, lest Protestants only in name we fall from our steadfastness in the hour of trial; let us oppose by every lawful means in our power, but let love to our God, and love and pity to our fellow creatures, misled and deceived as we believe them to be, be the motives from which we oppose; let us fix our eye on the first martyr of the Christian Church—follow him as he followed Christ. We ought to have the spirit of martyrs, though we may not be called to martyrdom.

Happily as yet the power of persecution is not sufficiently revived by the Church of Rome. But we have an abundance of proof to shew, that not the *will*, but the *power* to persecute is wanted by her. Witness all the proceedings at Malta, Madeira, Tahiti, Dingle, Switzerland, and elsewhere; and then in a perfect consciousness of the dangers of giving ascendancy to the Romish

system, let our dear Protestant Operative friends throughout the empire exert themselves, by influence and example on one another, by their votes, petitions, and addresses, to prevent the growth and development of Romish power, which, when it shall have gained the dominion, will oppress and persecute them, deprive them of their dearest privileges, and that chief of all, the right of reading the word of God in their native tongue.

Much has been done—much yet remains to be done—and let the result of the question now before Parliament be what it may, we feel convinced it will have brought this good in the train of evils which follow it, that it will have aroused the Protestant spirit throughout the empire, and made them determined to uphold their religious and civil privileges, and contend earnestly for the faith once delivered to the Saints.

PERJURY AS TAUGHT IN THE COLLEGE OF MAYNOOTH, SUPPORTED BY THE BRITISH GOVERNMENT.

This is a college in which “the candidates for the office of the priesthood, are trained in a system of perjury, persecution, sedition, and unrelenting hostility to their Protestant Sovereign and Protestant fellow subjects.” “For if ever the devil invented a system to corrupt and degrade the human heart below the ordinary level of its natural depravity, the system of training Roman Catholic Priests is that system.”

Now, the first subject to which I (Rev. R. J. McGhee) call your attention is this—I say that the candidates for the priesthood in this college are trained in a system of awful perjury; they are trained in a system that opens the door wide as the gates of the College of Maynooth for the violation of every oath that man can take to his fellow-creature. I first call your attention to *Bailly's Moral Theology*. This is one of the books which every scholar is obliged to purchase at his own expense. It is stated here as a proposition, vol. ii. p. 117—

“*A promissory oath obliges, under the penalty of mortal sin, to do that which is promised in the oath.*” Well, that is very sound; then follows—“*unless a legitimate cause excuses.*” Well, there may be causes, certainly, that preclude the observance of a promissory oath. We turn now to consider some of these causes, and we find, p. 119, a chapter with this title—“*Of the causes which prevent or take away the obligation of an*

oath.” On this you will observe, that some causes prevent an oath from imposing any obligation, so that though a person takes an oath, yet he never was bound to keep it. Some causes, again, take away the obligation after it has been imposed, so that a man is bound by the oath after he takes it, but then some cause arises which delivers him from the obligation. Now I shall first mention some of the causes that prevent an oath from imposing any obligation. There are seven causes enumerated—but I must select certain passages only—it would be impossible to trespass on your patience by reading them all. Some of these seven causes are just and right, as, for instance, the defect of liberty—that is, that a person has no right to take an oath: a child has no right to take an oath to do a thing which his parent will not allow him to do. A third cause mentioned here is the hindering of a greater good which is opposed to the thing promised by the oath. So that if a man takes an oath, and then there is some greater good that might result if he had not taken the oath, the oath involves no obligation at all. The word of the living God says, “He that sweareth to his neighbour and disappointeth him not, though it were to his own hindrance”—the Church of Rome says, “The hindering of a greater good prevents the obligation of an oath.” “The seventh cause excusing from the obligation of an oath is, the limitation—either expressed, or even tacitly and silently understood—of the intention of the swearer. For in every oath certain general conditions are, from justice and use, included. One of them is, unless you accept, unless you remit; another is, *salvo jure alieno*—that is, saving the right of another.” You shall hear by and by what that limitation is. Every Roman Catholic must take this oath—saving the right of his Superior—saving the right of the Pope, of his bishop, or his priest.

Again,—There are five causes that take away the obligation of an oath after the oath has imposed an obligation. One of them is, “if the thing sworn becomes impossible, or unlawful on account of the prohibition of any Superior, *illicita ob superioris prohibitionem.*” So that if a man takes an oath, and then his Superior is pleased to prohibit the observance of it, according to the Church of Rome the obligation of the oath is entirely taken away.

The fourth cause is, “the making void of the oath by him to whom the person of the swearer or the matter of the oath is subject.” See how this is illustrated. “*Thus the Superior*” (that is, the General) of all the

orders of the monks can validly, even without cause, make void the oaths of all his subjects."

One of these men, Dr. Anglade, Professor of Divinity, is asked, in this Report of the Commissioners, Where does the Superior of the Dominicans reside? At Rome.—Where does the Superior of the Franciscans reside? At Rome.—Where does the Superior of the Jesuits reside? At Rome. You have here, on the oath of this man, that the Superior of these orders of monks—every one of them—resides at Rome. So, while you have monks spreading themselves through every quarter of your country, you have a man residing at Rome who can make void with a word—lawfully make void, as they assert—every oath of allegiance, or every other oath, which all the monks in the British empire take to their Sovereign or their fellow-man.

IMPORTANT HEADS FOR PRAYER, SUITED TO THE TIMES.

The events of the times do seem to call as if with providential voice, for special prayer and watchfulness: the conflict of the Church is thickening; faithful men are persecuted; Atheists blaspheme; the nations are bending under the iron yoke of Rome; and the general movement of events seems to be towards some great conclusive catastrophe.

It is therefore suggested that those who bear the honored office of being the "Lord's remembrancers," should with confession of sin, humiliation, supplication for pardon, and other usual subjects of prayer, devote an additional fragment of time every morning to earnest entreaty on the following points:—

1. With reference to the Church of England in particular; that the Heads of the Church may be gifted with the spirit of moderation, preventive wisdom, and prophetic discernment of the times, in relation to the present stormy epoch in the history of the Church.

2. That the Laity may be led to adopt such legal and temperate measures in resisting the present spring-tide of Ritualism, as may not endanger the safety of the Church; and that those "false brethren" whose hearts are already fixed on Rome, may be led either to see their danger, or to quicken their footsteps thither.

3. That the British Government may be awakened to the peril resulting from the present gigantic efforts of the Jesuits, who, having fraternized with democracy, are beginning to set in motion the arms and limbs

of the disciplined hosts of France, with the sole object of arresting the progress of the Gospel at every Missionary outpost; in allusion to which a Morning Paper observes, "We receive no letter from any part of Europe, Africa, or Asia, that does not announce the appearance of a French Envoy, Missionary, or Emissary."

4. That there may be an increase of friendly intercourse between England and the Protestant Governments and Churches of Europe, for it has been truly said, "That there is still for England, as the supporter of Protestantism, an unexplored vista of power, happiness, and glory; whilst, on the other hand, history proves very clearly that judgment and misfortune have always followed close upon the track of each alternate movement towards Rome."

5. That there may be a more general agreement, amongst Christ's faithful Protestant servants, in regard to the real character and fated doom of Rome; *as being destined not to be converted*; but to be arrested in the full career of impiety by the brightness of another advent; a circumstance which in an especial manner calls upon Christians to "Watch, and pray always, that they may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

6. The discovery and revival of the long-lost ten tribes of Israel, as being still within the reach of faith, and hope, and prayer; "For neither after their revolt, nor after their idolatrous lapse, nor after their captivity, nor after their supposed utter dispersion, were their names blotted out from the breastplate. They are still in existence, as a separate people, for their names are still burning in the breastplate of their eternal High Priest, although their ancient earthly dwelling-place knows them no more."

7. That the British public may be led to see the importance of Christian Missions to the Jews; and the certain prosperity which awaits the Christian cause in the Holy Land, however severe the intervening conflict may be;—*

"For the time to favor Zion, yea, the set time, is come.

For thy servants take pleasure in her stones,
And favor the dust thereof.

So the heathen shall fear the name of the Lord.
And all the kings of the earth thy glory." AMEN.

* "Is there nothing in the struggles of Rome to seat herself in the Holy Land, not only by the arms of the Crusaders, but in the secret movements (known only to a few) which at this moment are gathering the conflict of the Church to the East, around Jerusalem itself, to suggest the thought that on the scene of the past battles of the Church, the final blow may even now be struck?"
—QUARTERLY REVIEW for Dec., 1842, p. 338.

THE AWFUL BLASPHEMY OF THE
CHURCH OF ROME, AS TAUGHT
IN THE TEXT BOOK OF MAY-
NOOTH COLLEGE.

"I will frankly state on the first day of the Session, that it is our intention to propose a liberal increase for the vote for the College of Maynooth . . . and I beg to state with equal distinctness, that *we do not propose to accompany that increased vote by any regulations in respect to the doctrines or discipline of the Church of Rome, that can diminish the grace and favour of the grant.*"—Extract from the Speech of Sir Robert Peel.—*Times*, 5th Feb., 1845.

On the 3d May, 1825, before the "Select Committee of the House of Lords on the State of Ireland," His Grace the (late) Archbishop of Dublin, gave the following evidence, p. 419:—

"Is your Grace prepared to inform the Committee in what manner the doctrine of exclusive salvation and its effects are taught at Maynooth, by any text book?—I have the text book of Maynooth in my possession.

"There is a description of what may be the consequences of the doctrine of exclusive salvation at the day of judgment, is there not?—There is a very strong one: it is a description of the difference between the state of the Protestant and that of the Roman Catholic when called to the final tribunal at the day of judgment. The words are these; . . . the translation of which is as follows:—

"The Protestant when called to judgment, will appear provided with no other aid than *"his own private judgment,"* with which he searched the Scriptures, and proved the articles of his creed: although he had been again and again warned, that he acted so *"at his own great peril,"* and that a *more severe account* would be required of him for *this very thing*. What follower of the Reformed Churches, reflecting on this, and considering how natural it is for man, from the frailty of his nature, to err, but must look with terror to the sentence of his most severe Judge?

"But how different would be the lot of the *Catholic*, even though (which let it not be believed) he should have fallen into error in obeying the decrees of the Church concerning doctrine: might he not fearlessly reply to his Supreme Judge interrogating him concerning this?—"O Lord, if that be an error which we have followed, Thou, THYSELF, HAST DECEIVED US by thy command, so clearly and repeatedly announced, that

we should hear the Church as THYSELF, unless we wished to have our part with the heathen."—(Matt. xviii. and Luke x.) "THOU, THYSELF, HAST DECEIVED US, by thy apostles, by the pastors and doctors which thou hadst appointed in thy Church for the perfecting of the saints, and the edifying of thy body" (Ephes. iv.), "who commanded us so to act." "THOU, THYSELF, hast deceived us through thy Church, called by Paul the *pillar and ground of truth*." (1 Tim. iii.) "For that Church, by its decrees always exacted from its children a firm assent in heart and soul, under the denunciations in thy name of an eternal curse against those who refused to obey its authority. Conscious, alas! of our ignorance in Divine things, and of the infirmity of human reason, how could we have trusted to ourselves in searching the Scriptures, and have despised an authority so pre-eminent? *Fearlessly, we say, O Lord, if it be an error which we have followed, THOU, THYSELF, HAST DECEIVED US, AND WE ARE EXCUSED.*" Removing every prejudice of birth, education, fortune, and all other circumstances, let the reader, supposing himself to be summoned to-morrow before the tribunal of God, to render an account of his faith and motives, conclude what part prudence should suggest to him to act, whether that of the Protestant, or of the Catholic."—"Tractatus de Ecclesiâ," p. 511.

Such, Protestant brethren, is the awful blasphemy of the Church of Rome for the propagation of which, together with other fearful crimes, between 400,000*l.* and 500,000*l.* of the public money has already been voted by your representatives in Parliament. And now the Prime Minister of your Protestant Sovereign proclaims to the world, "that it is the intention of the Government to propose to Parliament a liberal increase of the vote for the College of Maynooth," and that too, be it observed, without accompanying "that increased vote by any regulations in respect to the doctrines or discipline of the Church of Rome."

Surely, if you the descendants of those faithful and fearless men who under God had braved the faggot, the sword, and the Inquisition, in the inestimable blessings of civil and religious liberty they have bequeathed to you, can calmly look on without an effort to arrest the infliction of this premeditated act of national degradation, then, indeed, will you richly deserve the scourge of Papal persecution.

A PROTESTANT SENTINEL.

Guildford, March, 1845.

PRIESTS.

WHERE are we? Under what dispensation are we living? One would suppose from hearing so much said among a certain class of people about *priests*, and their offering *sacrifice*, that the Old Testament dispensation—the dispensation of types and shadows—was still in force: and that the Messiah, the substance and antitype, was yet to come. Priests were a sacred order of men under the Jewish dispensation, and sacrifice constituted an important part of divine service. But, under the Christian dispensation, there is no order of priests, neither any literal sacrifices offered. We have, indeed, under this dispensation, a great High Priest, Jesus, the Son of God, who, having once offered Himself to bear the sins of many, has passed into the heavens for us, where He ever lives to make intercession; and He makes all his disciples, in a sense, both “kings and priests unto God;” (John i. 6;) even as also *Peter*, who is prime authority with us all, testifies. When addressing the Christians, to whom he wrote, he says, “Ye are a holy priesthood, to offer up spiritual sacrifices.” (1 Pet. ii. 5.) This priesthood, which *Peter* recognises, is very different from the Roman Catholic priesthood. All Christians share equally in the New Testament priesthood, and these priests are set apart to offer up *spiritual* sacrifices, or as it is said (v. 9), that they “should show forth the praises of God.” This is not the object of the Roman priesthood, neither are its functions performed by all the faithful.

The truth is, the Roman Catholic priesthood, that large and influential body of ecclesiastics, has no more warrant and authority for its existence from Christ, than it has from Mohammed. There is no more in the *Bible* in favor of such an order, than there is in the *Koran*, and perhaps not as much. Christ instituted no such office—authorized no such characters in his church. “He gave some apostles, and some prophets, and some evangelists, and some, pastors and teachers;” but He gave none priests. And these He gave or appointed “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ,” not for saying mass, offering sacrifice, burning incense, hearing confessions, and the like of those things. Christ appointed no officer to perform such functions as these. I have quoted from Eph. iv. 11, 12. In 1 Cor. xii. 28, we have another enumeration of the officers which God has set in the church, but there is not a word about priests. They are a class of persons not at all needed under the Christian dispensation.

The great High Priest of our profession answers every purpose. He has offered the sacrifice which is efficacious to put away sin—has shed a blood which cleanseth from all sin; and He ever liveth to be our advocate with the Father. Neither for propitiation, nor for intercession, need we any other priest. Other priests are quite out of place since He has come.

If Christ instituted an order of priests, why do we not read any thing about them in that choice piece of ecclesiastical history, the Acts of the Apostles? It is very strange. We read about Jewish priests in the Acts, and mention is made of the priests of Jupiter, but not a word do we hear of any Christian priests. Who were they? What were their names? Stephen was a deacon; Philip was an evangelist; Paul was an apostle; Peter was an elder; and there were many who were addressed as bishops. But who was a priest? If Paul was, why does he not sometimes call himself so in the introduction of his Epistles? Was he ashamed of the office? Peter says he was an elder or presbyter, but gives no hint of his having been a priest. He seems to have had no idea of his being a priest in any other sense than as being one of that “holy priesthood, to offer up spiritual sacrifices,” which all true believers compose.

If the priesthood be a Christian order of men, why does Paul, in writing to Timothy and Titus, take no notice of it? He gives the qualifications of bishops and deacons, but says nothing about those of priests. Were they to have no qualifications? Must a bishop be “blameless, the husband of one wife, vigilant, sober, apt to teach,” &c., and might a priest be any thing he pleased, in these respects? Might any body be a priest? If not, the silence of the Apostle is decisive. Any one may see now why the Catholic priests do not like the Bible. Who likes to be treated, by book or man, with *silent* contempt? The priests will never forgive the Evangelists and Apostles for having passed them by in the way they have done. Never. And they will never let their people have the genuine Bible. If they do, they will lose the people.

I suppose it is scarcely necessary to say, that if Catholics meant no more by a priest, than some of our Protestant brethren mean by the word, viz. a presbyter, of which priest, as used by them, is but an abbreviation, there could have been no occasion for this article. But they mean by a priest, a real *sacerdotal* character, as much as the priest of the Old Testament was—one who literally offers sacrifice. They pretend that their

priests offer sacrifice now—that whenever they perform mass, a true, proper, and propitiatory sacrifice, for the living and the dead, is offered by them. And if you ask them what they offer, they tell you they offer Christ—that, under their hands, He becomes again, and as often as they choose to make him so, a propitiatory sacrifice—that He is as *really* offered by them in their missal service, as He was by himself on Calvary, only

now He is offered in an unbloody manner! This is what their priests do. A priest must have somewhat to offer. He is ordained to offer gifts and sacrifices. Now, the Catholic priest, finding nothing else to offer, pretends to reoffer Christ. For all this—this priesthood—and this sacrifice—every one knows there is no more authority in the Bible, than there is for the Hindoo suttee—the burning of widows.

POOR LITTLE POPERY.

The sessions had closed, no new mischief was planning,
And safely I dreamed of the clauses of Canning;
When soft at the door, some one scratched like a mouse,
Crying, "Pray take me in to a seat in your *house*."

From my slumbers I started, exclaiming "Who's there?"
"I want," it replied, "your possessions to share;
Teased, tantalised, worried, and stript to the skin,
Only poor little Popery, pray take me in."

Soft pity prevailed, as I listened to him;
The lights had burn'd out, so I hasten'd to trim;
Then, I open'd the door, when a boy he did stand
With a cross on his breast and a pike in his hand.

His wants I relieved, I indulged all his wishes,
And gave him his fill of *my* loaves and *my* fishes;
I stired up the fire, and roused the dull embers,
And in my warm bosom I cherished his members.

Revived and refresh'd, the false urchin arose,
While his members began their new strength to disclose;
And laughing he cried, "let us try, my good host,
If my pike it's old vigour and keenness hath lost."

Then deep in my bosom he darted the steel,
"Ah, ah! foolish heretic, now dost *thou* feel?"
No longer teased, worried, and strip'd to the skin,
'Tis poor little Popery, *now* takes you in."

THE CELIBACY OF THE CLERGY.

THIS is the Roman Catholic doctrine; but is it *Bible* doctrine? I believe, however, that the Catholics say it is no part of doctrine, but of *discipline*. This is a sorry evasion. It amounts to a confession that some of their ecclesiastical practices have no warrant in Christian doctrine. It is saying that it is a part of their discipline that their clergy *do* not marry, but no part of their doctrine that they *should* not.

But let us see how this doctrine or discipline, or by whatever name it may be called, tallies with the Scriptures; and as we proceed, we shall see why the Catholics are un-

willing that the people should read the Bible. We shall see what a world of trouble it would occasion the priests, were they to be in the habit of reading it. Suppose, for example, an intelligent Catholic to take up Paul's *first* epistle to Timothy for perusal. Well, he reads along until he comes to the third chapter, where he finds Paul telling Timothy what a bishop must be. He must be this and that, and among other things "the husband of one wife." The reader is shocked. "Why, what does this mean? Our priests tell us that a bishop must not marry at all. Our church prohibits all her clergy from

marrying. Which is right, our priests and church, or St. Paul?" He concludes to read on. Coming to verse 4th, he meets with this qualification of the bishop: "One that ruleth well his own house," i. e. *family*. But how can he, if not permitted to have a house of his own? He proceeds: "Having his children in subjection." His *children—his children!!!* What, a bishop having children of his own, and having them collected in a family too! And then there follows a most provoking parenthesis: "For if a man know not how to rule his own house, how shall he take care of the church of God?" His ruling his own house well is to be a criterion of his ability to take care of the church of God, and yet they say that he must not marry!

But the apostle passes on to speak of the *deacons*, and to say what they must be; and in verse 11th, he says what sort of wives they should have—"even so must their wives be grave," &c. So far from encouraging a doubt whether they should marry or not, Paul gives them directions for choosing a wife.

Now, need any one wonder that the priests do not want to have the Bible read by the people; a Bible which contains such statements as these, and which moreover declares that marriage is honorable in *all*, without exception of *clergy*? I do not wonder at it. Who would put into the hands of his children and servants, and recommend to their perusal and belief, a book containing statements so much at variance with his *oral* communications to them?

But there is a passage a little farther on, at the beginning of chapter iv., which, I suppose, constitutes with the priests a still stronger objection to the popular reading of this part of the Bible particularly. "The Spirit speaketh expressly, that in the latter times some shall depart from the faith—*forbidding to marry.*" Now, they are afraid that if the people were to read this, they might say, "Why, St. Paul must mean our church; it forbids to marry." And as it might give the priests some trouble to show that He did not mean their church, the better way is not to let the people know that there is any such passage in the Bible.

A MISTAKE CORRECTED.

In an article entitled "Auricular Confession," the writer stated, that in looking into the Bible he discovered that all the penitents mentioned therein went directly to God to make their confessions of sin, and not to

the priests; and he spoke of David, Daniel, Ezra, and Nehemiah, as examples in point. He finds, however, that he was mistaken in saying that they all confessed to God instead of to the priests. There is one exception, and he is willing that the Catholics should have the advantage of it. It is the case of *Judas Iscariot*, recorded in Matthew xxvii. 3, 4. He did not go to God with his confession. He went to the chief priests, and it was to them he said, "I have sinned, in that I have betrayed the innocent blood." Here, we must confess, is an example of confession to a priest. But it is the *only* one, I believe, in the Bible. Judas also brought *money* (thirty pieces of silver) to the priests; so that the Catholics have authority (such as it is) for that part of their practice. I am determined I will do the Catholics justice. They shall have the advantage of every particle of Scripture which really makes in their favour. It is well known that they need it.

But, poor man! he got nothing by going to the priests. It was their cruel and contemptuous treatment of him, as much as anything else, that determined him to go and hang himself. How differently even Judas would have been treated, if he had gone with a broken heart to our great High Priest Jesus! Ah! it would have been better to go to Him whom he betrayed, than to them to whom he betrayed him. I think I shall always go to Him, notwithstanding the example of Judas.

"POPERY IN MAYNOOTH, AS SUPPORTED BY THE BRITISH GOVERNMENT." p. 2, 3.

"If our country be really a *Protestant* country, our constitution a *Protestant* constitution; if our beloved Queen is 'defender of the Faith'—and may God long preserve her as such to the British empire—if our Church is professedly a *National* Church—and if Christianity be part and parcel of the law of the land"—then, who can estimate the amount of cruelty and crime with which the nation is chargeable, for having for so many years, by its comparative silence, sanctioned the support of this pestilential seminary of Rome; a nation whose representatives in parliament, being Protestant, notwithstanding they have solemnly sworn they believe certain doctrines of that apostate Church, to be "superstitious and idolatrous," have (with the exception of a faithful few, and to their honour be it recorded) from the period of the establishment of May-

nooth in 1798, voted between 400,000*l.* and 500,000*l.* of the public money for its maintenance; the natural, but bitter fruits, of which are exhibited in the fearful disorganisation of the benighted and deluded papal population of poor unhappy Ireland.

*A Member of the Guildford
Protestant Association.*

Guildford, Feb. 1845.

CABINET.

As we cannot live naturally without air, neither can we live spiritually without prayer. The latter is as necessary to the soul, as the former is to the body. A prayerless person, is a Christless person;—living without God in the world, he must die without hope.

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

City.—The committee of this association held a crowded and respectable meeting on Monday evening, April 7th, in the Farringdon Hall, Holborn Bridge, when resolutions were passed, and petitions adopted, against the Maynooth Endowment Bill.

North Tower Hamlets.—During the past month, three crowded meetings against the proposed endowment of Popery at Maynooth, have been held in connection with this association. 1. On Friday evening, April 18, in the Eastern Literary Institution, Hackney-rd. The Rev. A. S. Thelwall was in the chair, and spoke at some length; the other speakers were, the Rev. — Carlile, T. Leonard, Esq., Mr. Theophilus A. Smith.—2. On Tuesday, April 22, in Hoxton Academy Chapel. The chair was taken by the Rev. — Scott, and afterwards by E. Scobell, Esq. The speakers were the Revs. T. James, R. Jones, W. Roberts, and J. Sponge, and Messrs. Sibley and A. V. Allen.—3. On Wednesday, April 23, in the British School Room, Cowper-street, City Road, Sir Culling Eardley Smith, bart., in the chair. The speakers were, the Revs. A. S. Thelwall, H. Robbins, R. Thomas, W. M. Bunting, J. Blackburn, and W. Roberts, T. Leonard, Esq. and Mr. A. V. Allen.

Finsbury.—A lecture was delivered in the school-room, Northampton Tabernacle, Rosoman-street, Clerkenwell, on Thursday evening, 17th ult., to the members and friends of this association, on Maynooth College, its history, the nature of the instruction given to the students, its effects on the priesthood and people of Ireland, &c. by Mr. Theophilus A. Smith.

Lambeth.—The above lecture was delivered to the members of this association, on Monday evening, April 28, in the school room of St. Paul's Episcopal Chapel, Kennington-lane.

Southwark.—The annual festival of the Southwark Operative Protestant Association, will be held (p. v.) on Whitmonday, May 12, in the National and Parochial School-room, Borough-road. Tea on table at 5 o'clock precisely. Tickets 1*s.* each, to be had of Mr. J. S. Sykes, 3, Adams-place, High-street, Borough, and of Mr. Painter, at the school-house. The doors will be closed during tea, and re-opened at half-past 6 o'clock, chair taken at 7 o'clock precisely, when a lecture will be delivered by Mr. Theophilus A. Smith, on the history of the Popish College of Maynooth, the system of instruction pursued therein, &c.

NB.—The pictures presented to the association by the Rev. M. H. Seymour, M.A., will be exhibited.

Southwark.—A numerous and respectably attended Meeting of the Southwark Association was held in March last in the National School Room, Borough Road, for the purpose of protesting against the endowment of Maynooth College.

Prayer.—The Quarterly Prayer Meeting of the Metropolitan Associations will be held (p. v.) at 11, Exeter Hall, on Friday evening, May 9, at 8 o'clock. Let our Operative friends read attentively the article "Important Heads for Prayer, suited to the Times." The present is a time for increased prayer.

The ANNUAL MEETING of the Protestant Association will be held on Wednesday, May 14th, in the large Hall, Exeter Hall. Chair to be taken at 12 o'clock.

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THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

No. 63.

JUNE, 1845.

Vol. VI.

DUTY OF PERSEVERANCE.

Or all the warnings in Holy Scripture, none should fall on the ears of British Christians, at the present season, with a sound more loud and solemn than that contained in the book of Revelations.—"I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Oh England, Protestant England! what, what is become of thy faith—what of thy zeal—what of thy love? Ah! what report can He give who walketh in the midst of the seven golden candlesticks; whose arm of mercy and protecting love has so long been stretched over thee, and has made thee so happy and honorable among the kings of the earth? Ah! what will be said of thee and thy counsellors, not by the men of human lore and worldly wisdom, but by Him who has made thee a steward of His sacred truth, that truth which alone maketh wise unto salvation, and alone exalteth a nation?

Where is the spirit of England's martyrs—is it gone for ever—is the spirit of sleep, deep sleep, poured out on its mighty population? Alas! how are the mighty fallen—how is the gold become dim—how is the fine gold dross. Of what avail is it, that again and again the voice of warning is raised; that appeals are made by

those who are tremblingly alive to the best and eternal interests of their fellow-creatures to the glory of God, and the honor of that Saviour's name whom Popery would place on a level with, or even sink below, the creature whom He has formed—of what avail, we are ready to exclaim, since those who rule our Protestant country, ashamed of the name and ignorant of the principles of Protestantism, seek friendship with her foes, and throwing away the shield, hold out the olive branch of peace, and seek again to clasp to their bosoms the enemy of civil and religious freedom.

It may not avail to alter the line of conduct so determinately pursued by those who, refusing to listen to the voice of remonstrance, have turned a deaf ear to those whose entitled character and office might have led them to expect a more courteous reception. It may be of no avail to arrest the progress of Popery, or to save from ruin our loved, our dearly cherished land; but God, who blesses the feeblest means, may bless these, to confirm the faith, to animate the spirits, and it may be, to prepare the hearts of many for the strongest proof of love and constancy man is ever called to show. We attempt not to speak of the future, known only to the mind of the Almighty. We know not to what extent Divine forbearance will go; but we know from Scripture, there was a

time when the cry of Sodom reached the skies, and called for judgment on the devoted city. We know from the same sacred volume, that God is a righteous judge, strong and patient, and that (as we from our hearts believe now to be the case) He is provoked every day—yes, provoked every day, by the unhallowed attempt to make our country the nursing mother of the “mystical Babylon—the abomination of the earth, drunken with the blood of the saints, and the blood of the martyrs of Jesus.” Let all then who are zealous for the cause of truth stand prepared for that time of trial which seems to be fast approaching—let them seek from the armoury of heaven strength for the conflict, be that conflict never so severe. The cause of Protestantism may for a time be brought low, and Popery may triumph as it has done in ages long past; but it shall not finally prevail—the voice from heaven shall yet be heard, commanding the destruction of that great city, Babylon, when her sins shall have reached unto heaven; and God shall avenge the blood of the prophets and martyrs which she hath shed, thinking, in the blindness of her mind, she fulfilled the will of God.

S P E E C H

OF THE

REV. R. J. M'GHEE, M.A.,

At the Annual Meeting of the Protestant Association, held in the Large Room, Exeter Hall, on Wednesday, May 14, 1845, the Right Hon. the Earl of Winchelsea in the Chair.

We can only give this Speech to our Readers in a condensed form.

THE REV. R. J. M'GHEE, after introductory remarks, proceeded—The prime minister proposes, to endow the College of Maynooth, for the education of a certain class of men. Now it must strike every plain honest man, on the first blush of the thing, that the very first question is, What is this system of education which the prime minister proposes to endow? That is the question. Every other point is merely an accident of the question; but that is the question itself. Now what does the prime minister do? He comes down to the House of Commons, and he says—“I propose to bring in a bill for the endowment of this College; but the grace of this act shall not be qualified by any inquiry into the principles of the College to be endowed!” Now we know that it is generally—universally the

case—that all institutions for public education are anxious to proclaim the system on which they instruct. Even a school-master, if he puts an advertisement in the paper, is anxious to proclaim the course of instruction he wishes to adopt in his seminary. It must be certainly, my lord, a very equivocal, or a very suspicious mode of training the mind of youth, which it is an act of grace to conceal from the public view. To whom is this act of grace? On whom is it conferred? Is it on the nation, or on the system? Perhaps upon the nation. Perhaps the minister considers that the illumination of Maynooth is too bright; that it would dazzle the empire; that,

“Its saintly visage is too bright,
To hit the sense of human sight.”

Or is it an act of grace to the system—Does the prime minister suspect—does the prime minister believe? does the prime minister know that that system will not bear the light; and therefore he will graciously conceal it from the view of the public? Does he mean to say to this great Protestant empire—“I choose to endow this College; it may sap your constitution, it may supersede your laws, it may supplant your religion, it may subvert your throne, and you shall not inquire into the nature of it!” In what school has the prime minister of England begun to learn such an un-statesman-like, unconstitutional, unparliamentary, un-English, un-protestant mode of legislation? One would imagine that he had passed some part of the last recess from parliament in retreat in the College of Maynooth; that they had invested him with an honorary degree of Doctor of Canon Law; and that he had been studying Reiffenstuel or Devoti upon the subject. This doctrine of secrecy may do very well for the meridian of Italy, but, thank God, that as yet, neither in the Church, nor in the constitution, shall it find place within the atmosphere of England.

I admit, that because certain books are commanded or read in a certain college, or by a certain individual, you cannot justly, without other reasons, charge either the college or the individual who reads those books, with adopting all the principles contained in them. But if, as in this case, certain books are commanded to be read on certain specific points as contradistinguished from other authors who teach a different doctrine on these points—if a certain author is commanded to be taken as a “master and guide,” on these specific points—and if the rulers of this college pledge themselves to take that author as their “master and their

guide" in these points; then I say, that common truth and common sense must both determine, that the doctrine of those authors on those points is the doctrine adopted in that college.

Now we have here, First, the command of Rome—Secondly, we have the works specified—Thirdly, we have the authors named—Fourthly, we have the trustees pledged to those authors as their "guides and masters"—Fifthly, we have one of the authors lauded by one of the professors in this very book; because he tells us in page 144, of that St. Thomas Aquinas, "of whose *Secunda Secundæ*, I have so often spoken in terms of the highest commendation, as being, in my opinion, one of the best books of ethics." We have this book lauded by the professor of ethics, as the best treatise on the subject, and returned as one of the standards of that College, the first on the list, by the professor of logic, physics, and moral philosophy. Now the only question is, what are the points so determined to be derived from these authors?

The first is, whether the Pope has, or has not, a right to interfere, directly or indirectly, with the temporal government of princes. The next is, whether the Pope is above a general council. The next is, whether the Pope is to rule the church according to the canons. And the next is, whether the Pope is personally infallible or not. On these specific points the doctrine of Thomas Aquinas is commanded to be taught as the doctrine of Maynooth, in contradistinction to those who teach a different doctrine in the Gallican school.

Now I go directly to Thomas Aquinas. What is the doctrine taught by him on this very first point?

"We," he says, "holding the statutes of our sacred predecessors, absolve from their oath by our apostolical authority those who are bound by the sacrament of an oath or allegiance to those who are excommunicated; and we prohibit them by all means from observing fidelity to them until they make satisfaction. But apostates from the faith are also excommunicated, as also heretics, as the *Decretal* says, *De Hæreticis*, chap. *Ad Abolendam*. And, therefore, we must not obey princes, who apostatize from the faith." Again; "as it does not belong to the church to punish infidelity or unbelief in those who have never received the faith, according to that word of the apostle, in 1 Cor. v.—'What have I to do to judge those that are without?' But it can punish by its sentence the unbelief of those who have received the faith;" ("those who have received the faith" are those that are bap-

tized; all baptized persons are meant by that;) "and these are conveniently punished by this, that they cannot rule over faithful subjects. For this would tend to a great corruption of the faith, for as we said, the apostate man meditates evil in his corrupt heart, and sows strife; and therefore, as soon as any one is denounced by a sentence as excommunicated on account of his apostasy from the faith, *ipso facto*, his subjects are absolved from his dominion, and from the oath of allegiance by which they were bound." Now this, I say, is the doctrine of that book specified in this parliamentary document, as the author on this specific point, in which the trustees of Maynooth are pledged to train the pupils of that College.

I turn now to another part, in which this author and Augustine walk hand and hand. He says—"When the Lord therefore says, 'suffer that both grow together until the harvest,' (the wheat and the tares,) it is sufficiently apparent from what follows, how this is to be understood—'lest haply, collecting the tares, ye root out the wheat along with them;' where he sufficiently shows, as Augustine says against the epistle of Parmenianus," (here is Thomas quoting Augustine,) "When there is no fear, but when the crime of each is known to all, and appears execrable as it is, so that it may have no or few defenders, by which a schism may occur in the church, then let not severity of discipline sleep." "The severity of discipline!" "The mildness of evangelical charity" is not to be separated from the salutary "severity of discipline."

The subject of this chapter is—"Whether unbelievers are to be compelled to receive the faith." "To the third we may say, since to vow is the part of the will, but to pay what you have vowed is of necessity; so, to receive the faith is the part of the will, but to hold to it when received is a part of necessity; and, therefore, heretics are to be compelled to hold the faith, as St. Augustine says in his letter to Boniface," quoting the passage. "Where is that," says he, "that they are accustomed to cry out, that it is free to believe or not to believe? to whom did Christ offer violence? Let them confess in the case of Paul, Christ first compelling him, and afterwards teaching him.

"To the fourth we may say, as Augustine says in the same epistle—'None of us wishes that a heretic should perish.' " Now I beg of you to consider in this, that the "evangelical charity" and the "salutary severity" are graciously blended together. "None of us wishes that a heretic should perish; but David could not otherwise have

obtained peace for his house, unless his son Absolom had been put to death in the war which he had excited against his father. So the Catholic Church, if she collects together some, by the destruction of others, heals the grief of her maternal heart by the liberation of so many souls." Here is "the sweetness of evangelical love," never separated from "the salutary severity, which is peculiar to the Christian institution."

Now here is Reiffenstuel on canon law. "The conclusion stands also in a case, in which any person is bound by an obligation to him who is lapsed into heresy; so the doctors afore cited with the gloss commonly received. For the doctors commonly infer, that *the Pope can, for the sake of religion, absolve the laity from an oath of fidelity, and from any other obligation, though confirmed by an oath which they held beforehand to the delinquent*; both as well, because in every promise 'the cause of religion' is considered excepted; as because, in such an obligation and oath it is tacitly understood, 'if he continues such a person with whom I may lawfully communicate, or if he does not render himself justly unworthy to receive it according to law.'" It is asserted, in another passage, "that servants and vassals are, *ipso jure* (that is, from the law itself), liberated from service and fidelity to a heretic, as also man-servants and maid-servants from obedience to the same." This is from the canon law of Reiffenstuel, published at Rome by the present Pope, the year after he came to the popedom, and returned as a standard in the College of Maynooth. Now we come to another (the last I shall trouble you with on this subject)—the Scriptures.

There are two classes of books returned in this parliamentary document. There is one list of books, which the students are all obliged to purchase at their own expense, and which they must have when they come into the College. There is another list of works recommended by the professors of the Roman Catholic College of Maynooth, for their perusal, or referred to by them in the course of their lectures. Now I shall take one of each class. This is a commentary on the Scriptures, which the Roman Catholic students of Maynooth are obliged to purchase at their own expense: the commentary of Menochius, which was printed for the College of Maynooth. Here is a beautiful vignette of this celebrated College in the front, and the words, "The Roman Catholic College of Maynooth. Founded 1795." Now, on this favourite text of theirs, upon which you have heard the opinion of Augustine, namely, the tares

and the wheat, I shall read their commentary in this class-book, which every student must have.

"Least haply you injure the good, when you endeavour to remove the bad from the midst of them, besides that those that are bad sometimes become good;" and when they do, you know the church rejoices to receive them into her bosom. If you would only conform to the Church of Rome, she would embrace you with the most tender maternal affection. "Christ does not forbid heretics to be taken away and put to death, by this: on which subject you must consult Maldonatus on this point."

Here you perceive the class-book which the student must buy, refers him for instruction here to the more perfect standard of his College. Now here is the commentary of Maldonatus, on Matt. xiii. 29:—"There are some who abuse this place, by trying to prove that heretics are not to be punished or put to death, which they who do, seem to be anxious about themselves. First, indeed, it does not refer only to heretics, but to men who are children of the devil, as opposed to the children of the kingdom, among whom heretics are the chief species, but not the only kind. Therefore, they who deny that heretics are to be put to death, ought much rather to deny that thieves, much rather than murderers, ought to be put to death; for heretics are so much the more pernicious than thieves and murderers, as it is a greater crime to steal and slay the souls of men than their bodies. Also, all the ancient authors, as Chrysostom, Jerome, and Augustine, interpret this of heretics, not because they are the only tares, but because they are more especially so. Besides, though heretics only are understood, nevertheless, the Father of the family does not rashly prohibit such to be rooted out, but only lest the wheat be rooted out with them; for then, according to his opinion and will, they are not to be rooted out, when there is any danger lest the wheat be plucked out with them, as the divine Augustine and the divine Thomas, that greatest of all theologians, has observed:" under which "masters and guides" the trustees of Maynooth are pledged to direct the consciences and understandings of their students. "When, therefore, there is no danger that the wheat be rooted out along with them, but there is rather danger lest, if they be not plucked up, they may injure the wheat, what need is there to wait for the harvest? They are immediately to be plucked up, they are immediately to be burned."

In a time of peace, when England is at

rest, it would be a most dangerous thing to attempt the eradication of the tares in Ireland; but if the sound of foreign cannon be heard across the channel, and England's hands are filled at home, and those foreign foes often invited, are received upon the shore, then, when there is no danger that the wheat be rooted out with the tares, "immediately they are to be rooted out, immediately they are to be burned." "Besides, why is there danger that the wheat will be rooted up with the tares? or why does the Father of the family order to wait for the harvest, unless that before the harvest they cannot be distinguished or separated from the wheat? When therefore they can be separated, undoubtedly they are to be separated—undoubtedly they are to be burned."

I shall now just make one or two remarks upon the parliamentary debate on the second of the present month. The hon. member for Waterford, Mr. Wyse, says, "With respect to the charge that had been frequently made, that a book entitled Dens's Theology was read at Maynooth, he begged to say that that work was not read at Maynooth, and never had been read there, and that, moreover, many of the doctrines which were supposed to be inculcated in that college, particularly the doctrine of the power of the Pope over temporal princes, his power of deposition, and the power of breaking oaths with heretics, were not taught, but were most studiously inculcated by the statutes and every one of the professors of theology not to be taught in that college." With respect to Dens being used in the College of Maynooth, I never said it was, for the simple reason, that I never could prove it. But, indeed, I know not what is the use of Dens being read in the College of Maynooth, when Dens's master, Thomas Aquinas, is the standard appointed for the college. With respect to these doctrines being "studiously inculcated, not to be taught" in Maynooth, I really do not know, but in all our colleges, our professors and our tutors "studiously inculcate," that the books put into our hands should be learned and taught; but Maynooth, it seems, on the testimony of Mr. Wyse, presents a most marvellous exception in the history of all literature and education, because in these the professors "studiously inculcate" that the doctrines in their books are not to be learned! What a pity that the time of these amiable professors should be so lost in endeavouring to preserve the pupils from the information of their books! Would it not be well, for the Right Hon. the Prime Minister, before he carries out his intention of endowing this College, to

send to the Pope, and to request that he would favour the College of Maynooth with a set of books, which might correspond with the amiability of the professors?

But does Mr. Wyse imagine that such a statement can be imposed upon the common sense of any man out of the House of Commons? If this be the case, what was the reason why it is proved to demonstration, that as soon as the priests leave that College, from the year 1808, Dens's Theology was adopted by the whole body of Romish bishops assembled in Synod, as the best "guide and master" of all the priests in their dioceses?

What is the reason why those bishops, since the year 1810, have circulated secretly under their patronage, through the length and breadth of Ireland, a fuller commentary on the Scriptures, distributed by proper persons to subscribers in every town, breathing out threatenings and slaughter more full of sedition and murder than than of Maldonatus?

What is the reason why, in the year 1831, it is demonstrated by the secret statutes of Dr. Murray, though he said to Lord Melbourne, this month ten years—"I did not make Dens a conference book; in fact we have no such book;"—what is the reason why his own secret statutes, detected the next year, demonstrate that he not only made it a conference book, but that he made it a conference book that he might train his priests in it; that by that book, as their standard, they might direct the consciences of all the Roman Catholics committed to their charge?

What is the reason why, in 1831, those bishops dared to publish a code of canon laws, some of which they had denied on their oaths before the Commissioners of Education, and before the Committees of Parliament in 1825 and 1826, to have any existence in Ireland; but which they admitted, if published, would overturn the government, and "drench our streets and fields in blood?" Why did they dare to publish this code of canon law in 1831, immediately after they had got emancipation? Why is it, that at this moment, in the midst of peace, we are suffering, in Ireland, the apprehensions of war? What is the reason why the Sovereign of this country is threatened by her subjects in Ireland, that the moment there is war, they will break out and dismember her empire?

With respect to principles contained in books, I confess, I know not how the House of Commons, or any human being can form a judgment of the doctrines taught in the

College, unless from the books of that College, except indeed it be that the Right Hon. Baronet adopts the principle of Mr. Wyse, that the superiors "studiously inculcate that the doctrines of the books are not to be learned." But what are we to do? are we to take the doctrines of the professors? The Right Hon. Baronet has supplied us with this test, too; so let us try Maynooth on evidence as cited by Sir Robert Peel.

He refers us to the evidence of two professors; we shall go to the first. I refer to the passage cited by the Right Hon. Baronet, page 180, of the evidence in this report, from which he quotes the professor's answer as to Paley.

I am perfectly sure, that the Right Hon. Baronet did not arm himself with this quotation from the parliamentary evidence, as an apology for Maynooth, to mislead the house or the public mind upon the subject; I am sure there is no one that hears me, who would not indignantly acquit him of such a charge if it were made against him. But I deeply regret, that both for his own sake and that of truth, he did not a little more closely study the evidence from which he made this extract; so as to furnish his own mind with sound information on such a momentous subject. For if he had read the evidence of this same man in the very page preceding his own quotation, he would have seen the vital difference between the doctrines of Popery, and those of any sound Christian moralist on the subject of oaths. This very professor is there asked, whether he had read a treatise of Bishop Sanderson on the Obligation of Oaths? (these treatises were in my opinion brought in to throw a mystified confusion over the whole matter, and confound the doctrines of Paley and Sanderson with theirs,) and he answers, "I have seen it to-day, and I read some of it; I find it differs almost in nothing from ours in its divisions and subdivisions, *only just* that it does not admit the dispensing power of the Pope in respect of Catholics!" Mark! "*ONLY JUST!*" That is, "*only just that it does not admit the dispensing power of the Pope!*" Why, herein lies the whole vital difference between Popery and Protestantism on the question. The Protestant believes that he is responsible to God, and only to God, for the obligation of his oath; while Popery teaches, that the Pope or a bishop can assume God's prerogative over the conscience, and nullify any promise or oath which a man can make, whenever he pleases. And this is the professor, whose evidence is quoted, no doubt by mistake, by Sir Robert

Peel, to prove that the principles on oaths in Maynooth are the same as those held by our professors of moral theology!

But now we shall refer to the authorities of Maynooth, to examine this subject a little more closely.

I open Reiffenstuel, the standard of Maynooth, printed, as I have said, under the authority of the present Pope. I find here, in a chapter on the obligation of promissory oaths:—

"Question.—What conditions may be considered to be tacitly implied in a promissory oath?

"We answer, First, in every promissory oath, *however absolutely made*, certain tacit conditions are understood... Among conditions of this sort which are tacitly, and justly indeed, in a promissory oath, the first is, '*if I should be able*,' because no one is bound to an impossibility; and this proceeds from any impossibility, whether it be impossible *de jure*, (namely, that could not be done honestly and on sound principles,) or whether it be impossible *de facto*, (namely, that could not be done physically, or at least without the greatest difficulty.).... To this may be referred this condition, *If it shall please God, if I can do it lawfully*; because an oath is not the bond of iniquity; for those things which are unlawful or displease the Lord God, are justly considered impossible.

"The second condition is, *saving the right and authority of my superior*."

These authorities are quoted on this subject: Reiffenstuel, Jus. C. Lib. II.; Decret. fol. 24.

Now what does the Church of Rome call impossible? what does she mean by unlawful? who is this superior, whose right over the conscience is to be reserved as a tacit condition in the mind of him who takes the oath?

We turn to the next chapter, on the obligation of a promissory oath, and there we find, in the eighty-second section, the sixteenth canon of the third Lateran Council, quoted, "*those are not to be called oaths but rather perjuries, which are taken contrary to Ecclesiastical utility*."

Again, we find, in the eighty-fourth section, that an oath of keeping "the statutes, ordinances, or customs of places, when in them are contained any things unlawful, impossible, injurious, or obstructive of ecclesiastical liberty, is unlawful, and by no means to be taken."

But the Right Hon. Baronet goes on:—
"As another proof of the danger of trusting to such indications, he might state, that,

during the same inquiry, the following question was put to another professor at Maynooth:—"In the third Council of Lateran is it not understood that amongst the punishments decreed against the Albigenses, this was determined,—*Illorum subditi et vassalli relaxatos se noverint a debito fidelitatis dominii et totius obsequii donec in tanta iniquitate permanserint?* This appeared to imply, that, in certain cases, a spiritual authority might release the subjects of a sovereign from their allegiance; but what was the reply of the professor of dogmatic theology? He said,—'If it be supposed that a Council or Pope, or any authority whatever, assumed the right of absolving subjects from their allegiance to their Sovereign, I would disregard their decision, and consider the subject by no means freed from the obligations of fidelity. Not only would I despise and disregard such a decree, but, if a subject of the Sovereign in question, I would consider it my religious duty to openly resist it, and advise such of the people as might be committed to my care, to remain unshaken in their allegiance.' Now let them place that practical statement against the doctrine of the Council of Lateran; and because certain doctrines were contained in some books used at the College of Maynooth, let them not suppose that the instruction given at that institution was inconsistent with their duty to God, to their neighbour, and to their Sovereign."

My first reply to this statement shall be this. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. Those whom God marks as apostates from the faith, "forbidding to marry, and commanding to abstain from meats," are branded also with this mark upon their brow—"speaking lies in hypocrisy, having their conscience seared with a hot iron." But I answer, secondly, without any reference whatsoever to the man who gave that answer on his oath, give me that answer from any man who is "a professor at Maynooth," and I say he is a public perjurer. He is bound by an oath to his Church to receive indubitably that Council; if he is true in his oath to his Church, he is perjured in that oath to the commissioners; if he is true in his oath to the commissioners, he is perjured in his oath to his Church.

But who is the man, whose authority the

Prime Minister of England cites from the treasury bench in the house of Commons, as a model of the sanctity of an oath, and of the loyalty of a subject, and of the value of the College of Maynooth? Who is this man, whose authority he cites, for denying the doctrine of the third Lateran Council, that subjects could be absolved from their oath of fidelity to their Sovereign? He is a man, whose whole existence gives a long, loud, living lie to every word of this statement. The meeting will hardly believe—the nation will hardly believe—that the man whose authority is thus cited by Sir Robert Peel, in support of this bill in the house of Commons, is the Popish Bishop of Ardagh—Dr. Higgins! I have the report in my hand; I turn to the passage quoted; and here is the name—Dr. WILLIAM HIGGINS! This is the man who in 1830 signed, with the other bishops, a pastoral to all the people of Ireland, declaring that having obtained the object of their desire in Catholic emancipation, they withdrew from all further political agitation, and hoped it never would be renewed. This is the man who, with the other bishops, signed a declaration published in the Directory of 1835, and in all the papers in Ireland, expressly forbidding that the clergy should in future use their chapels for any political meeting, or any political agitation. And this is the man, who placed himself at the head of the repeal movement in Ireland, who at once organized the whole body of his clergy, seventy-four in number, and sent in their adhesion to it—the man, who at the time of the monster meetings, when the government threatened to put them down, threatened the government, that if they dared to put down the meetings in the fields, the chapels throughout the country should be used as the rallying places for the people.—And this is the man, whose subscription, and that of all his priests, to the repeal fund, amounting to £74, is announced in the *Freeman's Journal* of the 3rd of May—the very same date with the *Times* newspaper, containing the Prime Minister's citation of his authority in the House to justify his bill. But this subscription is accompanied with a letter to Mr. O'Connell in which he says, "Much has been said about the gratitude we owe for the grant to Maynooth, but I confess that I for one, (and I am joined in that sentiment by the priests and people of this diocese), feel no gratitude whatever: in the first place, our own energies and determination wrung that paltry sum from a bigoted and anti-Irish cabinet, nor shall we ever thank the rich glutton when he disdainfully flings us the crumbs from his table; secondly, the grant is so

miserable in amount, that it can be looked upon in no other light than as a sheer mockery and an insult."

The Right Hon. Baronet has been pleased to inform us, that "he has read with great attention this report of 1827." I am perfectly satisfied, that he never opened the book to take that passage to quote in the House of Commons, because the name "William Higgins" stands on the margin, and it is wholly impossible that Sir Robert Peel could have taken such an authority. Some sycophantic flatterer, some Papal traitor, some Jesuitical knave, has abused his confidence; has furnished him with this information to arm him for the objection against the grant, but to mock him for making it; and he has unsuspectingly taken it, and committed himself by quoting it in the House of Commons. But what now, let me ask, will the Right Hon. Baronet do under the high sanction which he has adopted?

Will the Right Hon. Baronet convene his Cabinet Council and discuss with them the propriety of proposing the third reading of this bill on Monday, and introducing it into the house under the sanction of Dr. Higgins?

Will the Right Hon. Bart. propose the third reading of his bill on Monday, as supported by the authority of Dr. Higgins? How will he meet the smooth, bland smile of Mr. Wyse, how the sardonic grin of Mr. Sheil, when he moves it under the sanction of their venerable bishop, Dr. Higgins—an admirable scholar, and an admirable illustration of the system taught in Maynooth?

Will the Right Hon. Bart. say to his majority—"Gentlemen, I hope I shall be supported by all your voices in the third reading, reinforced as we are by the excellent and right reverend Dr. Higgins?" How will that majority ever face their constituents again? To what city, to what town, to what village, to what honest Englishman can one of them apply, and say—"My good friend, I hope I shall have the honour of your support at the next election?" "Why," John Bull will answer, 'no, that you sha'nt; you have given my vote to Maynooth and Dr. Higgins.' Will not the whole body of the majority be known by the name of "Messrs. Higgins and Company?" They are mistaken, lamentably

misinformed, most awfully ignorant of the system that is taught; but they are gentlemen, many of them with a high feeling of honour. And if the Prime Minister can indeed get them to commit themselves, and commit their character, in thus supporting the third reading, will he venture to send the bill up to the House of Lords under the protection of Dr. Higgins?

Which of the Lords will he venture to ask to move it? I am afraid, my Lord, he would have a very bad chance with your Lordship.

Will he call upon the prelates of England—men who are bound by their solemn ordination vows, and bound still more by the solemn vows of consecration, under which they hold their high and holy office, to "use all faithful diligence to banish and drive away" these iniquitous and abominable doctrines?—Will he call upon them to violate their vows and oaths, by identifying their principles with, or surrendering them to, this dignified prelate of the papacy, Dr. Higgins?

If the Prime Minister would dare to do so, oh! for the mighty, the indignant thunderbolt of a Chatham's voice in the Commons, to rend in pieces the hollow-hearted, cowardly, spiritless legislation of these base, degenerate days! Oh! for the electric fire of his eloquence to thrill round the House of Lords, to evoke the genius of the Constitution to come to the rescue of his country, to call the ancestors of the nobles of England to frown from the tapestried walls, on such an insult upon the honour and dignity of this illustrious branch of the legislature; to invoke the judges to interpose the purity of their ermine, and the bishops the sanctity of their lawn, against such a monstrous violation and desecration of the laws, the liberties, and the religion of their country!

But vain is the help of man. O Lord! "raise up thy power, and come among us, and with great might succour us." O God! raise up men of truth, of principle, of virtue, of religion, of honour; men who are not ashamed, or afraid, to profess themselves the servants of their God, and then, and not till then, they will not be afraid to be the faithful servants of their Sovereign and their country!"

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"If they speak not according to this word, it is because there is no light in them."—*Isaiah viii. 20.*

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VOL. VI.

THE PRESENT STRUGGLE.

THE struggle between truth and error—between the powers of light and darkness, is daily becoming of a more determined and fearful character. To whatever quarter of the globe we may direct our attention, the enemy of all good is to be seen marshalling his hosts for resistance to the progress of truth. Foremost stands Popery, the great predicted Antichrist. Whilst the Protestant Association has for years been sounding an alarm, warning this country of the rapid strides towards the recovery of its long lost empire over the minds and liberties of mankind, which this foe to civil and religious liberty, has been making, how few have been found to heed the warning. Though late, we rejoice, however, to see men now roused to action; and to find that the Protestants of England are awakening from their long slumbers. The Maynooth Bill has come upon them with all the force of a thunder-stroke; and however incredulous the people of England have *hitherto been*, however careless about the progress of Popery abroad, yet the effrontery of the Government of Protestant England, in daring to bring forward a Bill for the Endowment of Popery, that system which our ancestors so carefully and, as they had hoped, so surely cast forth from the councils of this empire—the apo-

logists Popery met with in the legislature, during the late debate—the hollow sophistry with which a Popish Bill was defended in our Protestant Houses of Parliament, and its successful progress through those Houses, in spite of the uplifted voice of the nation; these things have induced so much alarm and apprehension in the minds, not only of the previously watchful, but of those also who have been careless, that all men are anxiously enquiring, what will be the end of these things? and the conviction has at length been induced in the minds of those who not long since thought otherwise, that Popery has gained, and continues to gain, an immense amount of influence in this country, which she is using to the injury of all our political and religious institutions.

Amid the gloom caused by the fearful progress of Antichrist, it is cheering to behold the Sun of Righteousness still shedding his beams brightly, not only over our own lands, but also over other parts of the world. The increase of Gospel light and zeal among the true Protestants of England, the success of our missions abroad, the numerous conversions from Popery on the continent, shew to us, that however the prince of darkness may seek to envelope the world in the clouds of error, the work of the Lord still goes on; and we know from the Word of God, that, whatever may be the amount of power which

Satan and his followers shall acquire, the Lamb will overcome all his foes, and the Lord bring to nought the schemes of Antichrist, until Babylon shall fall, and Christ reign for ever.

In the present and future struggles, our Protestant Operatives have an important duty to perform. Their zeal and usefulness have long been acknowledged. This is not the time to slacken their exertions; our Associations should now be carried on with more energy and perseverance than ever. A great work is before us, and the Lord will bless the labour of his faithful servants. Above all, we should use more frequently the best and most successful weapon in a contest like this, we should go oftener and with more earnestness to a Throne of grace, to pray that the Lord would direct and bless our efforts, and avert the impending danger from our country.

MAYNOOTH.

SPEECH OF THE REV. JOHN CUMMING, D.D.
at the great Protestant Meeting, held at Exeter Hall, on Wednesday morning, June 4, 1845, for the adoption of a Petition to the Queen against the permanent and increased endowment of the Roman Catholic College of Maynooth. The Right Hon. the Earl of Winchilsea, in the chair.

I AM most anxious, that it should be clearly understood, and deeply impressed upon this great assembly, that in moving on this important question, we are actuated by no enmity to the persons of Roman Catholics. On the contrary, I believe that it is the almost unanimous feeling, that whilst we abhor and detest their principles, we are ready to suffer and to sacrifice for the welfare of their souls. I believe, that just in the ratio in which we detest the creed, we love the men that subscribe it. It is most important, that if any Roman Catholic is present, he should feel that our opposition to this measure is not an opposition to men in the Protestant State or in the Romish Church, but to measures; and that it is because we are by solemn conviction, and on Scripture grounds, opposed to Romish principles, that we are anxious they should not be sustained and spread by the endowments of the nation.

I am also desirous that we should as much as possible, abstain from all that may trench upon internal disputes. I have seen in the Committee room to-day, complaints upon this subject in *The Patriot* newspaper. It is important, that we should merge every

ripple on the surface in one great flood of opposition to the principle of this measure. And I must say, that the conduct of the Dissenters on this question has been most proper; it has been worthy of the Owens, the Howes, and the Baxters of old. If I were a Dissenter, and actuated by a hostility to the Established Churches, greater than my love to my Saviour and my Bible, I should have supported the Maynooth Endowment Bill; because I should have argued, that if Sir Robert Peel endowed two so antagonistic churches in Ireland, like an acid and an alkali they would neutralize one another, and the issue would be no Established Church at all. But while I believe that the measure is calculated to sweep from beneath our feet the foundation principles on which a Church establishment can be most successfully defended, I feel the more delighted with the conduct of those, who have merged their Dissent in their Protestantism, and joined heart and hand in this righteous movement.

I gave a glance at the newspaper reports of the debates in the Lords this morning; and I read, not with surprise, but with considerable pain, the speech of a noble and learned lord, who is half a countryman of my own—I mean Lord Brougham. In the course of that speech, he makes the most wanton and gratuitous attack upon Calvin, as unjust to the dead Reformer, as it was unworthy of the living Baron. I wish his lordship would read Calvin before he criticize him, and then I am sure he will not repeat his own too celebrated aphorism,—“that a man is no more accountable for his creed, than for the colour of his skin or the height of his stature.” His lordship draws a contrast between Thomas Aquinas and John Calvin, and he comes to the most extraordinary conclusion, (perhaps not extraordinary, however, from him,) that of the twain, John Calvin was rather the worse. Now I have read a considerable portion of the writings of John Calvin, and I have read the *Secunda Secunda*—a very choice portion of the writings of Thomas Aquinas; and the contrast between them is just the contrast between liberty and slavery, between truth and a lie, between love and bloodshed, between light and darkness, between heaven and hell. His lordship is a learned man; he has read a great deal, and written a great deal, and said a great deal more; but if “the bray of Exeter Hall” should reach his illustrious ear, I would venture to suggest to him that his argument is not quite logical. If he can show us a collect in the Anglican Prayer-Book, or refer to an autho-

rized extemporaneous prayer by any clergyman of the Church of Scotland, or minister of any Secession or Dissenting body in Christendom, praying that we may imitate the example, and imbibe and preach the principles of Calvin, then he may hold us in some measure responsible for Calvin's sentiments. But he can point to no such thing. But I can prove this to be the homage given to Aquinas in the Roman Church. So truly does the Romish Church approve the persecuting dogmas inculcated in the writings of Aquinas, that all her members pray on the seventh of March in every year: "O God, who by the wonderful learning of blessed Thomas, Thy confessor, hast illustrated Thy Church, and by his virtues hast enlarged it; grant, we beseech Thee, that we may understand what Thomas Aquinas taught, and in our lives follow what Thomas Aquinas practised." Will his lordship tell me, in reply, on what day Protestants pray to be enabled thus to follow John Calvin? Protestants follow Calvin, as far as Calvin followed Christ; Romanists follow the beatified Thomas absolutely. But besides, the solitary sin to which Calvin was accessory, was not the sin of directly preaching persecution, and advocating it in the case of Servetus, but of acquiescing in the previously existing law of Geneva, which condemned him to death for his blasphemous creed. Neither did Calvin teach principles of persecution in his creed, nor if he did, having just emerged from a persecuting apostacy, are we responsible for what Calvin taught. All his sins were the sins of humanity—his excellencies were drawn from the Word of God; a generous mind would forgive and lose the one, in the splendour and the glory of the other.

But it has been supposed by some of the advocates of a new course of treatment of Romanism, that the establishment or the endowment of a bad system is one of the great prescriptions for curing all its errors. Attached as I am, personally, to the vast practical value and principle of a national establishment, I never could so far worship it and exalt it. Two years ago I went up the Rhine, part of the way in company with my friend, Mr. Plumptre, after I had travelled through Belgium, where the Church of Rome is established by law, and liberally maintained, with an archiepiscopal seminary at Malines, probably the model from which Maynooth is about to be constructed; and it is natural to ask—has the establishment of Popery done there what Sir R. Peel is sponsor for its doing here? It has not. In no country did I see the human mind so

prostrate; never did I behold superstition so dense; never did I so clearly see, that if the Spirit of God do not eradicate the seeds and dissipate the clouds of Popery, all the Acts of all the Parliaments and States of Europe will not. They will fall upon it like rain drops upon Etna, likely to fan, but utterly unable to extinguish it. In wandering through Belgium, I spent day after day, from five in the morning till eight at night, in the churches; I was at matins, and vespers, and mid-day mass. I found in every one of the exquisite churches and great cathedrals a huge statue of the Virgin Mary, about five feet ten inches in height, cut in oak, and clothed in beautiful blue satin, trimmed with Mechlin or Valenciennes lace, with the best French kid gloves upon her hands, and a rod or symbol of authority in her right hand, together with a crown upon her head; and from morning till night, I saw the Belgians, some of them evidently belonging to the better classes, hurrying into the Churches, kneeling before this idol, and giving it the homage of their hearts and the ascriptions of their tongues. I have here one of the popular prints of this idol; it represents the Virgin Mary with her foot upon the serpent's head, intended to illustrate the text—"She shall bruise thy head." This was taken from the castle of Antwerp; and when the gallant Chassé so nobly defended it against the French, it was said to be wholly owing to the Virgin's intercession. I purchased several books of devotion there also, and they all go to show the depth of mental darkness prevailing under that establishment of the Popish priesthood by the Government, which is supposed to be the means of ameliorating Romanism. I counted one day upon one of the pedestals on which the statue of the Virgin stood, about fifteen silver hearts, and thirty wax arms and legs, nailed to it; and meeting with a priest, I asked him to explain it. I spoke to him in Latin, and he could understand my Scotch Latin, though I believe he would not understand you; for in Scotland we pronounce Latin in a different way from what you prefer in England. We think it the better and more primitive style; though we may be wrong.

[Here the Rev. Gentlemen repeated a few passages from the *Æneid* of Virgil, first with the broad pronunciation of the Scotch, and next with that of the English.]

The explanation of this priest, endowed by the Belgic Government, and educated at an endowed College at Malines, was this: "These wax arms and legs are votive offerings; persons who have had diseases in the

leg or arm, which no physician's skill could cure, have had recourse to the blessed Virgin, and these are to commemorate her cures." I asked him what were meant, then, by the silver hearts? and he answered—"If a wife has a husband upon the distant sea, and she hears the winds blow and the tempest beat, she thinks of him, and goes to the Virgin, and promises her a silver heart if she will bring him safe home." But I heard a different explanation from a hotel-keeper in Ghent; he said—"Suppose some ingenuous youth were resolved to have some lady for his partner in life, and found all the usual artillery of sighs and sonnets fail him; he has recourse to the blessed Virgin; and some of those silver hearts are to commemorate the effects she has produced upon the hearts of obdurate young ladies."

But I will not dwell upon the characteristics of that unhappy land; I will only say, that it is matter of too notorious observation, that the fostering care of Government has not produced any amelioration of Roman Catholic principles or practices beyond the channel. Romanism remains in Belgium, what its canons make it—a system, which displaces the atonement of God by the atonement of man—the worship of Jesus by the worship of the Virgin; which puts a padlock on the Bible, and punishes the cottager who reads it, and confiscates the property of the bookseller who sells it; which incorporates all deadly error, and excludes all the precious and renovating principles, which emanate from God, and are embodied in the oracles of everlasting truth. It is not because it is an *anti-social system*, that I so much deprecate its endowment; it is because it *dishonours God*, and ruins precious souls. It is not her crimes against my country, but her blasphemies against my God, that I condemn. As a minister of the everlasting Gospel, I would scarcely come upon this platform, to protest against its anti-social tendencies; but, zealous for the glory of the great Head of the Church, I come here and protest, in the name of God and of all that is sacred, against any national recognition of its awful conspiracy against the glory of heaven and the salvation of souls; its eclipse of the one, its ruin of the other. This, my Christian friends, is too solemn a thing for you to receive with bursts of cheering; it is a very grave and a very awful matter, that the Parliament of mighty England should to any extent form itself into an auxiliary to the Propaganda, for maintaining this terrible system.

I have spoken of its superstition and idolatry. May I briefly illustrate it? I

hold in my hand a book, which I obtained after persevering search—the celebrated Psalter of St. Bonaventure; for whom, as well as Aquinas, there is a special collect in the Missal. In the Psalms edited by this cardinal saint, you have the name of God expunged in every instance, and the name of the Virgin introduced in its place. As in Psalm xcv.—“Oh! come, let us sing unto our Lady; let us heartily rejoice in the Virgin that brings us salvation; let us come before her presence with thanksgiving, and show ourselves glad in her with psalms.” Psalm li. is—“Have mercy upon me, O Lady, who art called the Mother of mercy, and according to thy great compassions blot out all mine iniquities.” It opens in the preface with—“Come unto Mary, all ye that are weary and heavy laden, and she will give you rest.” Then there is that beautiful hymn in the Anglican Prayer Book, but which belongs to the Church universal, for it was composed and sung before the Church of England was endowed; namely, the *Te Deum*; which is made to run thus—“We praise thee, O Mary, we acknowledge thee to be the Virgin; all the earth doth worship thee, the spouse of the Eternal; to thee all angels cry aloud, Holy, holy, holy art thou, O Mary, Mother of God.” I know that some object to what is called the Athanasian Creed; but I presume they will not be reconciled by the version of it presented by Bonaventure—“Whosoever will be saved, before all things it is necessary that he have a firm faith concerning Mary,” &c. The Litany of the saint runs in the same way—“Spare us, O Lady; from all evil and mischief, deliver us, O Lady.” I recollect a clause in the English Litany, which made a deep impression upon me, when I first came to England and went for the first time into a parish Church, and heard its sublime language not read, but prayed—“In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgment, Good Lord, deliver us.”—words worthy of a Christian to pray, and of a Church to prescribe; but in this execrable version in my hand I find it thus caricatured—“In the hour of death, and in the day of judgment, from all evil, and from the torments of the damned, good Mary, deliver us.” Now this is a book, the teaching of the principles and practices of which we are to endow. But you say—“It is an obsolete document.” I have got ten successive editions of the Psalter and *Te Deum*, published at Rome, between 1831 and 1840, under the sanction of the present Pope and all the authorities of the Vatican. I have these

editions in Latin, and in Italian, and with all the authority it is possible for the Church of Rome to impress upon any document that comes out under her auspices. Shall we aid this blasphemous teaching, this heinous idolatry? Shall we concur in nationally endowing what dishonours God and involves the destinies of souls throughout eternity?

But I will say, (though it may be in some measure unpopular,) I cannot concur in unmeasured attacks on Sir Robert Peel; there are mitigating points, we ought not to forget in our estimate of the course pursued by the ministry. They mean what is good, and their motives are good. And do not forget that a considerable body of learned, accomplished, persevering divines in the Church of England have been labouring, during the last ten years, to impress upon the minds of our peers and senators that Romanism is the true type of Christianity, and the Roman Catholic the primitive faith, and that the nearer the Church of England approximates to it, the more it approaches the Ante-Nicene or ancient Church. Is it matter of surprise, that illustrious statesmen, not accustomed to discuss theological questions, and of whose state we are not called to pronounce any judgment in reference to that great principle, "Except a man be born again, he cannot see the kingdom of God," should at length have their minds infected by such teaching, backed by such erudition, and sustained by such argumentation? There is also another mitigating point; we Protestants have unfortunately been divided among ourselves, and have been so taken up in discussing the microscopic jots in which we differ, that we have ceased to proclaim with all our energy the olden cry—"No peace with Rome!" and thus allowed her to push her victories. I trust that henceforth there will be consolidated a permanent union upon Protestant and scriptural principles; and that the result of all this agitation will not be a mere political movement, but some arrangement for the extended preaching of the precious Gospel for the regeneration of Ireland—the only panacea for its grievances, the only antidote to its wrongs, the only lever that can lift it from the oppressive incubus under which it groans, into that light and liberty wherewith Christ makes men free indeed. But there is yet a third mitigating point I urge in behalf of our Premier. I believe that no mere man is a match for Popery; a Christian leaning on God is; a statesman resting on politics is not. Such is the subtlety of that system, that it is the nearest match for Omnipotence the devil ever

devised. Eminently powerful, it is yet the most elastic and accommodating; retaining all its principles, and yet adapting itself to every class; one day it will flatter the despot on the throne, and the next day pander to the fierce democracy; one day it will put a rod of iron into the tyrant's hand, and the next day blow the trumpet of a wide-spread sedition; one day, raging like a lion, it will rouse and array all the passions that disturb society, and the next day it will gambol and slumber like a lamb. It finds society rent and torn, and it comes to statesmen offering to heal it; it finds kings threatened with rebellion, and it asks for power, and promises to quell it by its bulls. Its promises are Paradise; its performance Pandemonium. *Facit solitudinem; pacem appellat.*

I rejoice exceedingly, that there is not a Christian body, which has not stood forth by great majorities against the endowment of this system. The Church of England, notwithstanding some episcopal and presbyterial defaulters, has on the whole given a sound Protestant opposition to this national dereliction of duty. The Church of Scotland, to which I belong, has resolved the other day in the General Assembly, by a majority of 187 to 41 to petition against it; and of the minority of 41 in the General Assembly, (composed chiefly, I believe, of lay elders,) there was not one that ventured to say he approved of the principle on which the measure is based. I rejoice to say, that not only have the two Establishments thus acted, but, among Nonconformists, that active and zealous body, the Free Secession Church, has acted very much in the same way. Common principles are in jeopardy. When I, a minister of the Established Church, am tied to one faggot in Smithfield, and my friend Mr. Hamilton of the Free Secession Church, (who, I believe, is to take a resolution,) to another, the flame that consumes us will show how microscopic were the points on which we differed—how majestic and glorious the truths on which we are agreed. The Wesleys too, another Nonconformist body, have acted nobly. I envy them the abuse they have received; I never was so tempted to become a Wesleyan, as when I read, that Daniel O'Connell, that composite of Nero and Nebuchadnezzar, feeling his power to be shaken a little, wrote an abusive letter about the Wesleys on one side, and when Lord Brougham, seeing a powerful demonstration roused against Maynooth, waxed furious against the Wesleys—though he must have forgotten some of his theology last night when he attacked them under the misnomer of Cal-

vinists. Throughout the whole of this matter they have taken a most prominent part; I thank them—I hail them as brethren; we are brethren in arms, and rivals only in renown. Our Independent and Baptist brethren, the last body of Nonconformists, also have fought nobly. God grant that this union, begun under so favourable auspices, and cemented round the altars of our fatherland, may never be dissolved in feeling or sympathy until the Church in grace be lost in the Church in glory—the Church militant in the splendour of a cloudless millennial morn, and the Church of Britain has become the Church of mankind. You have heard the ancient fable of the woodman, who applied to the trees to give him wood sufficient to make a handle for his axe, and at last found a tree stupid enough or traitor enough to give him a branch; possessed of which, he instantly set to work and hewed down the whole forest. Daniel O'Connell applied to the Church of England, but has got no handle, or a very rotten one; he tried the Church of Scotland and has gotten a few rotten sprigs, and these do not fit; the Wesleyans will not give even a twig; and I hope the old disturber will get no handle for his axe, or one that will snap asunder, and so these majestic and glorious olden trees, that have been the beauty and bulwark of Old England, will yet flourish, when his remains moulder at their roots.

It has been earnestly urged, that the measure will produce peace. I value peace, and I wish it universally prevailed; but peace, let it be remembered, is not a root—it is only a product. Truth is the stem—peace is the blossom. Cut down the blossom, and the stem will hear the accents of returning spring, and again throw forth beauteous buds, to be unfolded in more beauteous blossoms; but cut down the stem, eradicate the root, and no sun will make bud or blossom appear any more. Sir Robert Peel is trying, honestly but impotently, to produce peace without truth—the blossom without the stem. And even peace may be purchased at too high a price. If the endowment of Popery be eventually the disendowment of one Church in Ireland, and the extermination in the long run of all the others, I fear we shall find our Irish peace purchased at too dear a rate. Ireland must be Protestant before it be peaceful. The God of heaven has pronounced its character—"they say, Peace, peace, when there is no peace."

It has been argued also, that there is an overwhelming majority of Roman Catholics in Ireland, and the creed of the overwhelm-

ing majority we ought to endow. I confess, my lord, that the most startling part of this whole subject, is not the measure itself, but the infidel principles broached in the discussion. If the principle of a national establishment depends for its existence solely on majorities, it is not worth keeping up for another twelvemonth. It is indefensible. But truth depends upon no such basis. If the whole of this hall were to catch some dreadful inspiration of the damned, and to cry out with fearful infatuation and with unanimous shout, that Popery is truth; and if but one child stood forth in that gallery at the other end, and exclaimed that Popery is false, and Protestantism true; that child would be right, and the whole hall would be wrong. We do not count heads for orthodoxy—we appeal to texts alone. Truth remains truth, when we must follow her to the stake; falsehood remains falsehood, when all the riches of the earth are piled upon her altars, and the embroidery of the world is heaped upon her shrines. "To the law, and to the testimony; if they speak not according to this word, it is because there is no light in them."

It has been urged, that the Church of Rome merely holds a little more than we do, and that as she embraces all that we hold, she must have as great a chance of salvation as we have. This may be mathematics, but it is not morals. You are aware, that the most celebrated and authoritative formulary of that Church is the Creed of Pope Pius IV.; the first twelve articles of it constitute the Nicene Creed, and belong to the year 325; the last twelve articles of it constitute the Popish creed, strictly so called, and belong to the year 1564. It is perfectly true, that both Churches do hold the Nicene creed. But here is the difference—we receive the articles of that creed in order to believe them, but *she* welcomes them as Jael welcomed the traveller—to pin him to the earth and destroy him. Herein is "the mystery of iniquity." She shows you twelve panes of glass, and bids you mark how the rays of the sun pour into the room through them; and when she has introduced you, she puts twelve shutters upon them, and leaves you to the dim lights of her traditions. She shows you twelve tumblers of pure water, taken from a good spring; but then she lets fall into them twelve drops of prussic acid. Most pure, no doubt, is the water; but such is the virus of the additional element, that it neutralises and poisons the whole.

It is said, that Popery is now a changed religion, and that it is absurd to rake up

obsolete canons, and fling them like mud in the face of the modern Church of Rome. This argument involves the admission, that the Church of Rome has been something worse than we see it now. But it overlooks the fact, that her canons are stereotyped. She is a fixture. She is infallible; she is, therefore, unchangeable. Prove to her people that one stone has fallen from her arch, that one article of her faith has been repealed, and you prove that she has ceased to be what she pretends to be—infallible; and thus the main element of her witchery is gone. I know, the Roman Catholic will thank you to say she is changed; but he laughs in his sleeve at your folly, and pockets the fruits of your delusion. He believes that she has undergone no change; that she remains in her persecuting principles, the same as when Dominus Dens lighted his fires in Ireland, or Dominick his in Spain. *Semper eadem* is her motto; or, to give you the Irishman's translation of that phrase, as he applied it to his wife, "she gets worse and worse."

But I beg you to bear in mind, that a new principle is now introduced in national policy—a new movement in a new direction, prolific of new and ominous results; or, as Mr. Shiel called it—"the first of a series of new measures towards Ireland." Do you think, that if Maynooth gets £26,000 a year, Stoneyhurst and Oscott will be quiet, or ought to be quiet? No; they will come to the Government, especially in a day when one sin is made the pretext and pioneer for another, and they will ask for an endowment, not then as liberality, but as equal justice. You are opening a door, which will be crowded with applicants, no longer suppliant for boons, but thundering for rights. And as for Rome, she must be all, if she be anything—*aut Cæsar, aut nil*.

It has been urged, that unless you thus conciliate, you will have internal civil war; or Ireland may be made an outpost, on which America and France can plant their forces, and wage a successful conflict with England. On this point I believe the remarkable statements made in the Lords by the Duke of Wellington—I do not believe the representations of those, who adduce this reason; I firmly believe there is no danger of either result. But if you want to produce civil war in all the provinces of Ireland, if you want to apply those elements that will excite and madden every fell passion in the unregenerate man's heart, till he is driven by them, as by a whirlwind, pay for inculcating the fierce principles contained in the Maynooth class books and

standards. By so doing, you pour oil upon the flame, you add fuel to the smouldering fires, and nourish, unintentionally it may be, the very enmity you would quell. Should it be permitted, in the providence of God, that England should be plunged in foreign war, let her continue at peace with God, by loyalty to His will, and she will emerge from war like gold from the furnace. To escape war with man, we may not rush into war with God. Wellington's laurels, bright, enduring, imperishable, (oh! that there had not been among them one fading leaf!) were not the produce solely of his transcendent genius, or of the bravery of his brave soldiers, but of the prayers of England's fire-sides and widows and orphans. While our country was Protestant, her armies swept wide Europe, and left the impress of their prowess wherever they left the vestiges of their presence; and, befriended and blessed of Him to whom the shields of the earth belong, her battles will again be victorious, and the roll of her conquering drum the prelude to yet more brilliant achievements.

Another plea has been adduced, that this endowment will give a better education to the Irish priests. Mr. Roebuck, in one of his *excursus* in the Commons, said, that if they were Hindoos or Mahommedans, he would educate them by national endowments in their respective creeds. He would educate the Trinitarian in the faith, that 'Christ is God;' he would educate the Socinian in the scepticism, that 'Christ is not God.' He would teach the Romanist to worship the Virgin Mary; and he would educate the Protestant to pronounce it idolatry. What limit could be assigned to such liberality? In what would he not educate humanity? Only teach, and it is of no consequence whether it be falsehood, fanaticism, or folly!

But will the education at Maynooth really improve the rising priests? Will it be education in the truths of the Bible, or in the fables of the Breviary? in holy ethics, or in the immoralities of Bailly, and the anti-social dogmas of Thomas Aquinas? It may be in anything, and in any way; for so little controul is the State to have over teacher or lesson, that, as it has been stated, in order not to spoil the "grace" of the measure, England shall merely stand at the door of Maynooth, holding a bag, into which the priests may dip their digitals, and help themselves. They may teach the principles of murder, sedition, privy conspiracy, rebellion, still the State will apply no check, and exercise no controul. England must be merely the dumb purse-bearer of Maynooth. If it be just to pay for teaching Jesuitism in

1845, it was wrong to expel the Jesuits in 1829.

It has been urged, that Maynooth is very poor, and therefore we ought to help it on the ground of charity. Thus, Romanism can either demand as a right, or sue and supplicate as a boon. Will not Tuam, and Waterford, and Carlow, soon find out their poverty also? But the Irish Romanists send about £1000 a month to the Propaganda, and contribute about £400 a week to O'Connell, and the cause of repeal. Does this look like poverty?

But, says Mr. Macaulay, what the State does, the State ought to do well. True; and if Maynooth has proved a national blessing, and is entitled to distinctive rewards, by all means let the State reward it, and do it well. But if Maynooth can be proved to have been, within its limits, rather a national curse, then the State's right way of doing it well is to root it out altogether, and endow in its stead the Kildare, or other *scriptural* schools.

It is said, that this endowment will make the priests loyal. The almost invariable rule of former times, was to reward men *because* they were loyal; the new process, strange as it may appear, would seem to be, to reward seditious men, in order to make them loyal. Does the warm embrace of the State generate loyalty in rebels? Is Irish loyalty a marketable article? Does loyalty leap into the priest's heart the moment the State stipend descends into his pocket? But if this new plan is tried at Maynooth, may not the rogues in the Old Bailey be paid so much a head, in order to make them honest? Thus, neither *prevention*—the prescription of Christian philanthropists; nor *punishment*—the preference of statesmen; but *payment* is the grand *panacea* for eradicating all moral evils, and fostering the contrary virtues! Endow Maynooth, and, lo! Luthers and Knoxes will go forth from its cloisters; endow Botany Bay, and Howards and Ashleys will start up in it, while its desert acres will blossom as the rose! Out on such fooleries!

But it is alleged, that by our pursuing the course we have adopted, we shall embarrass

the Conservative government. Surely, we select men to be the organs of the principles we espouse, and the exponents of the policy we prefer, and not to be popes, whose re-scripts we must bow to, whether they be consistent or not. I respect Sir Robert Peel—I *revere* and defer to the Word of God. I respect him so much, that I cannot worship him. The path of principle is the path of policy; better embarrass a party, than place in peril the most precious interests of the empire. Were a man walking blindfold to the edge of a precipice, or preparing to drink a cup of poison, would you let him walk to the one, and quietly take the other, assigning the plea, that you did not like to disturb him? The premier of England may yet live to thank your lordship and Exeter Hall for its remonstrances, and to feel that his majority on the 18th of April was his most disastrous defeat; and what seemed the laurels of the conqueror, were, in reality, only the fillets around the head of the victim.

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

THE PRINCIPLES OF THE MAJORITIES ON THE MAYNOOTH BILL IN THE TWO HOUSES OF PARLIAMENT.—1. Fifty years' practice of any iniquity will make it a holy work.—2. The professors of all religions, whatever their quality, ought to be provided with religious consolation according to their respective tenets.—3. If a man is dying in a state of religious delusion, he ought by all means to be confirmed in his delusion.—4. If the tenets of any religionists be bad, they ought to be furnished with abundant means of teaching their tenets, as the surest way of destroying them.—5. If any false religion have numerous professors, it is a work of mercy, benevolence, and goodness to support it.—6. In the government of nations, the word of Burke is more to be heeded than the word of God.—7. The having sworn that a religious system is idolatrous, is not inconsistent with the cultivation of such idolatrous system.—8. That having engaged to drive away all false doctrine, is not inconsistent with the encouragement of false doctrine.

Correspondent of the Record.

On Monday afternoon, the 16th June, the Earl of Winchelsea had an audience of Her Majesty, and presented 348 memorials and addresses to Her Majesty, against the Maynooth Endowment Bill. The object of the petitioners was to entreat Her Majesty to withhold her Royal assent from the Bill till the sense of the nation had been taken by a general election.

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FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah viii. 20.*

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AUGUST, 1845.

VOL. VI.

A SKETCH OF OUR DANGER, AND AN EXHORTATION TO DUTY.

OUR readers well know that Popery is spreading very rapidly. In political power it has acquired an immense influence in this country, since the passing of the Roman Catholic Relief Act in 1829: each session we hear of some fresh demand by Popish agitators, which, in spite of the voice of the nation, is conceded by a faithless legislature. The cormorant appetite of the Papacy, we may rest assured, will never be satisfied until it has obtained all we have to give. The religious influence of the Church of Rome in this country, is diffusing itself throughout the land to a most fearful extent; and the mummeries and idolatries of Popery, which our Protestant forefathers once flung from them with holy horror, are again embraced by many of their degenerate descendants. That this is a fact which cannot be denied, we well know; from amongst ignorant and credulous Protestants, Popery is constantly gaining converts. To this end, she gets up pompous and theatrical shows, she circulates artfully written tracts, depreciating Protestantism and exalting her own wicked system, representing the former as a new religion, without Divine and Apostolical authority, harsh in its requirements, false in its creed, and unsatisfactory in the prospects it holds

out to the soul of man; whilst her own apostate system is painted in the most attractive colours, represented as different to that which all history, both ecclesiastical and of the annals of martyrdom, declares it to be, and it is brought up somewhat to the mark of Protestantism in the professed absence from its system, of all that is notoriously unscriptural. Besides which, the priests, the sisters of charity, and a male visiting society, as well as a thousand agencies set at work by the Jesuits, lie in wait at every turn to wheedle, and buy, and entrap the unwary Protestant into Popery.

It cannot be denied that watchfulness and activity on the part of Protestants, are more needful now than at any period since the Reformation. Protestants must make themselves thoroughly conversant with the Word of God, for the Bible is, undoubtedly, the "best weapon against Popery;" furnishing the most complete exposure of that apostate system, and the best arguments to be offered in reply to the sophistry of the Popish advocate. With the Scriptures in his hand, assisted by the Holy Spirit who dictated them, the humblest Protestant Operative need not fear to meet the most clever Papist, whether layman or priest. As a valuable auxiliary to the Bible, there are many parts of the controversy between the Church of Rome and Protestants, with which our Operative friends ought to be familiar; the

"Manual," translated from the French of Dr. Malan, the first part of which appears in the present number, affords valuable information, and is easy and interesting in its style. It may be read with much advantage.

We would, therefore, urge on our Operative friends the necessity of exertion. Let them be up and doing. The enemies of our Protestantism are emboldened by the success of their attacks, and the cowardice of the professed defenders of our dearest rights. We must offer a bold and manful resistance, or we are undone—ourselves, our children, and our country, compelled to succumb to the Man of Sin, or suffer the martyr's fate. Let us remember that all we hold most dear is at stake, and calculate accordingly all that which our families, our country, our religion, and God, require of us—and act at once and with vigour. Prayer and honest Protestant exertion have often been successful; and why not again? Let us try!

MANUAL OF THE TRUE PROTESTANT;

Or, Short Answers of a Disciple of the Bible to the principal questions of the Romish controversy. By Dr. Cæsar Malan of Geneva. (Translated from the French.)

FIRST CONTROVERSY—THE BIBLE.

A Stranger.—I come from afar. I read the Bible, and other books also; and as I am earnestly solicited to enter the Church of Rome, I desire to know what you, who are called a Protestant, think of that Church. I wish you then to hear me with patience, and answer me; and first tell me, I pray you, what is a *Protestant*?

A Disciple of the Bible.—A *Protestant*, or a *Reformed*, or a *Huguenot*, is a Christian, who believing the Bible, and the whole Bible, protests against everything that is not in accordance with the Bible; whether in doctrine or in practice.

Stranger.—What is the origin of these three names?

Disciple.—All three accord with the Bible. First, in 1529, at Spire, biblical Christians having *protested* against certain pretensions of the Romish Church, the name of *Protestant* became from thence that of the disciples of the Bible. At the same time, many eminent men, such as Luther, Zwingle, Bullinger, Viret, Farel, Cranmer, Ridley, Latimer, Calvin, Knox, and others, having *reformed* the doctrine and government of the Church, according to the Bible, the Christians who regarded these *reformers* as ministers of God, were called *Reformed*. And last, about the

same period, the reformed Christians of German Switzerland, having declared themselves *eidgenossen*, or *bound by oath*, as to the Bible, they were called, in France, at first *Eigenots*, afterwards *Huguenots*.

Stranger.—But is it not considered that the last name is one of insult?

Disciple.—You see that it is, on the contrary, a very high encomium, since it signifies *decidedly faithful to the Bible*.

Stranger.—But a priest with whom I have conversed frequently, has positively assured me that this Luther and Calvin, of whom you speak, were not very worthy men. What do you think?

Disciple.—That if that were true, they were not so despicable as many of the Popes whom I could name. If then the argument is against Luther and Calvin, it is much more against the Popes of Rome. But recommend the priest to read without prejudice the life, writings, and familiar letters of those two men of God, and I am sure, if he does that, he will retract his assertion.

Stranger.—And you tell me that it was the Bible to which the Reformers gave the pre-eminence?

Disciple.—Only the Bible.

Stranger.—They are then neither reformed nor Protestant who do not believe the Bible?

Disciple.—The Bible is the *testimony of God*. He who does not believe it, *makes God a liar*; and such a man is not called a Christian. (1 John v. 10.)

Stranger.—It was not then a *new religion* that the Reformers preached?

Disciple.—When they reformed the calendar, they corrected it, but they did not make another. So, after that Rome had, by degrees, perverted its belief from all conformity with the Bible, God raised up, in the 16th century, and precisely when that corruption was at its height, men who, by the reading of the Bible, discerned this corruption, made it known to the world, and repaired that which Rome had defaced.

Stranger.—Why did the priest say to a Protestant, in my presence, "Where was your religion before Luther and Calvin?"

Disciple.—Because, most probably, the priest had not *read*, or *reflected*, or was wanting in *frankness*. He has not *read*, since he is ignorant that long before the Reformation, the same doctrine which the Protestants now believe, was preserved from apostolical times, among divers people, and even in the great Churches of Europe and Asia.

Stranger.—Are you certain of that fact?

Disciple.—I am certain! For example, was it not Vasco de Gama who in the 16th century, found near the extremity of the East Indies, which he discovered, the *hun-*

dred Churches of St. Thomas, founded, he was informed, by the Apostle Thomas himself, and of which the Sacred Books, the doctrine and the worship, were almost entirely the same as they are among Protestants; with this difference, however, that those Churches had not even heard there was a Romish Church in the world? And as to Europe, was not that already the *Protestant religion*, that was professed by the ancient *Cathares* or *Puritans* of Germany, the *Vaudois* of Piedmont, the *Albigensis* of Languedoc, the *Wickliffites* and *Lollards* of England, and many other congregations, both in France, and also in Italy and Spain?

Prophecy has declared this, in making mention of the *Two Witnesses*, who spoke not to the world, it is true, when under oppression, but who did nevertheless, from the first ages of Christianity, and with forcibleness, whether in the East, by the *Paulicians*, or in the West, by the *Poor of the Valleys* and of *Lyons*. (Rev. xi. 3.)

Thus, to give you only one example, when about the year 1530, some of the reformed of Switzerland were deputed to Merindol in Provence, to confer with the *ancient Vaudois*, who had built that city, did they not find them of the same religion entirely as that of the Reformers; and was it not from the synod of that city, at that time called *The City of God*, that the first impression of the French Protestant Bible was issued? There being certainty on this point, you see that your priest is deficient in *reading*.

He needs also *reflection*, since he does not appear to understand that if the Reformers taught the people according only to the Bible, their religion was in the Bible before any of the Reformers lived.

But last, perhaps this priest is deficient in *frankness* in feigning ignorance of the history of the Church—Here I cannot decide.

Stranger.—Tell me, I pray you, what marked difference is there between a *Protestant* and a *Catholic*?

Disciple.—It is wrong to term a member of the Romish Church a *Catholic*. The Greek word *catholic* signifies *universal*: it is then an absurdity to call that universal which is only partial; if I affirm that *one street only* is the whole town, I should be convicted of folly. So the member of the Romish Church who calls himself *catholic*, shews that he does not understand what he says.

Stranger.—What term then am I to use?

Disciple.—Say *Romanist*, if you have Rome in view; or *Papist*, if you are speaking of anything in connection with the Pope.

Stranger.—What is there then so opposite between a Protestant and a Romanist?

Disciple.—As I have said, the Protestant

believes in the *whole* Bible, and receives it *only*. The Romanist, on the contrary, on the one hand, does not receive the whole Bible, and on the other hand, receives that which is not the Word of God.

Stranger.—It is the Bible then which makes all the difference?

Disciple.—Is not that enough? The Bible is the Word of God; to cover it up, or to take away any part of it, or to doubt it, is not this mocking God?

Stranger.—Does the Romish Church commit this evil?

Disciple.—First, she keeps back, or disguises, almost the whole of the Ten Commandments of the Law of God, when in place of repeating them as the Bible gives them, she cites them in other terms, or in a very incomplete or even erroneous manner.

Next, she keeps back the *Second Commandment* entirely from the knowledge of the people, which prohibits, and with great threatenings, the introduction of images into the worship of God.

Stranger.—Yet the Church of Rome has Ten Commandments of the Law?

Disciple.—She has made two of the Tenth. But she certainly has not the Second in any of her Catechisms.*

Stranger.—And how does the Romish Church explain this?

Disciple.—She says that the Second Commandment of the Protestants is only the explanation of the First; and that the threatenings and promises which accompany it, belong equally to the whole Decalogue.

But that which proves that our First and our Second Commandments are really two commands, and not one only, is that they describe two different crimes, and which sometimes are not connected the one with the other.

Thus, the First Commandment prohibits *Polytheism*, which may exist without images. This has been and may still be seen among certain idolaters of Persia. They have *many Gods*, but they do not represent them.

The Second Commandment, on the other hand, prohibits *Imagism*, or *Idolism*, which may exist even among those who acknowledge the one God. It is this which we see among the Romanists, who make images of the Everlasting God; and who, in that respect, are certainly *idolists* if they are not *idolaters*.

These two commandments, then, are very distinct, since the Second addresses itself to an entirely different class of idolaters to that which the First does.

* In other countries it is so; but in England, where Popery wears a mask, she introduces the Second Commandment into some of her Catechisms.—Ta.

And, as to the threatenings and the promises, they are so little the conclusion of each commandment, that, on the contrary, they cannot apply to many among them: for example, to the Fifth.

Stranger.—But is it not said that the Reformer Luther, in his Catechism, divided the Decalogue in the same manner as Rome has?

Disciple.—If the Catechism of Luther has retained the same division of commandments, it does not fail to raise its voice against the veneration of images. It does not hide from the people the prohibitions and the threatenings of God on this subject. In this respect it does not follow Rome.

Stranger.—And what do you think of the division of the Tenth Commandment into two?

Disciple.—I think that the Bible opposes it, since that Commandment is only one and the same command. That which proves it is, that when the Commandment is repeated, in Deut. (v.), the words are not in the same order that they are in Exodus (xx.).

There the *house* of the neighbour is named before his *wife*; and in Deuteronomy it is the reverse.

There can be no question, then, that these two passages relate to one and the same command, which both comprehend, although in a different order, all that which belongs to our neighbour; for if the Lord had directed they should be two distinct commandments, they would not have been set forth in Exodus in a different manner to the passage in Deuteronomy.

But that which is astonishing in this affair is, that the Catechism of Trent has taken the *house* of the neighbour (that is to say, his goods) as the subject of the Ninth Commandment, whilst other Romish catechisms have taken the *wife*.

We behold, then, by that which is but one commandment of God, the Church of Rome interdicts sometimes one thing and sometimes another! (To be continued.)

MAYNOOTH.

SPEECH OF THE REV. JOHN CUMMING, D.D.
at the great Protestant Meeting, held at Exeter Hall, on Wednesday morning, June 4, 1845, for the adoption of a Petition to the Queen against the permanent and increased endowment of the Roman Catholic College of Maynooth. The Right Hon. the Earl of Winchilsea in the chair.

(Continued from page 56.)

But it is urged—"You clergymen are becoming politicians." It is not in my judg-

ment a mere political question, with which I have nothing to do; but a great Protestant question. And if it be true that it involves such interests as have been referred to, and implies such sacrifices as I have stated, I do think a clergyman may be pardoned for coming down for once from his pulpit and appearing on this platform. Were some pupil of Dominus Dens to point a pistol at your lordship's head, would any one say, if I rose to dash aside his hand, "Pray, do not step out of the *minister's* province; to protect your lordship, and keep the peace, is the duty of the *policeman*?" I am sure I do not miscalculate the feelings of this great assembly, when I assert, you would forgive the pastor for becoming for the moment the policeman. But the priests of Maynooth are presenting, not a pistol, but arranging a masked battery of cannon for the destruction of our most hallowed institutions, and the nation is about to supply the artillerymen and ammunition, unconscious of the danger; and I should be unfaithful to my Church, my country, and my God, if I did not raise the solemn warning, and openly protest against it. Quiescence would be treachery, neutrality cowardice, and silence sin.

I trust we are not approximating to the example of France, in which all religions are endowed. Surely the fruits that France has borne, do not commend her as a precedent in this. A restless populace, and a rocking throne, are emphatically hers. Do we envy this? I must say, that rather than acquiesce in the French system, which endows all sects and creeds—the teachers of idolatry, and the preachers of truth, much as I love the Church of my fathers, I would say—Perish both our establishments to their very foundations. Such endowment would not be *impartiality*—it would be *infidelity*; it would not be *liberality*—it would be *latitudinarianism*; and, attached as I am to the Church of Scotland, desirous (if God enable me) to live and die in that Church, yet if such attachment implied, as, thank God, it does not yet, approval of this principle, I would, with Mr. Hamilton, leave it. Such policy, I trust, we shall none of us live to see in the councils of the land; and such sacrifices will then be uncalled for.

But say some—"You have already endowed Episcopacy in England, and Presbytery in Scotland, and why not Romanism in Ireland?" The best reply will be the shortest: you have given Englishmen *wheaten bread*, and Scotchmen *oatmeal cakes*, and why not give Irishmen *arsenic*, or *prussic acid*? If Church endowments be right, it is because they are the endowments of

truth. On no inferior ground can any such national support of a Church be worthy of defence.

It is, surely, (I put it to Protestant statesmen,) a painful consideration, that we are asked to contribute, through the channels of national support, to the manufactory of priests, that they may spread like locusts throughout the country, and for the maintenance of a system, which infects the whole social atmosphere with suspiciousness—which sends an argus-eyed police into all the relationships of life, which poisons the well-springs of social being, and ultimately rouses the nations that have suffered from its success, to pass penal enactments against it, in order to save themselves from utter prostration. You must never suffer the Church of Rome to become the Irish National Establishment, should such an attempt be made by any party. Your illustrious Reformers watch you from their beds of glory. They adjure you by their re-opening wounds to be faithful—to hand down to your children, if not improved, at least not impaired, the blood-bought heritage they left you; and woe to our children, if we shrink from duty, because it may come once more to be set in perilous responsibility. We must yet learn to see in sainted martyrs, not phenomena, whose brilliant transit through the world proclaims their having been here, but in each a projection only of our own soul, an ordinary model for us and others to imitate.

I rejoice to see, that this unhappy measure is being overruled for good. It was thought, by some, that Protestantism was dead; it turns out to have been only asleep—culpably, I admit, but yet only asleep. It waited for the stamp of some foot firm and energetic enough to rouse it from its slumbers. It waited till it heard a voice, “sleep no more,” and it rose, and now fills broad England with its enthusiasm, and we hope, ere long, wide Europe with its thunders. Like Sampson, deceived and beguiled, it had been too long sleeping upon the lap of apathy, but it no sooner heard the shout, “The Philistines be upon thee,” than it recollected the secret springs of its indomitable power, shook again its locks of strength, and put on its attributes of grandeur, its robes of victory. Let it now act. It will reimburse itself. Let its prescriptions be practically and powerfully displayed. I do not prescribe to you how to act in elections, except so far as Moses does, whose criteria are sound. But this much I will say; whether you vote for Tories or for Whigs, vote for none but sound-hearted Protestants. Permit me to

teach you by an anecdote. I have read of a nobleman who advertised for a coachman. He asked the first applicant, an Englishman, how near he could drive to a precipice without driving over it; the man replied, he thought within six feet. The next candidate was a Scotchman; and as we are much more cannie, and are supposed more anxious not to lose a good situation that may offer, he said he would undertake to drive safely within three feet of a precipice. Then came an Irishman, and when he was asked, “how near to a precipice would you undertake to drive your master without peril?”—he answered, “Oh! please your honour, I would drive you the farthest off from it possible.” “That’s the coachman for me,” was the reply. Now do not elect the member who pirouettes upon the edge, or within six or three feet of the precipice of Popery; but choose the representative, who, whatever else he do, will drive you the farthest possible from it.

Let me ask you too, not to be discouraged in this great controversy. You are too prone to be so. Irishmen will, Englishmen may, but we Scotchmen never; we have a love to our country, an attachment to our Church, and a loyalty to our Queen, that do not falter in the worst, nor weary in the best of times. Learn something of the spirit of a countryman of mine, a Highland piper, who was taken prisoner at, I think, the battle of Waterloo. Napoleon was struck with his mountain dress and his sinewy limbs, and asked him to play on his instrument, so unmusical in your Anglican ears, but which, I assure you, sounds magnificent in our glens and mountains and grey moors. “Play a Pibroch,” said Napoleon; and the Highlander played it. “Play a march;” it was done. “Play a retreat;” “Na, na,” said Donald, “I never learned to play a retreat.” No Protestant retreat—I say; play any march or movement you like, but no retreat.

The great principles involved in this question are unspeakably important. If I might venture to unfold the reverend auspices of our beloved land, and to cast its great horoscope in that sky in which nations have waxed and empires waned, I would solemnly declare, that the crisis seems rapidly arriving around which will gather and converge destinies for good or evil, decisive and final. At such a period there ought to be less of mere excitement and personal feeling, and more of deep-toned and fervent prayer, that God would put it into the hearts of our ministers and statesmen, and our most gracious Queen, to stand steadfast still to “the

faith once delivered to the saints." The Church of God in England's heart is the secret of the stability and splendour of the crown on England's brow. Both must flourish and fall together. Like Jacob of old, we may wrestle during the long dark night, but the morning will burst in benedictions around us. It was said that the bones of the patriarch Joseph, in their Egyptian sepulchre, were to the Israelites the pledge that God would revisit them, and deliver them and carry them to Canaan. Upon the moors of Scotland, and in England's Smithfield, there reposes the sacred dust of illustrious Reformers—the awful pledges that God will yet have mercy upon us, and that the hour of our visitation, shall prove the hour of our triumphant and glorious deliverance. For the Church of God I have no fears. God has her walls continually before Him. Her destiny is linked with the throne of heaven. Should we be driven from our altars, our pulpits, our Churches, and our Chapels, by rampant Romanism, the God that built the universe, and gemmed the sky with all its stars, will build us temples. Persecution itself will protect us. The hills will be our castles, the tangled thicket our palisado, and the living God our ally. The Gospel in our country, however, let us not forget, is the life-blood of all its institutions—the oxygen of our atmosphere; Christianity is the parent oak, around which social prosperity and riches rise and grow, dependent on it for support, and feeding on its juices. Destroy it—cut it down—and you may write upon the altars and churches and palaces of England, "Ichabod, Ichabod—the glory is departed."

But I am not without bright anticipations of the ultimate issue. Clouds, however black, are not eternal nor immutable. The holy cause of heaven shall not want upholders, nor sufferers if needs be. Christianity shall yet emerge from the tents of Mesech and the tabernacles of Kedar, leaving behind her the scenes of her bondage, and put on her coronation robes, and move by universal love to universal empire, the emancipatrix of the oppressed—the ambassadress of heaven—the benefactress of the earth. And wheresoever upon God's earth the finger of antichrist has written *Mara*, bitterness; there, in deep, illuminated and imperishable letters, the finger of Jesus shall inscribe *Naomi*, beautiful. The grandeur of the man shall shine in all the glory of the saint; and we shall be called Hephzibah, and our land, no longer Ichabod, but Beulah; and the Church of Jesus shall go forth with all the speed and splendour of an angel's wing,

transforming all she touches, till "the Gentiles see her righteousness, and all kings her glory."

THE DOCTRINE OF HUMAN MERIT.

We ought to bear in mind that error is much more likely to make progress when it comes under the mantle of truth, than when it stands forth in all its naked deformity. Had Rome denied the great doctrines of the Trinity and the Atonement, many would have started back with horror who have now taken their place within her pale. But this she does not, but rather aims at *endorsing* every error with some Scriptural truth. Thus her *first justification* is at baptism, and her *second justification* is by penance, or the satisfaction which the sinner makes for sins committed *after* baptism; and because men (she asserts) seldom pay all their debts in their life, she has found out a place called Purgatory, where they are to be cleansed from their remaining pollution. In all these steps of self-justification, she takes care to introduce the Saviour's name, and teaches that where the sinner comes short, the merits of the Redeemer must be thrown into the scale of Divine justice to make up our deficiencies.

All this ministers to the pride of man, and makes the Roman system most palatable to the generality of mankind. Our Reformers saw through this deadly mixture; they aimed at restoring the pure doctrines of Christianity by removing the poison in which Rome had buried them. With the inspired Apostle they exclaimed—"God forbid that we should glory, save in the cross of our Lord Jesus!"—"Christ is the end of the law for righteousness to every one that believeth." They cast away these idle distinctions of a first and second justification, and proclaimed their firm belief, "that we are *accounted righteous* before God, *only* for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings;" (Art. xi.)—and then they proceeded to show that Romanism is a systematic attempt to throw into the back ground the glory of the Saviour's *finished* work, by placing the creature on the pedestal of human merit.

If men are charmed with self, and their own poor efforts, they will side with Rome. The *bait* will succeed, and they will find it much easier to try and make atonement in sackcloth and ashes, than to strip off the mantle of self-righteousness at the foot of the Redeemer's Cross.—REV. W. DALTON.

CABINET.

PRAYER.—"And when he had sent the multitudes away, he went up into a mountain apart to pray." Prayer was a sacred and habitual engagement to the Man of Sorrows, which nothing was permitted to suspend or to interrupt. Neither the weariness and fatigue of his body, caused by the labours of the day, nor the necessities of his disciples, who were struggling in weakness and fear, with the dangers of the storm, could prevent him from attending to his private devotions. How many, who call themselves his followers, are often ready to urge their laborious occupations during the day, as an excuse for neglecting prayer at night! And how many sometimes think that they are serving God, when they allow even the duties of benevolence and the calls of mercy, to take up that time which should ever be appropriated by an inviolable dedication to the offering of their regular sacrifices of praise, thanksgiving, and prayer! Let such persons be well assured, that God is not honoured by their allowing the claims of one duty to interfere with those of another. But what a proof is here presented to our minds of the value and the necessity of prayer! Jesus, the Man of Sorrows, was emphatically and pre-eminently a man of prayer! He never entered upon the path of duty or of trial without having first offered up prayers and supplications, with strong crying and tears, unto Him that was able to save him from death. And if prayer was needful for the Saviour, shall any of his professing followers be found to deny its value, or to question its necessity?*

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

Clare, Suffolk.—The Annual Meeting of the Clare Protestant Association was held in the School Room, on Tuesday, July 22nd, Colonel Baker in the chair. The meeting was opened with prayer by the Rev. J. Hopkins, after which the Report was read by the Secretary, and the following Resolutions were passed:—Moved by Geo. Arden, Esq. Seconded by the Rev. W. L. Suttaby—"That the Report now read be adopted and printed." Moved by James Lord, Esq., Seconded by Rev. J. Hopkins—"That the events of the present Session of Parliament, especially with reference to the Bill for Endowing Maynooth College, show the necessity of increased and continued efforts on the part

of true Protestants, to resist the progress of the Church of Rome." Moved by Rev. W. Curling, Seconded by Rev. L. Bull—"That as it appears to be the intention of various parties to endow the Church of Rome in Ireland, this meeting is of opinion, that it becomes the bounden duty of all those who love the Lord Jesus Christ in sincerity and truth, and value the institutions of their country, to resist any such measure, as fraught with danger to their best and dearest interests." We regret that want of space prevents our adding more, but we hope to notice the interesting Report in our next number.

ENGLAND.—*Aylesbury.*—The priest, who eighteen months ago, established a Popish mission in this town, is appealing for funds to build a Mass-house. *Leyland, Lancashire.*—A Mass-house will be commenced shortly in this town. *Ross, Herts.*—The Popish mission in this town has been re-established. *Blackmore End, near Worcester.*—A Popish Church and Monastery are being built in this neighbourhood. *Great Marlow, Bucks.*—The 2nd of July, the foundation stone of a Popish Church was laid at this place by Dr. Waring, Vicar-Apostolic of the Eastern District. It is to be built at the sole expence of Mr. Scott Murray, the late convert to Popery. About 1500 persons were present; there are but 6 Papists in the neighbourhood. *Burnley, Lancashire.*—The Roman Catholics are about to erect a splendid Church, School, and Presbytery, or priest's residence, in the immediate neighbourhood of Burnley, at an estimated cost of about £6000.—*Preston Guardian.* *Preston.*—The house of the Sisters of Charity, adjoining St. Ignatius' Church, is forthwith to be considerably enlarged, in order to accommodate a greater number of the sisterhood.—*IBID.* *Liverpool.*—Wednesday, July 9th, the first stone of the Jesuit's Grand Church, in Liverpool, was laid by Bishop Brown. He was assisted by the Coadjutor, Bishop Sharplea. A lengthened line of clergy formed the procession. Probably a greater body of Jesuits has not been witnessed for many a long year, publicly engaged together in so (un) holy a cause in England.—*Tablet.*

IRELAND.—*Achill.*—A priest, named Monahan, is in Dublin, soliciting contributions to complete the erection of two Mass-houses in the neighbourhood of Achill. *The Jesuits.*—The Jesuits have established themselves and their schools, within the last few years, in and near the City of Dublin, in the following places, viz.—in the magnificent house, late the residence of the Earl of

* From "The Disciples in the Storm." By the Rev. Daniel Bagot, Edinburgh.

Belvidere, in Great Denmark Street, facing Great George Street North; in the splendid Chapel and Presbytery of St. Xavier, Upper Gardiner Street; in the School and adjoining Monastery, Margaret Place, North Circular Road; and at Drumcondra House, purchased for a trifle from the New Corporation of Dublin, where they have a college for missionaries.

COLONIAL.—*Grenada.*—Five new Popish Churches are being erected in this island.

FOREIGN.—*Norway.*—The Storthing of this country has imitated our own foolish and suicidal act in granting emancipation to the Romanists of Norway. A Church and School are about to be erected at Christiana. *Belgium.*—A correspondent of the *Record*, (English,) June 30th, writes thus:—"I send you an extract from a Brussels paper, which will more than bear out what you have said on the subject of Continental manners. That the passion of our blessed Saviour (it is shocking to write the words) should be made part of a dramatic amusement, and exhibited on a Sunday to a mixed crowd of play-goers, as the sequel of a spectacle, the first part of which consisted of conjurer's tricks, dancing, Indian games, and comic interludes, might have appeared incredible; it was nevertheless the every-day amusement in Brussels, in the month of May last. The *Record* gives the play-bill in French. The following is a translation of the last part:—"La Spectacle will be closed by the PASSION OF OUR SAVIOUR JESUS CHRIST; in which the various stations (places) will be represented. In the last view, the theatre will undergo a change; angels and cherubims will be seen to descend; at that moment, the Saviour will take his Ascension to heaven, in the midst of clouds, and the theatre will be entirely illuminated by fires of various colours. *This last view will be finest and most imposing.*" *France.*—A Journal has lately been established in this country by several Roman Catholics. It is entitled *Bien Social*; its object is to expose certain abuses in the Romish Church in France, and may be said to represent the moderate party, as *L'Univers*

does the Jesuit or ultramontane party. *Bien Social* has been plentifully abused by the French bishops, who are now trying to put it down. Some few months since, a great stir was made in France, in consequence of a young Protestant female having been stolen from a boarding school by priests, to be educated as a Papist. A similar event has just taken place at Privas. A Protestant named Garay, had placed his daughter, 13 years of age, with a Romish family, for education. A Jesuit priest named Robin, of Louvesc, stole her away, and placed her in a convent. When justice, urged to the discovery by the unhappy parent, traced the child, the Jesuit fled from one place to another with his prey, and it was not until after many months that the father recovered possession of his daughter. The Jesuit fled to Belgium, "the classic ground of Jesuitism," and a number of priests and others concerned in this kidnapping affair, have been tried in a court of justice, and notwithstanding strong evidence, and the clear testimony of the child they had stolen, were acquitted. This case is only one among many others.

The Popish Propaganda.—The following document has appeared in the papers, which shews the activity of this proselyting college: "*Roman Catholic Missions.*—The receipts of the Association for the propagation of the Catholic faith amounted in 1844 to 4,035,207 francs, and the expenditure to 3,743,908 francs, leaving a balance in the receipts of 291,299 francs." The amount of contributions in the different nations is specified: that under the head of *The British Islands and Colonies*, is 236,914 frs. (about £9450). The *Dublin Warder* remarks "The sum above set down for the British islands and colonies is only about £1000 per annum more than that which is subscribed by Romish Ireland alone, to the funds of the Propaganda. By this it is plain that Ireland is able to do alone the whole proselyting work of Popery for Britain. How wise, then, and how generous, is it not, for PEEL to come to the help of the Pope, and to do the work by the funds of Parliament, so as to free the Irish subscriptions to the Propaganda, for some extensive and active operation."

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"If they speak not according to this word, it is because there is no light in them."—*Isaiah viii. 20.*

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SEPTEMBER, 1845.

VOL. VI.

THE HOLY COAT—RONGE—AND THE NEW REFORMATION IN GERMANY.

THE subject of the holy coat has before now been brought under the notice of our readers. We need not therefore occupy much of their time in pointing out, and giving a too minute description of it. Most of them will recollect, that in the course of last year, a pilgrimage was made to Treves by hundreds and thousands and hundreds of thousands of the Roman Catholics of Germany and Italy, to see this same Holy Coat, as it is called.

And why last year, more than any other time? Because the necessities of the Bishop of Treves and others, seemed to require that some plan should be resorted to, to raise money; and just as Pope Leo X. in the 16th century, resorted to a general sale of indulgences, to obtain money to complete St. Peter's at Rome,—so the Bishop of Treves in the 19th century, wishing to obtain funds to complete the cathedral of that city, has once more brought out for the contemplation and adoration of devout Roman Catholics, the pretended seamless garment of Christ Jesus!!

Tradition informs us—and ah! what errors have been entailed upon the Church, Jewish and Christian, by the following of traditions, instead of cleaving to the pure

Word, the written Word of God—Tradition informs us, that the Coat of Christ mentioned by St. John in his account of the crucifixion, as "without seam, woven from the top throughout," upon which the Roman soldiers cast lots, in order that it might not be rent, was miraculously preserved till the time of Constantine the Great, in the fourth century, when his mother, the Empress Helena, discovered it in Palestine, and on her return to Europe, presented it to the Church of Treves. There it lay, buried in oblivion, for many centuries, in an obscure part of the cathedral, where it was discovered by the Archbishop in 1196; who at once resolved to avail himself of this precious relic, as a means of enriching the coffers of his Cathedral, then undergoing repair.

The nineteen possessors of duplicate tunics, or portions of the vestment, each bring forward equally good proofs of the identity of their relics, whether exhibited at Argenteuil, Friburg, Moscow, Constantinople, or elsewhere.*

It appears to have been first exhibited in the year of its pretended discovery at Treves, and in 1514, Pope Leo X. issued a Papal Bull, in which he promised *complete absolution* of sin to all who should go on a pilgrimage to Treves to worship the coat once in every seven years.

* Apostolical Christians, note p. 11.

Martin Luther most vehemently de-claimed against this.

"How," said he, "has the devil dressed up dead bones, garments, and vessels, into the holy bones, garments, and vessels! how confidently have men believed all impudent liars. How have they crowded on the pilgrimages. All this, the Pope, the bishops, the priests, and the monks, have confirmed, or at all events, they have been silent, and quietly received the money and offerings, while the people go astray."

In the year 1655, and again in the year 1810, this coat was made the object of a general pilgrimage to Germany; and in the year 1844, the public exhibition of this pretended relic took place, to which we now refer.

We call it a pretended relic of the holy coat, because we believe it to be nothing more. Such pretended relics, as in our own country, pretended to work miracles, during the dark ages of Popery, ere the light of the Reformation had burst upon our forefathers, and taught them to reject these lying wonders, and to cast their idols to the moles and to the bats.

But the exhibition of 1844, took place under circumstances which aggravate yet more the guilt of those who contrived and sanctioned it. Pope Leo X. had pronounced in favour of the coat at Treves, by his Bull of February, 1514; but the present Pope by his brief of 22nd August, 1843, gives the same character to the coat deposited at Argenteuil; and to crown the whole, whilst this Roman Pontiff believes, or professes to do so, that the real holy coat is in the church of Argenteuil, he yet authorises a pilgrimage to the fictitious one at Treves!

Doubtless, a pilgrimage to either would be of equal benefit to the deluded pilgrims. Still, they went in crowds; and up to October last year, it was calculated that more than 500,000 had visited Treves.

In the late pilgrimage, as soon as the different files of pilgrims entered the cathedral, a signal was given, upon which they all prostrated themselves before the relic, and worshipped it, singing a hymn, beginning with these words, "Holy coat, pray for us!" many crying out, "O holy coat, we pray to thee!" and other similarly impious adjunctions.*

But the spirit of Ronge seems to have been aroused by this, as the spirit of Luther before had been by the sale of indulgences, and hence has resulted a conflict between truth and error, light and darkness, such as has not been known for centuries. Ronge

* Apostolical Christians, p. 20.

till that moment was a priest of the Church of Rome, and probably never thought of being otherwise. But seeing the blind superstitions in which the people were involved, and how their spiritual guides were aiding, instead of seeking to dissipate the delusion, he addressed to the Bishop of Treves a bold, powerful, and eloquent letter upon the subject.

"Laurahütte, 1st October, 1844.

"Christian friends of the nineteenth century, you have heard,—you know it, ye men of Germany, and you, ye German teachers of religion and learning, that what would once have sounded in our ears as mere fable and delusion, is neither fable nor delusion, but truth and certainty! Bishop Arnoldi, of Treves, has exhibited, as an object of religious contemplation and adoration, a garment, designated the Coat of Christ! According to the last report, no less than 500,000 persons have already made a pilgrimage to this relic."

From addressing the people generally, with great power and at great length, he turns to Bishop Arnoldi, and thus apostrophises him:—

"Bishop Arnoldi, of Treves, I turn to you, and in virtue of my vocation and office as a priest, as a teacher of the German people, and in the name of Christianity, in the name of the German nation, and in the name of all public instructors, I call upon you to put a stop to the unchristian exposition of the holy vestment, and withdraw it from public view, that the scandal which it has already occasioned be not further increased! For do you not know—as Bishop you ought to know—that the founder of the Christian religion bequeathed to his disciples and his followers, not His coat, but His Spirit? His coat, Bishop Arnoldi, of Treves, fell to the lot of his executioners! Do you not know—as Bishop you ought to know—that Christ taught, 'God is a Spirit, and they that worship Him must worship Him in spirit and in truth?' And He may be worshipped everywhere, not only in the Temple at Jerusalem, on Mount Gerizim, or at Treves, before the holy coat; do you not know—as Bishop you ought to know—that the Gospel expressly forbids the worship of every image and of every relic?"

The animating address thus concludes:—

"Finally; you, my dear brethren in the ministry, whose sole aims and wishes centre in the welfare of your flocks, the honour, liberty, and happiness of your country, keep no longer silence! you sin against religion, against your native land, against your holy calling, if you longer hesitate to give effect

to your better convictions. I have already addressed you elsewhere, and, therefore, confine myself to these few brief lines. Prove yourselves to be the true disciples of Him who sacrificed all for truth, light, and liberty; prove that you have inherited, not His coat, but His Spirit!

"JOHANNES RONGE,
"Catholic Priest."*

The effect of this has been prodigious:—

"This protest was copied into every newspaper, and read with avidity by both Roman Catholics and Protestants. At Leipsic alone an edition of 50,000 was sold during the first fortnight. All felt that this one extraordinary man had given utterance to the thoughts and feelings of thousands. The echo of his words reverberated through the glens and mountains of his native land, nor did they die away till they were caught up by the distant hills along the banks of the Rhine, and awakened a deep response in the northern capitals of the empire."†

For this Ronge has been excommunicated. But if this work now commenced be of God, it cannot so be stopped, but will progress in spite of all the opposition excited against it.

We could wish the intrepid man had taken more gospel ground as the basis of his opposition to Popery. To overturn error is one thing; to build up the truth is another; and we look forward to the overthrow of Popery, only that the truth as it is in Jesus, may be established on its ruins.

Oh! may Ronge, and those who with him, at the sacrifice of friends, country, family endearments, the risk of life itself, are now entering upon an arduous conflict against the dark apostacy, be aided with light and wisdom and strength from on high equal to their day, as they will if rightly asking it; and may their exertions not only be instrumental in pulling down the strongholds of error, but in the setting up of that kingdom which is righteousness, peace, and joy in the Holy Ghost.

MANUAL OF THE TRUE PROTESTANT;

Or, Short Answers of a Disciple of the Bible to the principal questions of the Romish controversy. By Dr. Cæsar Malan, of Geneva. (Translated from the French.)

FIRST CONTROVERSY—THE BIBLE.

(Continued from p. 60.)

Stranger.—Do the Romanists then add to the Bible?

* See Apostolical Christians, &c., p. 23, 27.

† Ibid., p. 28.

Disciple.—Since to answer you in detail would occupy too long a time, I will speak to you only of the *Apocryphal Books* and of *Tradition*.

Stranger.—What are the Apocryphal Books?

Disciple.—They are ancient writings, in which are found certainly some good things, especially as to the history of the people of God; but they were not written in the Hebrew language, the Jewish Church did not receive them, our Saviour and the Apostles never quoted them, and they contain things contrary to the Word of God: for example, the justification of the sinner by his merits, sorcery, commendation of suicide and assassination, lies, &c.; and besides which, the primitive Christian Church never admitted them as inspired.

Stranger.—And the Romish Church does this?

Disciple.—Yes, and anathematizes those who do not receive them as divine. She also quotes them in support of certain of her doctrines: for example, *prayers for the dead*.

Stranger.—But is it not said, that Protestants receive them also?

Disciple.—Some Protestants, according to ancient custom, still place them at the end of the Old Testament, but they always warn the reader that they are not divine. However in the present day but few Protestant Bibles contain them.

Stranger.—That is the reason, perhaps, why the priests say that the Protestant Bibles are incomplete.

Disciple.—I suppose so. But as this reproach attaches also to the Bible of the Saviour and the Apostles, it need not disquiet you. You will agree that if I have the same Old Testament which the Lord Jesus had, I certainly have it complete.

Stranger.—And what, I pray you, is *Tradition*?

Disciple.—It is, says the Romish Church, doctrine, and practice also, transmitted verbally, and not by writing, from the Apostles to their first disciples, and from them to those who succeeded them, and these are what that Church calls the *Unwritten Word of God*. They are found, Rome says, in the writings of the Fathers of the Church, and in the decisions of the first Councils; and you will understand that it is not a little labour to search for them, collect them together, and above all to verify them.

Stranger.—I understand; but if *tradition* really came from the Apostles, why reject it?

Disciple.—You do well to say IF; for that

is essential. As there could be no contradictions in inspired men, it is evident that *tradition*, which in many points contradicts the doctrine of the Apostles, is not *apostolical*.

Besides, if this tradition is divine, why does one part differ from another, whether as to its contents, which have nothing in common; or as to its order of position, which varies?

Lastly, if divine, how is it that the most important part of *tradition*, the *decretals*, are found to be in a great part only the clever work of a certain bishop of the ninth century?

Before this discovery was made, the *decretals* were everywhere received, affording strong support to the doctrines and rights of Rome. What becomes of them since the falsehood has been discovered?

You see then if tradition comes from the Apostles. At the same time you will observe whether the *six commandments of the Church*, which Rome receives especially by tradition, as the *feasts*, the *Eucharist*, *fasting*, *confession*, abstinence from *meat*, &c., are not what the Bible calls *commandments of men*, (Matt. xv. 9, Col. ii. 16—23,) and *lies in hypocrisy of those who depart from the faith*.—(1 Tim. iv. 1—5.)

It is then the Bible, the whole Bible, and the Bible only, that Protestants receive and follow.

Stranger.—In what language are you permitted to read it?

Disciple.—Always in that which we understand; for since the Bible is the revelation of the grace of God to man, and as it is to all men, to the poor and the “simple” as much as to the rich and learned, that wisdom speaks, (Prov. viii. 4, 5,) it is necessary that the language should be so plain, that even the most simple can understand it.

You see also that God, on the day of Pentecost, by his Holy Spirit, gave the ability to speak the language of every people, to those whom he sent to proclaim his grace to the world; for the angel is described as “having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people.”—(Rev. xiv.)

Stranger.—Why then do the priests read the Bible, and but a very small portion of it, in Latin only?

Disciple.—It is perhaps to keep up an appearance of antiquity, as the Latin was the language of the Romans in the time of the Apostles; it is also, perhaps, that the people may not be able to compare that which the Church of Rome teaches with the Word of God.

Stranger.—Is that the reason why the Pope prohibits his Church from reading the Bible in the vulgar tongue?

Disciple.—That Bull only repeats previous prohibitions. The *Index* of the Council of Trent had before prohibited the reading of the Bible to the people. The Inquisition had burnt in Spain, in France, and in the Low Countries, those who contrary to that order dared to possess or read the Bible; and Pope Leo XII., in 1824, anathematised Bible Societies, in styling them “scourges and poisoned pastures.”

Thus the present Pope shews that he is that which the Bible declares him to be, the man, or the power, “*who opposeth and exalteth himself above all that is called God*.” (2 Thess. ii. 4.) Those at Rome and many other places, who have ventured to read the Bible in Italian, have been put into prison.

Stranger.—Nevertheless the Latin was at one time the common language: the people then read the Bible in their own tongue.

Disciple.—The priests do not like to be reminded of this; since the Romanists of France, or any other country, would have some reason in wishing to have the Bible in their own language, and consequently the Pope would be made to appear to have committed a great error in interdicting it.

The people, if they like, may read in their own language the writings of the most licentious poets and romancers; but not the *Holy Bible*. They may also, or rather they ought, to study the Epistles of the Popes; but not those of the *first of those Popes*, as they are pleased to style St. Peter. Here the Head of the Church of Rome is absolute: the Bible, in intelligible language, is prohibited; and even the desire is a *sin*, which every diligent priest ought to cause to be expiated by penances.

Stranger.—I think that, at least, their Latin Bible is a faithful version.

Disciple.—That Bible, which is called the *Vulgate*, because Jerome, the first author of this version, made it for the people,* is so far from being correct, that it is found to be contrary to the sacred text in *two thousand* instances.

Stranger.—Thus then the Church of Rome never positively knows what God has revealed to man.

Disciple.—“The more ignorant the people are,” says one of their doctors, “the more meritorious is their faith.”

“Let them hear the Church, and that will suffice: for it is the Church which comprehends and interprets the Bible; and it is the

* The common or rather the *vulgar* people, as they were formerly, but not offensively, termed.—*Tr.*

sense which she gives to it which is *alone* the true one. She cannot err: her decisions are then the *divine meaning*, and should she declare sin to be virtue, the faith of the humble disciple is bound to believe it."

This is the fundamental principle of the Church of Rome; and this also, says she, that which forms the confidence and repose of each one of the faithful. His religion is in his priest. Let him follow his direction, and receive just so much as he (the priest) communicates to him, and that will be all of the Bible that he ought to know. "For the moment," says that Church, "that he doubts, or questions the authority and decision of the Church, he in fact separates himself: he ceases to be Catholic." "The Church," it adds, "is above the Bible; for it was before the Bible."

Such is the sad condition of Romanists everywhere; and this is a cause of great grief to the disciples of the Bible. Poor deluded Romanists who believe their Church and not that *which God says!*

Stranger.—But the Bible, the priest says, is very obscure or very difficult for unlettered people to understand.

Disciple.—But unlettered or ignorant people are men; and it is to the whole human race that the God of heaven has proclaimed his love. To suppose that this gracious message may be obscure or difficult to understand, is to say that that which is charity, or the proclamation of the love of God to man, is less good or less wise than the Father of this world: when I say to my children that I love them, my words do not appear to them either obscure or abstruse. And such was also the sentiment of the Saviour, whether when he delivered to the people his long and admirable *Sermon on the Mount*; whether when he taught, in the city, in the village, by the sea-side, or in the field, the crowds of men and women who hung with raptures on his words. He never feared that his expressions were too profound, nor that the people could not understand them.

(To be continued.)

PROTESTANT ANECDOTES.

KING EDWARD VI.—At the coronation of this monarch, which was on February 20, 1546, he being then only nine years old, when three swords were brought, as signs of his being king of three kingdoms, he said there was one yet wanting. And when the nobles about him asked him what that was, he answered, "The Bible!" "That book," added he, "is the sword of the Spirit, and to be preferred before these swords. That in

all right, ought to govern us, who are the sword, by God's appointment, for the people's safety. He who rules without the Bible, is not to be called God's minister, or a king. Under that we ought to live, to fight, to govern the people, and to perform all our affairs. From that alone we obtain all power, virtue, grace, salvation, and whatsoever we have of divine strength." When the pious young king had said this, he, with the greatest reverence, commanded the Bible to be brought, and carried before him.

BEZA.—It is related of Beza, one of the reformers, that when he was old, and could not recollect the names of persons and things he had heard but a few minutes before, he could remember and repeat the epistles of St. Paul, which he had committed to memory when he was young.

THE IRISH PROTESTANTS.—It is related, in the papers of Richard earl of Cork, that towards the conclusion of Queen Mary's reign, a commission was signed for the persecution of the Irish Protestants; and, to give greater weight to this important affair, Dr. Cole was nominated one of the commission. The doctor, in his way to Dublin, stopped at Chester, where he was waited upon by the mayor; to whom, in the course of conversation, he imparted the object of his mission, and exhibited the leather box which contained his credentials. The mistress of the inn, where this interview took place, being a Protestant, and having overheard the conversation, seized the opportunity, while the doctor was attending the mayor to the bottom of the stairs, of exchanging the commission for a dirty pack of cards, on the top of which she facetiously turned up the knave of clubs. The doctor, little suspecting the trick, secured his box, pursued his journey, and arrived in Dublin on the 7th of October, 1558. He then lost no time in presenting himself before Lord Fitzwalter and the privy council; to whom, after an explanatory speech, the box was presented, which, to the astonishment of all present, was found to contain only a pack of cards! The doctor, greatly chagrined, returned instantly to London, to have his commission renewed: but while waiting a second time on the coast for a favourable wind, the news reached him of the queen's decease, which prevented the persecution that would have otherwise proved so awful a calamity! Queen Elizabeth was so much gratified with these facts, which were related to her by Lord Fitzwalter, on his return to England, that she sent for the woman, whose name was Elizabeth Edmonds, and gave her a pension of forty pounds a year during her life.

POETRY.

THE MASSACRE OF THE PROTESTANTS AT PARIS,

AUGUST, 24, 1572.

ST. BARTHOLOMEW'S day! we remember the time,
 So fearfully dark in the annals of crime,
 When France saw her thousands who worshipp'd the Lord,
 Fall, hewn to the ground by Rome's treacherous sword;
 When her blood-hounds raged fierce to unpeople the land,
 When a king on his flock turned his butchering hand;
 And the old and the young, and the weak and the brave,
 Undistinguish'd were cast into one common grave.

Thou smilest, proud harlot! perchance at the thought
 Which Bartholomew's day to our memory hath brought;
 And high on thy throne, in thy purple and pride,
 The woes of our martyrs canst calmly deride.
 But deep on thy heart lies the guilt of that day;
 The shrieks of the dying have not passed away,
 The cry of their blood hath ascended to heav'n,
 And a day for dread vengeance will surely be giv'n.

Strangely flushed is thy cheek, but it is not with wine;
 Thy hand grasps a cup, and thy brow bears a sign;
 Thine eye glares with hatred, thy proud lip is curled
 With a smile of contempt which defies the whole world.
 But, mark it, thou drunken with holiest blood!
 The day of thy plagues will come in as a flood;
 The year of the Lord's purchas'd people draws nigh,
 And the light of his coming will flash on thine eye.

We look on the blood which thy right hand hath spilt;
 We joy for our martyrs, we mourn for thy guilt;
 Though thy brow is as brass, and thy heart is as steel,
 And thou laugh'st at our words—for *thy* woes we can feel;
 The smoke of thy burning to heav'n will ascend,
 The shrieks of thy tortures the deep hell will rend;
 While loud hallelujahs triumphant proclaim,
 God hath punished thy guilt, and avenged his great name!

M. A. STODART.

CABINET.

I see there is no man so happy as to have all things, and no man so miserable as not to have some. Why should I look for a better condition than all others? If I have somewhat, and that of the best things, I will in thankfulness enjoy them, and want the rest, with contentment.—BISHOP HALL.

It is in vain to pluck the *leaves* off a tree; they will grow again. Lay the axe to the root, and the leaves will all fall off and will appear no more. Grappling with particular sins and vices merely, cannot warrantably be expected to produce any radical improvement of heart, any salutary change of principle, any real reformation of life. To deal

faithfully and kindly, and effectually with men, we must begin with them where God in his word begins with them. We must clearly and impressively set before them their apostacy and depravity; their spiritual poverty and wretchedness; their ignorance and utter helplessness, their need of a divine and justifying righteousness, and of the sprinkling of the blood of atonement, to give them peace and acceptance with God. We must urge on their consideration the necessity of a change of heart, and of the abiding and indwelling influences of the Holy Spirit, to produce in them, through the knowledge of Christ, that godly sorrow for sin, which worketh repentance to salvation, not to be

repented of: to lead them into all divine truth, to subdue their iniquities, to dispose and enable them to love the Lord their God with all their heart and soul and strength and mind, and their neighbours as themselves; and in all things to prepare them for serving, honoring, and enjoying God; for rightly performing the duties which they owe to their fellow-sinners in all the relations of life, to inspire them, even in death, with the hope of eternal life in Christ Jesus, and to prepare them for the glory and the bliss of heaven.

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

Southwark.—A crowded and respectable meeting of the Members and Friends of this Association was held in the National School Room, Borough Road, on Tuesday Evening, August 19, Mr. James Callow in the Chair. The Speakers were, the Revs. H. Robbins and T. T. Cuffe, and Messrs. Binden and Sibley.

Liverpool.—A crowded Meeting of the Toxteth Park Protestant Operative Society was held on Monday night, in the Hall, Mile-street, for the purpose of hearing some details relative to the history and principles of the order of Jesuits, and "to warn against the insidious manœuvres of that wily body," who, it appears, are busy in that locality. The chair was taken by Charles H. Horsfal, Esq., who briefly addressed the Meeting upon the position which Protestant Associations occupy in the eye of the public, and gave it as his opinion that they were now more important than at any former period in their history. The Rev. Mr. Parry addressed the Meeting, and concluded by a demand for "No surrender," which was warmly responded to. The Meeting was subsequently addressed by the Rev. W. R. Hunt, J. Volan, and C. H. Marshall, after which the audience dispersed.

ENGLAND.—**Liverpool.**—The Popish priests of this town are seeking to obtain permission to perform their idolatrous worship in the workhouse. At the meeting of the select vestry on Tuesday, July 29, a letter was read from the Poor Law Commissioners, from which we extract the following:—"The Commissioners have always been in the habit of approving of arrangements by which Protestant Dissenters, being inmates of a workhouse, meet to attend Divine service, celebrated by a Dissenting minister, in a room in the workhouse. . . .

The Commissioners believe, that in the Manchester workhouse a room is allotted for the religious services of the Roman Catholic Clergyman, and they think it would be advisable for the select vestry to adopt a similar course in the Liverpool workhouse." The vestry did not adopt the course recommended. **Manchester.**—The Popish chapel in this town is to be sold immediately, with permission for the present occupants to retain possession for two years; meanwhile, a splendid mass-house is to be built in a more eligible position. **St. Albans.**—Priest Ward, writing to the *Tablet*, August 9: "I have the honour to be the first priest stationed in this mission since the Reformation." **Luton.**—This same priest writes: "On the first of June, I celebrated the first Sunday mass that Luton had known for centuries."

IRELAND.—*Escape of a Nun from the Milltown Convent.* There is a great deal of talk in this town about the return of Miss Burke to her father's home from the Milltown convent, and the causes that led to this unusual step, which has been very much opposed by the conventual authorities. However, no persuasion, or even threat could prevail on this young person to continue an inmate of the convent. She is daughter to William Burke, a most respectable resident of Castlemain. What makes this circumstance the more talked of is, that a brother of her's left Maynooth, and is now a student of Trinity College.—*Kerry Evening Post.*—*Clongowes Wood College, near Maynooth.* The yearly academical concours of this thriving institute of the Jesuits in Ireland, was held on Thursday. Dr. Murray celebrated a Pontifical High Mass. The number of pupils training to do the work of the Jesuits in Ireland, England, &c., is very large.

COLONIAL.—*Trinidad.*—The new Vicar Apostolic of this island is expected to sail from England shortly with a large number of priests. Popery is gaining great accessions in Trinidad. Dr. Brady has recently been consecrated at Rome Vicar Apostolic of Western Australasia. **Grenada.**—Five Popish Churches are in the course of erection in this island.

FOREIGN.—*Cologne.*—The king of the Netherlands has, through his Excellency M. Scherff, Dutch Minister Plenipotentiary at the Germanic Confederation, caused to be intimated his Majesty's intention of subscribing 1,000 florins towards rebuilding the cupola of Cologne Cathedral. This is the second Protestant Sovereign who has subscribed to rebuild that Popish Cathedral. **France.**—The French political world is busy

with the approaching elections. Like other parties, the Ultramontane or Jesuit have issued their circular to the electors. A struggle is to be made to recover the ground they have lost by the recent movement of the Government against them. *Turkey*.—The agents of the Propaganda have lately opened a Popish Chapel at Mitylene (the ancient Lesbos). A fresh draft of priests has left France for Egypt, China, &c. *America, Charleston*.—The Popish Bishop of this place is in London seeking money for his Church. *Colombia*.—A number of priests and nuns arrived here in August, 1844. *Paris*.—In January, 1844, the Abbé Maurette, who had been a priest in the department of Ariège, left the Church of Rome, and published under the title of "*Le Pape et l'Eglise*," his motives for separating from that apostate communion. The work was seized, and he was tried at the Court of Assizes of Foix, for "*attempting to bring the Roman Catholic religion into contempt*." The abbé was declared guilty, condemned to pay a fine of 600 francs, and to be imprisoned for one year. The term of imprisonment expired on the 24th of July last. On his release, this victim of Popish persecution (*semper eadem*) was conducted by sympathizing Protestant friends to the Taitbout Chapel, when prayer and thanksgiving were offered to the Lord by a numerous assembly. *Segonsac, France*.—On Sunday, July 13, M. Chardavoine, lately curé at Migron, solemnly abjured the errors of the Romish Church in the Protestant Church at Segonsac. *Marseilles*.—The Bishop of Marseilles has addressed a circular to the curés of his diocese, calling on them to make collections towards defraying the expenses attendant on the beatification of Benoit-Joseph Labre, who died in the last century in a state of sanctity. *Austria*.—*The Jesuits*.—"We extract the following from a recent journal:—"A letter written from the Rhine provinces on the position of the Jesuits in Austria confirms the news which we published a short time since. Not only, as we then said, does the Austrian Government allow the Jesuits free access to the States (the assembly composed of the three orders of the empire, clergy, nobility, and

people), but the Aulic Council of Education has opened to them all the colleges of the empire. No other steps are necessary in obtaining the direction of any educational establishment than for the candidate to obtain testimonials of fitness from the superiors of the order.'"—*L'Esperance*. *Secrecy in the Confessional*.—The following appears in some of the French papers as a private letter from Frankfort, under date of August 1. The subject is interesting to us, who have so many Roman Catholics among our fellow-citizens:—"The Senate has just adopted a strong resolution against a Catholic priest of the name of Roose, who has recently created a sensation in this town. This priest had tried to persuade a Catholic female, who is married to a Protestant, to endeavour to convert her husband and children to Catholicism. She refused, and M. Roose upon that refused to give her absolution when she went to the confession, and added that her marriage, being a mixed one, was no marriage at all, and that she therefore lived, in fact, in a state of concubinage. The Senate, in the first place, requested the bishop to change the residence of the priest, but the bishop declared that he could not punish a priest for such an offence as that alleged, for that the advice given by M. Roose at the confessional was under the seal of secrecy, and that to raise any question as to what passed in that place would be an attack upon the liberty of religion. The Senate replied, very truly, that the seal of secrecy was binding upon the priest only, in as far as he was bound not to divulge what was confided to him at the confessional, but that there was no such obligation on the communicant, nor could the priest be exempted from punishment should he make an improper use of his office of confessor. It, therefore, persisted in its determination, and sent an order to the priest to quit the town within a stated time. M. Roose refused to obey, upon which the Senate sent a body of police to his house, who, without further ceremony, carried the refractory ecclesiastic beyond the boundaries of the Frankfort territory, giving him a parting hint that he might meet with a disagreeable reception if he ventured to return."

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OUR QUEEN,

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"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

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VOL. VI.

MANUAL OF THE TRUE PROTESTANT;

Or, Short Answers of a Disciple of the Bible to the principal questions of the Romish controversy. By Dr. Cæsar Malan, of Geneva. (*Translated from the French.*)

FIRST CONTROVERSY—THE BIBLE.

(Continued from p. 69.)

Stranger.—But again, (for so the priest represents it,) is not the free use of the Bible dangerous to the people, from the abuse which may be made of certain passages?

Disciple.—What is there that sin does not abuse? But because a child, or an idiot, might abuse a police regulation, does it follow that it ought not to be made? Or, because a book is profound in its style, should no one study it?

However, let us see what God himself declares of His Word.

He says, *that it is purer than silver, purified seven times; that it is perfect, and whose findeth it findeth life.*

He declares that *the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.*

He says, *that it is a light which lightens, a fire which devours, a hammer which breaketh the rock, water which refreshes, wine which strengthens, and is sweeter than honey and the honey-comb.*

He says, last, *that it is the power of God; and that by it the Holy Spirit begets, revives, sanctifies, and comforts the soul of man.*

(*Ps.* xii. 6; xix. 7; *Prov.* viii. 35; *Heb.* iv. 12; *Ps.* cxix. 130; *Jer.* xxiii. 29; *Rev.* xxii. 17; *Is.* xxv. 6, and lv. 1; *Ps.* xix. 10; *Rom.* i. 16; *James* i. 18; *John* xvii. 17, &c.)

Certainly, if God thus speaks of His Revelation, he knows what it contains, and what is its character; and it is I think very imprudent, nay impious, for any one, in spite of such declarations, to declare that the Bible is full of obscurity, enigmas, and problems.

Stranger.—And children, do you give them the Bible also?

Disciple.—It is impossible for us to do otherwise than God has commanded us with regard to them. Now listen:

These words which I command thee this day, saith the Lord, thou shalt teach them diligently unto thy children; and shalt talk of them, no doubt with them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. (*Deut* vi. 6, 7.)

Thus speaks the Lord; and it is repeated, when St. Paul enjoins on parents to *bring up their children in the nurture and admonition of the Lord*, (Eph. vi. 4,) and felicitates Timothy, that *from his infancy he had known the Holy Scriptures*. (2 Tim. iii. 15.)

You see, then, that to estrange a child from the Bible, is certainly to put the prudence of man in place of the wisdom of God.

Stranger.—Nevertheless, the priest tells me that the Bible is only a printed book. Now what efficacy is there in paper and ink?

Disciple.—What reason! Thus then according to this priest, when a child or a young man at a school or seminary receives a letter from his parents, he is to throw it into the fire or refuse to open it, saying that it is *only paper and ink*!

And if on the contrary this child was instructed or touched by the *written word* of his father or mother, what right has any to tell us that the Letter of God, of our Heavenly Father, has less power and efficacy on the spirit and the heart of men, than the lines of their parents have on their minds?

The Spirit of God, which is the Spirit of life, is it nothing in the Revelation of God; and if the unbeliever, *like the deaf adder that stoppeth her ear*, (Ps. lviii. 4,) finds only in the Bible printed sheets, is it the same to the upright man, who, as it is said in the first Psalm, *meditates on that Word day and night*, and who by it becomes *as a tree planted by the waters, the leaf of which shall be green, neither shall cease from yielding fruit*? (Jer. xvii. 6—8.)

If then this Spirit of God *opens the heart of Lydia*, can it not effect that which the Word of God declares of it? If the Protestant who reads the Bible is thus blest, *God will also give him an understanding that he may know Him that is true*, (1 John v. 20,) as Jesus shewed to his disciples going to Emmaus, and also to the eleven Apostles? (Luke xxiv. 27, 45.)

But here, and at the very outset, Rome excludes the Holy Spirit from her religion; she dreads and repulses it, and with good reason; for if it speaks and causes the Word of God to be understood, it compels Rome to be silent, drives her back, and proves her to be utterly false.

Stranger.—Will you say that every Protestant, in his particular interpretation of the Bible, is *inspired* of God?

Disciple.—*Inspired*! No, no! but assisted, conducted, and taught by the Spirit of God, certainly.

The Protestant is neither a prophet nor a fanatic. He reads to *hear what the Lord says*, and respecting *secrets which belong unto God*; he reads and receives *those things*

which are revealed, which belong unto us and to our children: for the secret of the Lord is with them that fear him. (Deut. xxix. 29; Ps. xxv. 14.)

He acts as the Bereans did, when they *sought the Scriptures*, that they might know whether Paul preached in conformity with them; and thus they obeyed Jesus, who has said, *Search the Scriptures*. (Acts xvii. 11; John v. 39.)

If then the Church of Rome claims the right of interpreting the Bible, it is to God only that the Protestant attributes it. Therefore when he reads, he says to God, *Give me understanding, and open thou mine eyes, that I may behold wondrous things out of thy Law*! (Ps. cxix. 33, 18. And an Apostle says, that the faithful become the *epistle of Christ, written with the Spirit of the living God*. (2 Cor. iii. 3.)

Stranger.—So that you say, first, that the Bible is a living Word; and next, that it is the Holy Spirit which gives understanding?

Disciple.—Yes; and I add, that for this reason the Protestant, every time he speaks in defence of his faith, and especially with a Romanist, places the Bible above all knowledge and wisdom, and cites its declarations in preference to any others.

Therefore in my replies to you, I speak neither of the *Fathers of the Church*, nor even of the *Doctors of Rome*.

Stranger.—Do you exclude then from this controversy the *History of the Church*, and the opinions of its ancient Theologians?

Disciple.—Not at all.

Stranger.—You say then that the Protestant has read the Bible and can quote it?

Disciple.—The Bible is the *Sword of the Spirit*. (Eph. vi. 17.) A Protestant who is not acquainted with it, should be compared to a soldier who would enter into the battle without being furnished with his arms;—must he not in that case expect to be vanquished?

(*End of the Controversy on the BIBLE. The second Controversy will be on the Church.*)

A PRACTICAL COMMENT.

THE ORPHAN HYMN.

Along life's road no parent's hand
My homeless footsteps led:
No mother's arms in sickness sooth'd
And raised my throbbing head.

But other hearts, Lord, thou hast warm'd
With tenderness benign:
For in the stranger's eye I mark
The tear of pity shine.

The stranger's hand by thee is moved
To be the orphan's stay,
And, better far, the stranger's voice
Hath taught me how to pray.

To God let every creature join
In prayer, and thanks, and praise;
Infants, their little anthems lisp,
Age, hallelujahs raise!

The above was read by the Rev. Thomas Gregg at the meeting of the Downpatrick Auxiliary to the Protestant Orphan Society, held on the 3rd of last month. The Reverend gentleman spoke in glowing terms of the effect it produced, to hear the 335 orphans now under the Society's care sing this hymn "to the good old tune of *Martyrdom*. They seemed to feel they had a right to sing it, because it was their own. It was so much to his taste that he would walk from Downpatrick to Dublin to hear it raised to the God of the fatherless. On the occasion when he heard it last, they had a nobleman—a Christian man—in the chair; he was deeply affected by it, and turned from the hymn to the texts of Scripture which followed it on the printed slips, and which instructed all, rich and poor, in their duty to the Orphan. Some of those texts were as follows:

'For in Thee the fatherless findeth mercy.'—Hos. xiv. 3. 'Pure religion and undefiled before God and the Father is this—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.'—James i. 27. 'Whoso shall receive one such little child in my name, receiveth me.'—Matt. xviii. 6.

"What was the comment which the Earl of Roden—for it was he who was chairman—made upon those texts? He took his pen and wrote on the back of the paper—'Pay the Protestant Orphan Society the sum of Twenty Pounds.—To Messrs. Latouche.' He (Mr. Gregg) presented it at the bank and found it good for £20. That was the fourth time Lord Roden had written such a comment. His lordship had been expected to preside to-day, but he wrote from London to say that he could not attend, as he had important duties in parliament to discharge. And nobly he did his duty—might God enable him, and all such, to do their duty, that 'peace and happiness, truth and justice, religion and piety, may be established among us for all generations.' "

MAXIMS.

You have a place in society peculiarly your own; endeavour to find out where it is and keep it.

Every event rightly viewed will furnish us with matter for prayer or praise.

God only *carries* his people when they cannot *walk*; he pities our *weakness*, not our *sloth*.

He that has no bridle on his *tongue*, has little grace in his *heart*.

God is never a moment too late with his mercies, but he sometimes comes just at the last moment.

He is a wise man who knows the way of salvation, and is found in it; the path of duty, and walks in it; the dangers of the way, and avoids them; the provision of the way, and enjoys it.

Small troubles are frequently the greatest trials, because we endeavour to bear them alone.

God is not only the best friend, but the best friend-maker. If you need a friend, and cannot find one, go to God; he can make you one, and one exactly suited to your disposition and wants.

If God has been with us in our situation, we should never make up our mind to move without his consent. It is miserable moving except God move with us.

Promise cautiously; but when you have promised, fulfil scrupulously. Zion's citizens, if they swear to their own hurt, change not.

A wise believer observes God in all, looks to God through all, goes to God with all, trusts God for all, loves God above all, and honours God more than all. Do you aim at these?

The saints are sometimes allowed to fall into an affliction, to preserve them from falling in with a temptation.

Give God your heart, and your life will follow it.

POOR DONALD.

A SCOTTISH nobleman, of the Roman Catholic persuasion, lived a very retired life, and left his affairs very much in the hands of others. One of his tenantry whom we will call Donald, rented a farm, upon which his forefathers had lived for above 200 years. The lease which he held was on the point of expiring, and the steward refused to allow Donald a renewal, wishing to put the farm into the hands of a friend of his own. Poor Donald tried every argument in his power with the steward, but in vain; at length he

bent his steps to the castle, determined to make his case known to his lordship. Here again he was repulsed; the porter had received orders from the steward, and refused him admittance.

Donald turned away almost in despair, and resolved upon a bold measure, as his only chance of success. He climbed the garden wall in an unfrequented part, and entered the house by a private door. It so happened that no person was in this portion of the building, and Donald wandered on, fearing to meet a repulse, but determined to persevere. At length he approached the private apartments of the nobleman; he heard a voice, and, drawing near, found it was his lordship's, and that he was engaged in prayer. Retiring to a short distance, he waited till the prayer was concluded, and could not but hear his lordship pleading earnestly with the Virgin Mary and St. Francis, for their intercession in his behalf. At length his lordship ceased. Donald, who had stood trembling with the novelty of his situation, the fear of interruption, and anxiety for the result, now gently knocked at the door. "Come in," was his lordship's reply; and Donald entered. "Who are you, man? What do you want?" was the inquiry. Donald stated his case, the steward's harsh conduct, and the certain ruin of himself and his children, after his ancestors had so long occupied that portion of the family estate. The peer listened, was touched with the tale, and having heard something of Donald, assured him of his protection, and that his lease should be renewed. Many artless, but earnest thanks followed, and he was departing, when a thought of anxiety for his noble master occurring to his mind, Donald returned, and spoke thus: "My lord, I was a bold man, and you forgave me, and have saved me and my poor family from ruin. Many blessings attend you! I would again be a bold man if I might, and say something further to your lordship." "Well, man, speak out." "Why, my lord, I was well nigh a ruined man, so I was bold and came to your lordship's door, and as I stood there I could not but hear your lordship praying to the Virgin Mary and St. Francis, and you seemed unhappy. Now, my lord, forgive me, but I cannot help thinking the Virgin Mary and St. Francis will do you no good, any more than your lordship's steward and porter did for me. I had been a ruined man if I had trusted to them, but I came direct to your lordship, and you heard me. Now, if your lordship would but leave the Virgin Mary and St. Francis, who will do no more for your lordship than your lordship's

steward and porter would do for me, and just go direct to the Lord Jesus himself, and pray to him for what you need, he will hear you, for he has said, 'Him that cometh to me I will in no wise cast out.' Will your lordship forgive me, and just try for yourself?"

It is said, that his lordship was struck with this simple argument, and afterwards found what a poor penitent sinner looking to Jesus always finds—pardon, peace, and salvation.

ROMISH SUPERSTITIONS.

(From McGrindell's *English Governess, an interesting narrative of facts.*)

One day, in the course of conversation on the mummeries of the Romish Church, Mrs. Ellerton related the following scene, which she had witnessed in Sicily some years before:—"It was the feast of *la vara*, and my curiosity led me to see the procession. A part of the pageant consisted of an enormous wire cage, which was dragged through the streets, much in the same way, I suppose, that the Hindoos draw the car of Juggernaut. On the top of it sat a man, dressed in long flowing robes, and disguised with a white wig, and a long bushy beard of the same colour. This audacious wretch was presumptuously and blasphemously placed there to personate the glorious, invisible, and awful Jehovah himself—Him, whom no eye hath seen, or can see! By his side was seated the most beautiful girl that could be found in the island, who, with clasped hands and upturned eyes, personated the blessed Virgin herself, as "queen of heaven." A little lower were suspended brazen globes, representing stars, and made to revolve continually by machinery; and to each of these were fastened four beautiful children, whose parents had devoted them to this office, either through mistaken devotion, or in fulfilment of some vow. These poor little creatures were dressed in white, with wings, to represent angels; but were so terrified by their situation, and so giddy with the constant whirling motion, that they became objects of even distressing compassion to every feeling spectator. This enormous machine, with its human cargo, was set on wheels, and dragged through the town by the infatuated multitude. I could not help fancying myself in the streets of India, during the dreadful saturnalia of Juggernaut; and the horrid clang of musical instruments, which was intended to drown the terrified screams of the helpless children, heightened

the resemblance almost to reality. It only needed that the kneeling votaries should throw themselves under the wheels of the idol car to complete the picture; but a character almost as tragical was imparted to it by the distress and agony of the poor babes, occasioned by the revolutions, which are generally productive of extreme sickness, and not unfrequently end in the death of the little victims, sometimes even on the very spot."

Every one present was shocked at this account of the cruel practices countenanced by the Romish Church, and the young ladies remarked, that it was quite as bad as that of the heathen, who sacrificed their children to Moloch.

"I saw another exhibition at Malta," pursued Mrs. Ellerton. "A child, in one of the processions, covered with a white sheepskin, profusely ornamented with bows of blue ribbon in every direction, and on enquiring the reason of this singular costume, I was told, with the most perfect *sang froid*, that made my very soul shudder, that this fantastic exhibition represented the LAMB OF GOD!"

A pause of horror succeeded this revolting account; every heart recoiled from the idea of such daring blasphemy. At length Clara broke the silence by asking Mrs. Ellerton if she considered the Greek Church less idolatrous and corrupt than the Roman. "I am sorry to say," replied she, "that the difference, if there be any, is very slight indeed; at least, if I may judge from what I have seen and heard during the seven years we have resided in the Ionian Islands. You may form some opinion of it from what I am going to tell you. While we were at Corfu we saw a great deal of their superstitions: San Spiridione is the patron saint of the Island, and to him they pay great honour. This saint is no other than a mummy, which they carry in procession through the streets once a year, in order to sanctify the town; and the poor deluded Greeks lay the sick and afflicted in its path, in the firm belief that if the shadow of the idol can but rest on them their cure is certain.

"Besides this public yearly visit of the saint, he is in the habit (so say the priests) of walking out in the evening, though of course unseen, and blessing the fields and vineyards; and his shoes are exhibited, covered with dust in summer, or snow in winter, after his walks over the mountains. Of course he requires a new pair every time, and the priests appropriate to themselves those he has worn.

"The Greek Church is quite as fertile in legends and miracles as the Romish, and

the following story may, I think, vie with any of them in absurdity. A very devout woman was in the constant practice of giving money to the priests to procure masses for the souls in purgatory. Her husband, who was not of the same mind with her, frequently took possession of the money which she intended to devote to this purpose; in order, therefore, to secure it, she adopted the expedient of burying it in a particular spot in her garden, till she found an opportunity of giving it into the hands of the priest. This she did for some time successfully; but one day her hoard was stolen, whether by her husband or any one else, I know not, and she could no longer deposit it there with safety. She afterwards planted a pomegranate tree on this spot, and it sprang up with most miraculous rapidity, and, though it was out of season, was soon loaded with beautiful fruit. She sent some of the finest pomegranates as a present to the bishop, and the right reverend father, on opening one of them, found in every seed a *human soul*, which had been rescued from purgatory by the masses purchased with the good woman's money, and now flew away towards heaven on being released from their confinement."

* * * * *

"So you have seen the painting of purgatory, my little friend," remarked Mr. Rushbrook, "and pray what do you think of it?"

"O, Sir, it is a shocking, frightful thing! but it is only intended to make people give money for their masses; for there was a priest by it, holding out a box, and chaunting in a most doleful voice, something about '*las almas en el Purgatorio*.'"

"There was one at the inn at Algeziras," said Cecilia, "who was begging of everybody, with a similar box, and the same horrid sepulchral chaunt."

"You would find them at every inn in every town, if you travelled in Spain. But the picture of purgatory here, is very inferior to many that I have seen. Some of them indeed, are so horribly like reality, that it is impossible to look at them without feeling the blood creep through your veins."

"It must be admitted," observed Mrs. Wentworth, "that the Church of Rome has certainly enlisted all the fine arts into her service. Their paintings, statues, and other church appendages are eminently calculated to take captive the imagination, and lead the judgment astray."

"They know the power of such appeals to the senses, and use them accordingly. Each Church in Spain values itself on some favorite painting, and the priests connected with it would fain persuade you that there exists

nothing equal to it anywhere else. Their preposterous vanity might often excite a smile, were there not something very shocking to every Christian mind in the evident mockery but thinly concealed under a show of extreme reverence for their boastful pictures of the Saviour."

"Oh, Mr. Rushbrook!" exclaimed all the young ladies, "do, pray, tell us something about the pictures you have seen!"

"I have not seen many, my dears, for I could seldom spare much time to examine the churches; but I will tell you of one or two that particularly arrested my attention. I once visited a church which was noted for containing a highly admired painting. The subject of this picture was the Redeemer, represented as a youth, and he was generally designated as *el mozo*, the lad! By this appellation, so revoltingly familiar, was the picture pointed out to me by one of the officiating priests; and though he would cross himself, and bow before the painting, yet this empty show of respect was more than nullified by the disgusting freedom with which he spoke of *el mozo*! I was still more shocked, however, by another exhibition I witnessed. A painting was shown me, which represented a live fish broiling on a gridiron, and curling and writhing with the extremity of its torments. I was requested to examine it minutely, as it was considered a very fine performance; but on my enquiring the meaning attached to it, what was my horror at being told that it was Christ agonizing under his sufferings! They have taken the initials of several Latin designations applied to the Redeemer, and have formed with them the word *Ichthyo*, Fish; this name, therefore, they have, with the most blasphemous irreverence, given to the Lord Jesus Christ; and the ingenuity of the Romish Church has been exercised in representing him under this absurd character! Yet the information which so shocked me was communicated with the most revolting coolness and indifference; and I subsequently ascertained that among the priests and even the laity of that place, the adorable Redeemer—he who is 'over all, God blessed for ever,' 'the brightness of the Father's glory, and the express image of His person,' 'the King of Kings and Lord of Lords,' 'the Alpha and Omega, the first and the last,' 'He who was, and is, and is to come, the Almighty,'—was commonly spoken of under the degrading and insulting appellation of *ICHTHYO, THE FISH*!"

MISCELLANEOUS.

FERVENT IN SPIRIT.—A fervent spirit is one which easily sunders a man from selfishness and sloth, and other besetting sins. On a winter's day I have noticed a row of cottages with a deep load of snow on their several roofs; but as the day wore on, large fragments began to tumble from the eaves of this one and that other, till by and bye, there was a simultaneous avalanche, and the whole heap slid over in powdery ruin on the pavement; and before the sun went down, you saw each roof as clear and dry as on a summer's eve.

But here and there you would observe one with its snowy mantle unbroken, and a rough of stiff icicles round it. What made the difference? The difference was to be found within. Some of these huts were empty, or the lonely inhabitant cowered over a scanty fire; whilst the peopled hearth and high blazing fagots of the rest created such an inward warmth, that grim winter relaxed his melting gripe, and the loosened mass folded off and tumbled over on the miry street.

It is possible by some outside process to push the main volume of snow from the frosty roof, or chip off the icicles one by one; but they will form again; and it needs an inward heat to create a total thaw. And so by sundry processes you may clear off from a man's conduct the dead weight of conspicuous sins; but it needs a hidden heat, a vital warmth within, to produce such a separation between the soul and its besetting iniquities, that the whole wintry incubus—the entire body of sin—will come spontaneously away. That vital warmth is the love of God abundantly shed abroad,—the kindly glow which the Comforter diffuses in the soul, which he makes his home. His genial inhabitation thaws that soul and its favorite sins asunder, and makes the indolence, and self-indulgence, and indevote fall off from their old resting-place on that dissolving heart. "The easiest form of self-mortification is—a fervent spirit."—*Rev. J. Hamilton.*

QUEEN ELIZABETH.

Elizabeth, when a princess, was asked by one who wished to entrap her, what she thought was the meaning of our Lord's expression, "This is my body." She prudently replied as follows:—

Christ was the word and spake it,
He took the bread and brake it;
And what that word did make it,
That I believe and take it.

FULGENTIUS.

Fulgentius was a protester against the corruptions of the Church of Rome, for which he lost his life. He was a Minorite, and one of the seven divines that were associated with Paolo Sarpi, to oppose the Pope and his conclave in the business of the interdict. He was induced to trust himself into the Pontiff's hands, and fell a victim to his credulity. He was, by the Pope's nuncio enticed to Rome with promise of a safe conduct; when there, he was first favoured and feasted, and soon after burnt to ashes in the field of Flora.

Bishop Bedell used to tell an anecdote of this Fulgentius, as follows:—"He was preaching at Florence, and Bishop Bedell

was present. He took for his text these words of Christ, 'Have ye not read?' Have ye not read? 'No,' said Fulgentius; 'for they are not suffered to do it.' And then he began with great zeal to speak against the restraint put on the use of the Scriptures by the See of Rome."

Another similar anecdote is told of this same man:—"He was preaching once on Pilate's question—'What is Truth?' and he told the people that after many searches, he had at length found out what it was: upon which, holding out a New Testament, he exclaimed, 'Here it is in my hand;' then putting it coolly into his pocket, he said coldly, '*but* the Book is prohibited;' which was so suited to the Italian genius, that it took mightily with his audience."

POETRY.

THE CRUCIFIXION AND THE VIRGIN MARY.

THE blow is struck! the Victim's blood is shed,
And God's own Son is numbered with the dead!
Astonished Nature, trembling at the sight,
Shakes to her centre, veils her noon-day light.
Around the Cross in silent sorrow stand
The faithful few amidst the Saviour's band;
A few poor women—bolder hearts have fled—
With constant love still linger near the dead:
One is the Mother of the Son of God,
Who meekly bowed beneath affliction's rod.
Ah, who shall say what thoughts perplex her brain,
As pale and mute she marks each throbbing pain;
And in that form now stretch'd upon the tree,
Her Son, her Saviour, and her God can see!
Loved as her *son*, her fond obedient child,
By human sin or passion ne'er defiled;—
Loved as her *Saviour* from the curse of guilt,
She saw by faith, His blood for her was spilt;
And tears of mingled love and sorrow fell
For Him whose death redeem'd her soul from Hell.
Dried are those tears, and years on years have fled,
Since Mary thus bewail'd and mourn'd the dead;
Her blissful soul has left its house of clay,
And winged its flight to Heaven's eternal day,
To praise that Name to pardon'd souls so sweet,
And cast her crown with rapture at his feet.
What tears would fall, if ransom'd souls could weep,—
What tears of bitter pain her eyes would steep;
How would she shrink, affrighted and dismayed,
To mark the sinful homage to her paid:
To see the prostrate soul before her fall,—
To hear the dying sinner on her call—
"Save, Queen of Heaven, my guilty soul—oh save,
From pain, eternal pain, beyond the grave.
Mother of God, oh plead my cause on High,
And raise me to yon mansion in the Sky."
Ah, hapless victims of a cruel Creed,
For you each faithful Christian's soul should bleed
And burn, to see a creature raised above
That Saviour whom their hearts supremely love.

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

A meeting of the members and friends of the South London, and of the Southwark Operative Protestant Association, took place yesterday evening (Tuesday, 2d September), in the National and Parochial School-room, Borough-road, for the purpose of "considering how far the views of Mr. Jeremiah Pilcher with regard to the Maynooth Endowment Bill, and to Protestantism in general, would entitle him to their support at the ensuing election." The following placards were hung round the room:—"Pilcher and Protestantism, "Pilcher, the friend of the poor."

Shortly after seven o'clock the chair was taken by

Mr. E. PALMER, who said that they had met to consider whether Protestantism in all its glory was to prevail, or whether it was to be superseded by the dark and seductive arts of Popery—a religion which was alike opposed to the British constitution and to the circulation of the Word of God. (Cheers.) In Italy, notwithstanding the fertility of the country and the beauty of the climate, they found the people sunk in poverty and degradation. In Spain, another Catholic country, the Queen, as was to be observed by the public prints, had recently attended an exhibition of a most revolting character, and while she looked on the work of cruelty, her confessor sat by her side. It was said that those who were opposed to the late grant to Maynooth were opposed to education, but that was not the fact. Their objection to Maynooth was, that the system of education pursued by it was not such as enlightened men could desire to see carried out. In his conviction it was maintained for the purpose of perpetuating a particular line of policy as regarded politics, rather than for the promotion of religion (hear, hear); for of all the priests, the native priests of Ireland were the most opposed to conciliation, and to the union of those sentiments that ought to exist between the two countries. (Cheers.)

Mr. PILCHER then came forward, and

very briefly addressed the Meeting. He stated, that in the Roman Catholic religion he found many excellent and worthy men, men of great worth and charity. It was not, however, with *them*, but with the *system* that he found fault. He hoped that by that and other such meetings they would open the eyes of those men in order that they might see the error of their ways. (Cheers.) If he had been in Parliament he should have strenuously opposed the grant to Maynooth. (Loud Cheers.) Should he be sent to Parliament, and, from the promises he had received, both on the right hand and on the left, he had no doubt of it—(cheers)—he should feel it his duty to vote that that grant be rescinded. (Cheers.) He thought that religion should be free, that every man should exercise it in a free and Godlike spirit, and be allowed to worship under his own vine and fig-tree. (Hear, hear.) He thought that the grant to Maynooth was the first step towards larger concessions, the final extent of which it was impossible to contemplate. (Hear, hear.) Maynooth was a College of Jesuits, who issued from it like swarms of wasps, whose injuries would not be limited to the population of Ireland, but extend to the people of this country. (Hear, hear.) The Jesuits of France had been expelled in consequence of the mischievous influence they were exercising over the people; and yet, at such a moment was it that the British Government had chosen to give their countenance and support to the College of Maynooth. (Hear.) He felt that they were in duty bound to support the Protestant faith in general (cheers), and that the present was one of those occasions upon which they ought to make a stand against Popery and its baneful influence, more particularly when they looked to the proceedings of the Puseyite clergymen, who were taking money from the Church of England under false pretences, and who thereby left themselves open to an indictment. The Hon. Candidate concluded by repeating his adherence to Protestantism, and his determination, if returned to Parliament, to do every thing in his power to uphold it. (Cheers.)

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"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

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VOL. VI.

MANUAL OF THE TRUE PROTESTANT;

Or, Short Answers of a Disciple of the Bible to the principal questions of the Romish controversy. By Dr. Cæsar Malan, of Geneva. (Translated from the French.)

SECOND CONTROVERSY—THE CHURCH.

(Continued from p. 74.)

Stranger.—Tell me now of the Church, if you please.

Disciple.—The Church, says the Bible, is the pillar and ground of the Truth. (1 Tim. iii. 15.)

Stranger.—Is it of the Romish Church that it says this?

Disciple.—It is of the *House of God*, and not of that of the Pope. The first is founded on the Rock, which is Christ; and the other is only on the sand of tradition. This is the *House of the glory of God* which is immovable, and which God glorifies. (Isaiah lx. 7.)

Stranger.—But is it not said somewhere, "that out of the Church Catholic, Apostolic, and Roman, there is no salvation"?

Disciple.—That is declared in the *Profession of Faith* of Rome, published in 1564 by Pope Pius IV., in support of the Council of Trent; and it is repeated by every Romish Catechism, carefully adding that "if any

one hears not the Church, he is only an heathen man and a publican."

But the Bible speaks very differently; first when it declares that it is, not the Romish Church, but the *Name of Jesus Christ*, out of which no salvation is made known to man; and after when it says, that it is the *Church of believers* which the members ought to hear, and that, (observe) when there is a dispute among them; but not to receive a doctrine or a command. (Acts iv. 12; Matt. xviii. 17.)

Stranger.—Nevertheless, the priest says, the Church of Rome being the Mother Church—

Disciple.—The *Mother Church*!!—The Bible makes mention of two mothers: one, which is that of harlots, or the great Babylon, is a woman sitting, arrayed in purple and scarlet colours, on seven mountains. (Rev. xvii.) The other mother, is *Jerusalem* which is above, the mother of all the faithful, says an Apostle; for salvation is of the Jews. (Gal. iv. 26; John iv. 22.)

This second mother is not then the Romish Church; for it is not from her that salvation comes.

But the garments of purple and scarlet, and the seven mountains, do they not point out the Church, the Cardinals of which are clothed in red, and the principal city of which is seated, literally, on seven hills?

Stranger.—Has not Rome, however, the marks of the True Church?

Disciple.—What marks has the priest alluded to?

Stranger.—For example, being *visible, numerous, and powerful*. Is not the Church of Rome all this?

Disciple.—At least the Church of God was not, when it was all contained in the Ark. It was but little, when it was with Abraham under the tents, or with Israel oppressed in Egypt, or with the 7000 unknown, in the time of Elijah, or with the *little flock of Jesus*, or the *small number who find the straight gate*, or with the two or three who meet together in his name, or lastly, with those of whom the world was not worthy, and who wandered in deserts, or who were put to death by the wicked. (Heb. xi.)

What an insult then is offered to the Holy Spirit, to deny that his presence is not where there is neither *multitude* nor *éclat*! And also to regard *numbers* and *power* as a proof of the truth, is it not to say that the religions of the Grand-Lama or Mahomet are true, since they are extended and opulent?

Stranger.—But the priest said, do not the *unity* and *holiness* of the Romish Church shew her superiority over the ten thousand sects, and all the disorders of Protestants?

Disciple.—Softly, I pray you: for great words are not of so much value as reason.

Thus, first let us lay it down that *unity* is not *truth*. Where is there more unity to be found than between the Grand Lama and his 50,000 priests; the Jesuits and their General; the robbers and their chief; or the Devil and wicked spirits?

If then it is in error that Rome is *one*, that unity is an unhappy compact: it is only the unity of a scourge always the same.

Now, in what other history in the world do we find, as in that of the Popes and Councils of Rome, that accumulation and that fixity of pride, violence, avarice, simony, perfidy, luxury, and impurity, and of which the language may be, as says the Bible, like to that of "*an adulterous woman who eateth, and wipeth her mouth, and saith, I have done no wickedness*"? (Prov. xxx. 20.)

In this, I acknowledge, the Church of Rome, and especially her Court, shews an astonishing *unity*.

Stranger.—Do you speak seriously?

Disciple.—I do so the more, since the works published by a Basnage, a Renoult, a Du Moulin, an Edgar, and a Townsend, on the *Variations*, the *Novelties*, the *Abuses*, and the *Impostures* of Romanism, have never received an answer. Certain mouths and

certain papers have cried out, insulted, and recriminated; but no *answer* yet exists.

If your priest desires it, I will transcribe some pages, or narrate to him in a summary manner, the infamous debauches and wickednesses of many of those who are called *Holy Fathers*.

Stranger.—Are these notorious facts?

Disciple.—So much so, that there is the Bishop Salvian, Gregory the Great, the chronicler Baronius, the Cardinal Genebrard, the theologian Honorius, the honest Abbé de Clairvaux, the Pope Innocent III., there are Gerson, Muratori, Du Pin, Labbé, Mézerai, and many other such witnesses, who write, "that there no longer remains anything at Rome that binds it to the Church; that the abomination is in the holy place; that her court is a pit of ferocious beasts; that lewdness and corruption infest even the Vatican, and that those who ought to be the pillars of the Church, are those even who ravage and prostitute it." Grant that if this testimony certifies *unity*, it overthrows *holiness*.

Stranger.—But, at least, is not Rome *one* in her *rule of faith*?

Disciple.—Say that she is *uniform* in her hatred to the Bible, and in her *domination* over consciences; and in that respect you may safely compare her to the unity of Islamism. But if you tell me that she is *one* in her *faith*, I will answer you:—

For instance, are there not the interminable contests of the Scotists and the Thomists, of the Franciscans and the Dominicans, of the Jesuits and the Jansenists, the Gallicans and the Ultramontanes?

Witness again the councils which contradict and give the lie the one to the other; sometimes on a doctrine, sometimes on a practice.

Witness also the Arian, Monothelite, Pelagian, and even Atheist Popes.

Witness besides all this, the Creed of Pope Pius IV., which did not appear until 1564, after the excommunication pronounced, in 1546, by the Council of Trent, against him who should ever introduce a new *Confession of Faith into the Church*.

Witness last, the present catechisms of the various Romish dioceses, which, even on the Law of God, on the Ten Commandments, (as I have already remarked,) positively disagree with their chief catechism, that of the Council of Trent.

Certainly, if the priest who speaks to you, calls all this *unity of faith*, ask him what he calls disagreement and contradictions.

Stranger.—He tells me there are sects without number among the Protestants.

Disciple.—First, let me tell you that many of these *sects*, for example, that of the Unitarians, or that of the Rationalists, if they are not Romanists, neither are they Protestants.

Next, believe me, when I tell you, that I love the seven beautiful varieties of the rainbow, better than the black unity of night.

And last, that you may know that the Protestant rainbow, varied as it may appear, is nevertheless one and the same biblical phenomenon, I will tell you, that all evangelical Protestants, under all circumstances and everywhere, have only one and the same principle of faith, of which also they make but one and the same application.

Stranger.—And what is that principle, I pray you?

Disciple.—It is this: "MAN IS JUSTIFIED BEFORE GOD BY FAITH IN JESUS CHRIST, AND NOT BY HIS OWN WORKS."

This is the Protestant principle, always and everywhere the same; and the following is an invariable consequence: HOLINESS IS THE MANIFESTATION OF FAITH IN THE JUSTIFIED MAN. Here is, I think, *unity*.

Stranger.—Nevertheless, there are, the priest tells me, *sects* among the readers of the Bible.

Disciple.—Here again the priest shews his ignorance of the history of the Church, which if he had read, he would have known that the Confessions of Faith of the Paulicians (so basely calumniated), the Cathares, the Vaudois and the Albigeois, the Lollards and the Hussites, as also those of the primitive Churches of Asia, and in particular, of the farther part of India,—all agree together as to the principle of which I have spoken to you, equally with the twelve Confessions of the Protestant Churches of the Reformation, in all which there is only one and the same profession of this invariable principle: *Man is justified by faith*.

Stranger.—The priest tells me that you pass by the *infallibility*, the *antiquity*, the *miracles*, and the *triumphs* of the Church of Rome.

Disciple.—O that he had rather said,—“Let us forget them, and never speak of them.” Let us ascertain the facts.

The Church, God says, is the pillar and ground of the truth. (1 Tim. iii. 15.) She is then *infallible* through the truth. But she is so by it only. Take away the Word of God, and the candlestick immediately loses its light (Isaiah viii. 20); and that Church has ceased to be; or she is rather an earthly power, with the visible form of a Church, but where the celestial substance, the *Truth*, has perished.

What becomes then of *infallibility*?—*Truth*, says the Bible, is fallen in the street, and equity cannot enter. (Isaiah lix. 14.) Thus you see how the pretensions of the Church of Rome are taken away.

From the first, it has not been found in any of the Popes. And here, I wish you to observe, I do not speak of *individuals*, nor of the manners, nor of the personal character of these men, who have so often trodden under foot the scripture declaration: *A bishop must be blameless*. (1 Tim. iii. 2.)

The proof of their fallibility is contained in their own history. A seminarist in our own day, who wrote in defence of Rome, says at the outset of his writings, “The Popes have been but men, and many of them were infamous.”

It is then with reference to their *charge* and to their *office*, that I say *infallibility* is not to be found, when, for example, a Pope (Gregory the Great), as Pope, declared that “*whoever calls himself Universal Bishop, or desires to be so called, in the pride of his heart, is the forerunner of Antichrist*,” and another Pope nevertheless, and always as Pope, takes to himself this title, and transmits it to its successors. When one Pope says to the Church, “Christ is God,” but another Pope replies; “No, he is only a creature.” When one Pope writes, “Infants are born in sin,” and another preached, “they are innocent and without blemish.” When one Pope said to the people, “Read the Bible,” which all the others prohibited. When one Pope described the taking away of the cup from the laity as *sacrilege*, and all the other Popes decreed it; &c. &c.

You will see then whether the Popes, as such, sitting in the *Chair of St. Peter*, have been *infallible*.

Were the Councils of Rome any better, when one decreed that the worship of Images was idolatry, and another established it as agreeable to God?—When one decreed that the cup of the Eucharist belonged to the people, and another took it away? &c.

And last, the Colleges, the Universities, the Congregations, the Societies, the Chapters, or the Convents of Rome, when their divisions, their quarrels, and their mutual insults, rendered them the laughing stock of all Europe?

(To be continued.)

PURGATORY.

Luke xxiii. 43.

HAVE you ever stood by the bedside of a dying believer,—ever watched the decaying strength of some dear object of your fondest

love? Then you know the deep emotions of that solemn moment, when in the stillness of the chamber of death, the heavy breathing ceases, and the happy spirit wings its flight to God. What conflicting feelings then struggle for mastery in the heart! Faith, joy, doubt and sorrow, seem in turn to take possession of the soul, nay rather they all reign there at once; we mourn in widowhood, but acquiesce in faith: we look on our own life as desolate, through separation, but thinking on the present glory of the departed, we cannot withhold a glad Amen from Cowper's lines on his mother—

"But oh! the thought that thou art safe, and he,
That thought is joy, arise what may to me."

Yes, it is joy—a mournful joy, but still a joy unutterable—a joy that draws from the same eye tears of rejoicing and tears of grief—a joy which, strange to say, melts us into sadness, while it gives a calm and peaceful satisfaction, from the full and complete assurance that those we love most are for ever safe with Jesus. This joy is the birthright of God's faithful children, and this the balm with which in our funeral service we strive to staunch the mourner's tears. Who that has ever wept beside an open grave can fail to remember those hallowed words—"I heard a voice from heaven saying unto me, Write *from henceforth* blessed are the dead which die in the Lord, even so saith the Spirit, for they rest from their labours"? But the Church of Rome, at one fatal blow, robs us of this, and in the Catechism of Trent declares, "Besides hell, there is a fire of purgatory, in which the souls of the pious being tormented for a definite time, expiate their sin, that so an entrance may be opened to them into the eternal country, into which nothing defiled can enter." We may here observe four things:—1. That the souls in Purgatory are under torture. 2. That this torture is by fire. 3. That the persons suffering it are not the wicked, but the pious, God's dear children, those to whom Christ would say, "Depart in peace, thy faith hath saved thee." 4. That the purpose of it is to expiate sin, or make an atonement for transgressors before they can be admitted to eternal glory. So that if we are to believe Rome, we must abandon all our bright hopes for our dear departed brethren; our mothers, fathers, and fond friends, who full of faith, fall asleep in Jesus, are at this present moment writhing and gnashing their teeth in the fierce agony of scorching heat, yet glad even of the flame to hide them from the displeasure of that Saviour they once delighted to trust and love. There is not a shadow of foundation for this doctrine in the

Bible. We read of hell, and we read of heaven; we read plainly, "that where the tree falleth, there shall it lie;" but of Purgatory not a word is to be found. Not only is there no support for this doctrine, but it is in direct contradiction to the word of God. Let us begin with the language of our blessed Saviour to the dying thief, which shows that the spirit is gathered immediately to a joyful home—"To-day shalt thou be with me in Paradise." There is no question here as to his immediate happiness; there was no need of prayer for the repose of his soul. That very afternoon, when his poor exhausted frame hung lifeless on the cross, when he was carried off as an unclean thing to be buried out of the sight of man,—that very afternoon, before the evening closed in, was the happy spirit in "Paradise" with Jesus. And there is something very beautiful in the name here given to the home of spirits—Paradise. In Paradise there was no pain, no sickness, no sorrow, no death, no sin: and so is it with the home of believers; neither sin nor sorrow can ever gain admission: in that home, holiness is the joy, praise the incense, and Christ the light. In this home again there is an immediate rest: there is no delay, no interval, no expiation, they are at once blessed, for they have fallen asleep in Jesus, they have died in the Lord. This immediate blessedness is taught us also from the cave of Lazarus. When the beggar died, he was carried by the angels into Abraham's bosom, not to Purgatory; and when there, he was comforted in the enjoyment of a rest with God. But above all, the dying spirit passes immediately into the presence of Christ the Saviour. When Stephen died, he saw the glory of God, and Jesus standing on the right hand of God; saw, as it were, the arm of Christ reaching forth to draw him up to heaven; so he fell down and prayed, "Lord Jesus, receive my spirit." But there is another passage, in which all these immediate blessings seem summed up in one expressive word—"To me to live is Christ, and to die is gain." It places the truth beyond all attack. To die is gain; therefore, to die is not to go to Purgatory. To die is gain; therefore, to die is not to be tortured in fire for the expiation of our sin. Look at the present happiness of believers, the present joy of the new-born child of God. He does not see Christ it is true, with the eye of sense, but he knows him, he loves him, he delights in him, he speaks to him, his soul is filled with joy at the assurance of his grace. In every care and trial he can find a sweet repose, for he knows that Christ

is near, and he has the precious promise—"The beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all the day long." So when his frame becomes enfeebled, and the time of his departure seems at hand, he can lie down peacefully on his bed of languishing, for he has the precious promise that the Lord shall strengthen him and make all his bed in his sickness. Ah! and when the dying man is passing alone through the valley of the shadow of death, he is still supported, still happy, still at peace, for the Lord is nigh. "Thy rod and thy staff, they comfort me." Oh! happy death of the child of God! Let me die the death of the righteous, and let my last end be like his.

But now suppose the valley crossed. The arm has upheld him through the struggle; the beloved of the Lord has been borne safely through. Is the first sight which meets his affrighted eye, the lurid flames of purgatorial fire?—The first sound that startles his ear, the groaning of God's beloved children writhing under the torments of expiating torture?—Is that calm repose on Jesus suddenly changed by one terrific plunge into the scorching agony of a purgatorial fire? Would it be gain thus to die? Would such a death be far better than a life of faith? It would be better surely to dwell safely as the beloved of the Lord, than to burn miserably as the expiation of unforgiven sin.—REV. E. HOARE.

IPSWICH AND EAST SUFFOLK PROTESTANT SOCIETY.

THE first public meeting of this recently-formed Society was held at the Rev. J. T. Nottidge's school-rooms, St. Clement's, Ipswich, on Tuesday evening last. Upon the platform we observed, J. Tollemache, Esq., M.P., Helmingham-hall; W. Long, Esq., Hurts-hall, Saxmundham; Charles Lillingston, Esq., the Rev. J. T. Nottidge, the Rev. C. Bridges, the Rev. J. W. Reeve, the Rev. F. Storr. The apartment was filled by a respectable auditory, nearly half of whom were women.

MR. TOLLEMACHE, in taking the chair, said the Society was not formed for electioneering purposes. (Hear, hear.) They would exercise their individual rights as they thought proper, but as members of that Society, it was not their intention to form themselves into a sort of electioneering or canvassing committee, with the object of bringing into Parliament any particular individual, or of endeavouring to turn out

another. Though the Society, in one point of view, was formed independently of a political bearing, inasmuch as its object was to lead men to draw a distinction between truth and error—to lead men to a sense of the great privileges and advantages that are afforded them by Protestantism being established in this country; leading them to a sense of this, they must, of course, be led to entertain a high sense of the great responsibility attaching to them in the exercise of their elective franchise; and though in this point of view the Society had certainly a political bearing, still it was strictly a religious society, grounded on strictly religious principles, and established for strictly a religious object, namely, the object of defending Protestantism—that was to say, of defending those great and glorious truths revealed to us in the Bible, which alone can lead to real peace here, and to a blessed immortality hereafter. To promote this great, and, he would repeat, religious object, it was proposed to give, occasionally, lectures on the value of Protestantism, and on the importance of upholding it in this country; it was proposed to circulate suitable publications; and it was also proposed, in the event of any objectionable measure,—a measure, for instance, which should have the effect of encouraging and sanctioning by endowment, or otherwise, anything which Protestants looked upon as being founded in error,—in the event of such a measure being brought forward, it was proposed to give every facility to the expression of public opinion, and to oppose such a measure, so far as this district was concerned, by preparing and sending petitions to Parliament. Having thus stated what he conceived to be the real character and object of this Society, he would now endeavour to give a few reasons why he conceived it his duty to afford the Society his support. On no account would he say a word which could in the slightest degree hurt the feelings of any human being; so far from entertaining a bitter or unkind feeling towards the Roman Catholics, he did not hesitate to declare that he highly honoured and admired the consistent conduct of Lord Shrewsbury, and other Roman Catholics, who with such zeal and munificence, encouraged and supported what they considered to be the true Church in this country. He could only say that if the conduct of the professing body of Protestants in this kingdom, were equally consistent and equally worthy of our honour and admiration, there would, with God's blessing, be no fear for Protestantism in this country; but when he saw the consistency and zeal.

of the Roman Catholics on the one hand, and when he saw the inconsistency and lukewarmness of the great body of professing Protestants, on the other; when he saw the union which prevailed amongst the Roman Catholic body for promoting the great object they naturally had in view, namely, the overthrow of Protestantism and the re-establishment of Romanism on the ruins of Protestantism in this country; when he saw that even among the laity, particularly the upper classes, our own Church itself was valued chiefly on account of its being the established Church of England, instead of that Church being valued only on account of the Protestant and Scriptural truths contained in her thirty-nine articles; when he considered the anti-Protestant views adopted by many of the clergy, which views they thought would exalt their order and give it influence, and which would be continued unless firmly and perseveringly opposed by the laity; when he considered, too, the feelings and opinions of parliament as exhibited upon the passing of the Maynooth bill—a bill which, most assuredly, would be the precursor of strong, and, if possible, more objectionable measures, unless the Protestants of this country made a most determined stand; he said, when he considered all these things, he could not but be under the apprehension that Protestantism must be seriously injured in the end, unless all true Protestants were placed upon their guard, and aroused to a sense of their danger. These were some of the truths which had induced him to feel it to be his duty, as he trusted they would also feel it to be theirs—these were some of the truths which had induced him to join this Society; for he could not conceive a more effectual mode of placing parties on their guard, and of arousing them to a sense of their danger, than by forming—as he trusted would be formed in different parts of the country—societies similar to the Ipswich and East Suffolk Protestant Society—a society keeping clear, as it did, from all direct interference with elections, and keeping clear, as it did also, from all party politics—a society religious in its character and religious in its objects, might, therefore be joined and supported by all classes, and by all denominations of Protestant Christians.

The Rev. C. BRIDGES proposed the first resolution, to the effect that such a society was necessary for maintaining the Protestant faith, and for adopting measures suitable to the exigences of the times. He expressed his cordial approval of the views and objects of the Society, for it could not be denied

that they had fallen from principle to expediency, from the Bible to the world. The Roman Catholic College of Maynooth was now literally endowed by the state, and it was supporting upwards of 500 priests, whose sworn duty it would be to go forth into the world and to do all in their power to destroy that faith which Protestants had been taught to hold dear, and which this nation used to acknowledge as the great mark of her religious character. It was, therefore, the duty of Protestants to take the word of God, and with this to arm themselves for the conflict in defence of those Protestant principles recognised by the constitution, against the aggressive policy, and poisonous and deadly errors of the Church of Rome. Was it or was it not desirable, he would ask, to maintain the glorious truths of Protestantism? Could we part with them? What did their forefathers do? They resisted even unto blood- striving, and they overcame the great enemy. If we did not firmly and energetically defend Protestant principles, we should indeed be degenerate successors of Protestant forefathers; we should feel that we would rather die than give up the truths of Protestantism to the Church of Rome. In conclusion, he commended the work to God; for whilst shrinking from allying themselves to any political party, they would never shrink from allying themselves with their great Lord and Master.

The Rev. J. T. NORRIDGE seconded the resolution. The work, he said, must be governed by watchful observation of events, and by reflecting confidence in the word of God; they must persevere, so long as the cause deserved support, and that would be to the end of their lives. By these means they would leave an invaluable legacy to their successors. As regarded more especially the Society's contemplated operations, he should advocate fair and free discussion, apart from all personal or party motives, in the true spirit of religious candour, not seeking any undue or unworthy advantage over any opponent, but entertaining, at all times, a due sense of the sacred and solemn obligations owing to both God and man.

Mr. LONG proposed the next resolution, inviting all persons to join this Society, and recommending the formation of similar societies in other districts.

The Rev. J. W. REEVE seconded the resolution, expatiating upon the necessity of promoting and strengthening Protestant principles, of protecting and defending Protestant interests, and of our conduct being duly and properly influenced as Christian citizens.

Mr. LILLINGSTON moved, and the Rev. F. STORR seconded, the next resolution.

The several resolutions were carried unanimously, and the business of the meeting having concluded,

Mr. TOLLEMACHE thanked the company for their attendance, exhorting them all to join the society, feeling assured, as he did, that this was the true mode by which they would be able effectually to maintain their Protestant faith and Protestant privileges.

After singing the Doxology, the meeting separated.

CABINET.

CHRIST has given us a standard of morals, a standard of feelings, a standard of actions, superior to every other standard; and we are not entitled to call ourselves Christians, unless we try to arrive at this standard.

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

POETRY.

A SONG FOR THE FIFTH OF NOVEMBER.

Delivering goodness acknowledged.—2 Cor. i. 10.

Who delivered us from so great a death; and doth deliver us; in whom we trust that he will yet deliver us.

Praise to the Lord, whose mighty hand,
So oft reveal'd, hath saved our land,
And when united nations rose,
Hath shamed and scourged our haughtiest
[foes.

When mighty navies from afar,
To Britons wafted floating war,
His breath dispersed them all with ease,
And sunk their terrors in the seas.*

While for our princes they prepare,
In caverns deep, a burning snare,
He shot from heaven a piercing ray,
And the dark treachery brought to day.†

Princes and priests again combine,
New chains to forge, new snares to twine;
Again may our gracious God appear,
And break their chains, and cut their snare.

Obedient winds at his command
Convey his Hero to our land: ‡
The sons of Rome with terror view,
And speed their flight, where none pursue.

Such great deliverance God hath wrought,
And down to us salvation brought;
And still the care of guardian heaven
Secures the bliss itself hath given.

In thee we trust, Almighty Lord,
Continued rescue to afford,
Still be thy powerful arm made bare,
For all thy servants' hopes are there.

* Spanish Armada, 1588.

† Popish Gunpowder Plot, 1605.

‡ King William the Third, Nov. 4. 1688.

ENGLAND.—*Popish Statistics*.—During the last six years, fifty-four new Roman Catholic churches have been erected in England. Many of them, especially those in London, Liverpool, Birmingham, Manchester, Derby, Nottingham, Newcastle, Macclesfield, and Coventry, are on the largest scale of parochial buildings in this country. Seven religious houses have been erected; nineteen new communities of nuns, and nine houses of religious men; and nearly two millions of Catholic publications have been printed in the same period. According to Mr. Pugin, the architect, St. George's Roman Catholic Church, in London, when completed, will, next to Westminster Abbey, be the largest gothic structure in the metropolis.—*Morning Chronicle*.—*Rawtenstall*.—A new Popish church was opened with great pomp in this place on Wednesday, Sept. 24.—*Greenwich*.—An extensive piece of ground has been purchased on Croom's-hill, Greenwich, on which a Popish chapel will shortly be erected.—*The Jesuits*.—The Papists have published in a pamphlet the article which appeared recently in the "Oxford and Cambridge Review," in defence of the Jesuits.—*Popish Bishops in England*.—It is announced in "Dolman's Magazine," the literary organ of the English Romanists, that the Vicars Apostolic, at their recent meeting in London, determined on taking steps for the restoration of the Popish hierarchy in England. At present Romanism in England is under the organisation of the missionary system. The "restoration of the hierarchy" will assimilate England to Ireland, where the bishops have their dioceses, the priests their parishes, rectories, and curacies.—*Derby*.—The Papists are building a magnificent convent and school at Derby, and the Jesuits and the Sisters of Charity are constantly perambulating the town.—*Pembrokeshire*.—A correspondent of the "Tablet," Oct. 18, writes, "This county,

(Pembroke,) which has hitherto been almost impregnable as regards Catholicism, has at length been opened to the introduction of the tenets of the holy Church; a Catholic minister by unflinching exertions has so far succeeded in his mission as to form three distinct congregations, viz., Pembroke-dock, Haverfordwest, and Milford. At the two former, ground has been obtained for the erection of chapels, both of which, it is expected, will be commenced early in the ensuing spring. — *Secessions.* — "We are now enabled to mention the names of all those members of the University of Oxford who have been received into the Roman Catholic Church in the course of the last few days. They are the Rev. J. H. Newman, B.D. Fellow of Oriel College; the Rev. — Stanton, M.A., of Brasenose College; the Rev. — Bowles, M.A., of Exeter College; the Rev. Ambrose St. John, Student of Christ Church; J. D. Dalgairns, Esq., M.A., of Exeter College; and Albany Christie, Esq., M.A., Fellow of Oriel College. It is stated confidently that other clergymen, also Members of the University of Oxford, are preparing to take a similar step." — *Morning Post.* — "We have authority for adding to the list of recent converts to Romanism the name of Mr. Leicester S. F. Buckingham, the author of 'Memoirs of Mary Queen of Scots,' who was received into the Romish Church at Oscott about the end of last month." — *Ibid.* — It is expected that a new Popish illustrated periodical will appear shortly.

SCOTLAND. — *Lanarkshire.* — A new Popish mission has just been commenced in this country. — *Edinburgh.* — A new mass-house and school were opened in this city, on Sunday, Sept. 28, by Dr. Gillis, the Vicar Apostolic.

COLONIAL. — *Trinidad.* — According to the last accounts, the Vicar Apostolic of Trinidad had recently ordained several priests.

FOREIGN. — *Jerusalem.* — Intelligence from Constantinople of the 10th inst., announces that the Ottoman Porte had at length granted the firman, so long solicited by Sir S. Canning, relative to the construction of a Protestant church at Jerusalem.

— *Austria.* — Thirteen families in the villages of Lickling, Palatinate of Temesch, Hungary, have lately quitted the Roman Catholic Church and embraced the Lutheran faith. — *L'Esperance.* — *Switzerland.* — A correspondent from the Canton de Vaud gives a sad account of the state of things there as regards both rulers and people. The same Infidel Government has been appointed as before, and it appears the pious clergy must soon abandon their country. Should this happen, the Geneva and Paris Evangelical Societies intend to persuade them to go into France, where the people are entreating to have Protestant ministers sent to them, so wonderfully does the Lord overrule all to the furtherance of his truth. If ministers of the Gospel be not sent immediately into those places in France where there is an awakening, the priests, who are using every artful means to get the people to return to them, may ultimately succeed. The Bishop of la Rochelle is particularly active and violent. — *Record.* — *The Swiss Courier* of the 16th of September, gives a description of an extensive Association which has been discovered at Neuchâtel, and which has extensive ramifications throughout the other cantons of Switzerland. The object of this Society is described by the Swiss paper to be the overthrow of all religious, social, and political organisation in Germany, by means of the spread of Atheism, by the destruction of all moral principles, and even by regicide. — *Italy.* — In a manifesto, lately put forth by the Italians, who are struggling to obtain political liberty, entitled, "Manifesto of the Population of the Roman States to the Princes and to the People of Europe," it is declared that the Pope has violated the most solemn engagements; that his Government is tyrannical and barbarous; that he fears his subjects, and places confidence in his priests only; that the cardinals occupy all the posts of authority, and the laity none; that there is not in Europe a people more enslaved and unhappy than the people under the rule of the chief of the Romish religion; and lastly, that the Government of Rome is one of the worst in Christendom.

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FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

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VOL. VI.

MANUAL OF THE TRUE PROTESTANT;

Or, Short Answers of a Disciple of the Bible to the principal questions of the Romish controversy. By Dr. Cæsar Malan, of Geneva. (Translated from the French.)

SECOND CONTROVERSY—THE CHURCH.

(Continued from p. 83.)

Stranger.—Still, at least, (I repeat the priest,) the Church of Rome is ancient and durable.

Disciple.—Listen. There are two ancient religions in the world, and no more: that of man's merit, and that of the grace of God.

Abel was of the latter, and Cain of the first. To which does Rome belong? For an error does not become truth from its antiquity.

If then the Bible on one side, and history on the other, not only declare that certain doctrines are erroneous, but that besides, they have been proved to be of recent origin, what do you think of the antiquity or the durability of a Church, in which, for example, the dogma of the *Invocation of the Virgin* dates but from the year 450; that of the *Worship of Images* from the year 786 and 842; that of the *Celibacy of the Priests* from 1070; that of the *Ceremonies of the Mass* from 420 to 1090; that of *Communion in one*

kind only from 1431; that of the *Sale of Indulgences* from 1099 and 1520? &c. &c. Instead, therefore, of boasting of its antiquity, this Church ought much rather to admit her novelty, since she had no existence in the time of the Apostles.

Stranger.—But, are not the miracles of the Church of Rome exclusive?

Disciple.—Alas, yes! for Monseigneur Pierrè Tobie, Bishop of Fribourg, in Switzerland, on the 14th of July, 1834, secured a patent right for the reading of the life of St. Philomena, Virgin and Martyr, and sur-named the *Thaumaturge* (*Thaumaturgus*, or worker of miracles) of the 19th century.

Nothing can be more patent or exclusive, I admit, than the narrative of the miracles wrought by the bones of this saint. For as I read at the commencement, that "the bones of St. Philomena, discovered in 1802, in the catacombs of St. Priscilla at Rome, first became animated, then agitated with indignation, against an imprudent bishop who had seated himself on the coffin which contained them;" that "the dried-up blood of the saint transformed itself, in presence of many witnesses, into gold and ruby dust;" also that "a piece of papier mâché, which contained the bones, became animated with marvellous beauty, that it became adorned with an abundant head of hair, that its eyes opened and its mouth spake," &c.

&c. I confess that these *prodigies* induced in me a feeling of grief rather than of disgust, and this fiction (of which there are a thousand similar instances in print) reminded me of that which the Bible declares of that man of sin, that son of perdition, whose coming is after the working of Satan, with all power and signs and lying wonders (2 Thess. ii.); shewing thus, that these lying wonders are the proofs of an apostacy, and not of the Church of God.

Stranger.—And do you also reject the triumphs of the Church of Rome?

Disciple.—Of what do you speak? Perhaps of its autos-da-fé in Spain, France, and Italy? Of its crusades—first against the *Paulicians*, then against the *Lollards*, and after against the *Vaudois* and *Albigois*? Or do you speak of its *Saint Bartholomew*, which the medal of Gregory XIII. will eternalise? Or of the proscriptions of *Nismes*, in 1815,—or of the tortures and poisonings of the Inquisition—or of its seductions or its abductions, secret and open, which in every age, and even in our own day, cause men to dread Rome, as one trembles before a ferocious beast, or at the approach of an assassin?

Ah! these are not the triumphs of the Church of Jesus, the weapons of which, it is written, are not carnal; (2 Cor. x. 4;) and of which it is also written, violence shall no more be heard in thy land, wasting nor destruction within thy borders; (Isaiah lx. 18;) but they are assuredly those of that great whore, who, the Bible says, is drunken with the blood of the saints, and with the blood of the martyrs of Jesus. (Rev. xvii.)

Stranger.—You do not believe then that the Pope has been established by God.

Disciple.—I believe the Bible: how then can I believe this of him whom the Word of God evidently calls the Man of Sin? (2 Thess. ii. 3.)

Stranger.—The Man of sin! you say.

Disciple.—Judge for yourself. First, the Bible, in the enumeration of the Leaders of the Church, makes no mention of a Pope. (Eph. iv. 11.) To name him, is to go farther than that which is written:—it is to place the Holy Spirit himself in the Index.

The Bible says, *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

The Pope is worshipped by the Cardinals who have elected him. (*Adorant quem creant*,—they adore him whom they create, is inscribed on a Popish medal.)

The Bible declares that God only is holy.

The Pope calls himself "His Holiness."

The Bible declares that every man is a liar.

The Pope represents himself as infallible. The Bible says that Jesus is the only Head of the Church.

The Pope makes himself its "earthly and visible head."

The Bible represents the Holy Spirit as occupying the place of Christ here below.

The Pope says, "It is I who am Christ's Vicar."

The Bible declares that God alone pardons or condemns.

The Pope says, "I retain and I remit sins."

The Bible declares, lastly, that Jesus is the anointed of God, the Great High Priest, the Pastor and Bishop of souls.

Pius VI. replies, "I, the Sovereign Pontiff and the Prince of Bishops, I am Moses by my authority, Peter by my dignity, and Christ even by mine anointing: also to me are committed the keys of heaven and the sheep of Christ." (*Brev. Roman. Parisiis, 1775.*)

Now decide.—What is he who holds such language?

Stranger.—But were not the Popes the successors of St. Peter, the Prince of the Apostles, who was, during twenty-five years, the first bishop of Rome?

Disciple.—Empty fictions! For without arguing at greater length on this point, I would ask, if there had been this succession of Popes, of what service is it, since even the sons of Aaron, the Bible says, belonged not to a perfect state of things, because that, though many priests, they were not suffered to continue by reason of death (Heb. vii. 23).

The Popes also are dead; their succession, consequently, if it ever had been, is useless.

But since it has not had any existence; since about fifty schisms have cast it to the four winds—

Stranger.—Schisms, do you say, among the Popes?

Disciple.—History declares it, when it tells us:

Of Heretical Popes: certain among them having even denied the immortality of the soul, and sacrificed to idols.

Now, Rome says, heresy breaks the succession: here then is schism.

Of Popes whom Councils have called apostates, thieves, sorcerers, &c.

Now, Rome declares, that apostacy and sorcery break the succession: these create schism.

Of one Pope, who was only a layman.

Now, Rome teaches, that without ordination there is no succession: here is schism.

Of Popes who have been poisoners, murderers, impure, and abominable.

Now, Rome declares, that *abominable crime* breaks the succession: here then is *schism*.

Of *two* and *three* Popes at the same time, and all three declared to be *Anti-Popes*.

Now, Rome declares, that an *Anti-Pope* is not in the succession: here then is a *schismatic*.

Lastly, of Popes, infallible in the Chair of St. Peter, and yet styled *Sons of Satan*.

Now, Rome unhesitatingly declares, that a *Son of Satan* breaks the succession: this is *schism*.

Stranger.—Is it not then a fact that St. Peter, the *Prince of the Apostles*—

Disciple.—Stop, for you must know that the Bible declares, that the Apostles *were all Brethren, and on an entire equality*; that St. Paul declares he was not *inferior* to any among them; and if there was a difference, it was St. Paul and not St. Peter who had the best claim to be above the others, for he says, *I laboured more abundantly than they all*. (Matt. xxiii. 8; Gal. ii. 11; 1 Cor. xv. 10.)

Stranger.—But did not Jesus say to Simon Peter, that he (Peter) should be the *foundation-stone of the Church*?

Disciple.—If St. Peter confessed that *Jesus is the Christ*, and if the Lord declared that that immovable truth is the *rock* on which his Church is founded, it is not certainly a *mortal man* that the Saviour has taken for the *corner-stone*. The Bible declares, that Jesus is that *stone*, and also, the *only foundation of the Church that can be laid*. (Matt. xvi. 16, xxi. 42; 1 Cor. iii. 11; Eph. ii. 20; 1 Peter ii. 6.)

Stranger.—But was not St. Peter the first Bishop of Rome during twenty-five years?

Disciple.—He certainly was not after his death.

Stranger.—After his death!

Disciple.—Since he could not be during his life—

Stranger.—Ah! what prevented him?

Disciple.—That peremptory reason which the law terms an *alibi*.

Stranger.—What, was not St. Peter ever at Rome during his life?

Disciple.—It is certain that he died before the year 66 or 67, the thirteenth of the Emperor Nero. Now in 52, the Bible informs us, he was either at Jerusalem, at Cæsarea, or at Antioch: he could not have been at Rome at the same time. In 58, he was not there, since he is not even named in the salutation in the Epistle to the Romans, written in that year by St. Paul.

In 61, he was not, since we do not find that he was among the brethren who received St. Paul on his arrival in that city.

In 63, he certainly was not, since St. Paul makes no mention of him in either of the four epistles which in that year he wrote from Rome.

Lastly, he was not in that city in 66, since it must not be supposed that he would have deserted his brother Paul, when *all men*, he writes, *forsook him at his first answer* before the Emperor.

Therefore, St. Peter was never Bishop of Rome.

Therefore, the Pope certainly has not succeeded him.

Therefore, if the Romish Church builds on that foundation, it builds in the air.

Stranger.—What then do you leave to that Church, since you refuse to acknowledge its *divine character*, its *Head*, and even its *foundation*?

Disciple.—As the Bible and History refuse to acknowledge these, can I do otherwise?

Stranger.—What Church then do you admit to be the Church of God?

Disciple.—That only which the Bible recognises as such.

Stranger.—What is that privileged Church?

Disciple.—The Bible renders glory to the *Grace of God*. That Church then, which submits to this *Grace of God*, is certainly the Church of God.

Stranger.—But how may it be known that it submits?

Disciple.—As it may be known whether children are docile, or a people obey the laws: they profess their submission or obedience, and then by their conduct evince the sincerity of their profession.—The Church then which confesses *Salvation by Grace*, and then observes the laws of *Grace*, such a Church is certainly the Church of God.

It is there that the Holy Spirit, the Comforter, who *takes of the things of God, and gives them to the Church, and who glorifying Jesus, speaks to the Churches, that he who hath an ear may hear what the Spirit saith*. (John xvi. 14; Rev. ii. 7.)

There the Holy Spirit governs; not, as the Bible says, like an *earthquake, a whirlwind, or a devouring fire*, but as a *still small voice*. (1 Kings xix. 11, 12.)

There also, far from bulls, rescripts, sentences of excommunication, or the tortures and funeral piles of an Inquisition, forcing and constraining obedience, the *anointing of the Holy One teaches*, and the gentle and deep influence of Grace accomplishes in the heart, the *good, and acceptable, and perfect will of God*. (1 John ii. 27; Rom. xii. 2.)

There, the obedience of the Church is true and genuine; and therefore it is that the *Worship* of such a Church ever responds to the love of God.

Stranger.—Is the worship of this Church also agreeably to the Grace of God only?

Disciple.—To that alone; and this is why I blame and reject that of the Church of Rome;—because the Holy Spirit is shut out of it.

(*End of the Controversy on THE CHURCH.*)

PURGATORY.

(*Concluded from page 85.*)

THE doctrine of purgatory is in direct opposition to the doctrine of the atonement as set forth in scripture. In the extract already quoted from the Catechism of the Council of Trent, it was stated that in the fire of purgatory the souls of the pious make expiation for their sin. There are two things to be noticed in them: 1st, They assert directly that man's sufferings can make expiation for his sin, and 2nd, they imply that the death of our Lord was not a complete expiation for our sin; let us examine each part separately. 1. First then we have a direct assertion that by enduring pain the believer makes expiation for his soul, that is, that our temporary sufferings satisfy God's broken law. If this be true, what occasion was there for the blood of Jesus? Why the stupendous mystery of man's redemption? Why the agony in the garden? Why the burden of the cross? Why the hiding of God's countenance? Why the enduring of the curse in our stead? Such a work was surely needless, a mere mistake on the part of Jesus. The atonement is become a fable, if man's passing pain can make expiation for his sin. But again, if pain is expiation, how is it that hell fire burns for ever; was ever suffering so intense as that? Was there ever such a scene of woe and misery, of hatefulness and hopelessness as that? But does it make expiation for the sinner's sin? Does it blot out the curse? Does the fire burn out its fuel? "It is the worm that dieth not, and the fire that is not quenched." Yea, verily, if the curse of one single sin could be burned out by ten thousand centuries of pain, hell would be no hell, for there would be a faint gleam of far distant hope, shining even upon the miseries of the damned. There is no expiation then in pain. Believers are chastened, but chastening is not atonement. It is God's gentle discipline by which he prepares his jewels for his crown, and just as the finest gold is wrought most carefully, so the most precious of God's children are often chastened most heavily, "For whom the Lord loveth

he chasteneth, and scourgeth every son whom he receiveth." There must be a melting of the gold before it can be separated from the ore; there must be a rending of the root before the tree can be taken from the wilderness and transplanted into the garden of the Lord. And so it is with believers. There must be a melting of the heart, a humbling of the earthly will, a weaning of soul, that they may cleave to Christ alone. And this is the purpose for which we are chastened. He does it "for our profit, that we may be partakers of his holiness." Affliction has the same effect that Nebuchadnezzar's furnace had on the three children in captivity. It could not touch their persons, but it burnt the bands that bound them, and enabled them to walk more freely with their Lord. But expiation, that is Christ's work. "He is the propitiation for our sins," and if suffering in man could expiate for sin in man, then the suffering of Christ were a waste of blood, a waste of agony, a waste of life, and a waste of love.

2. And this leads us to our second remark, that the doctrine of expiation through purgatory's fire implies an incompleteness in the atonement of our blessed Lord. If expiation be still needful, then in his atonement there must be something wanting. Nor is this the mere conclusion of a bigotted Protestant, it is the bold assertion of the Church of Rome herself. Listen to her canon. "If any man shall say that after the gift of justification has been received, sin is so remitted to any penitent sinner, [observe it speaks of justified believers and true penitents,] and the debt of eternal punishment so blotted out, that there remains no debt of temporary punishment to be endured, either in this world or the world to come in purgatory, before a way can be opened into the kingdom of Heaven, let him be anathema."^{*}

I feel utterly at a loss in attempting to speak on such an awful passage. Can they remember that they are speaking of the atonement wrought by the Son of God? He gave his own most precious life to

* I never could understand how the Church of Rome reconciles this decree with its doctrine of extreme unction. The Council of Trent decrees, *Session 14, Extreme Unction, Chap 2*:—"The matter of the Sacrament is the grace of the Holy Spirit, whose unction blots out all such offences and remains of sin as still require expiation. If this be true, what sins remain for expiation in purgatory? What can be the use of masses for the dead? Surely the priests of the Church of Rome cannot believe their own decree, for if they did, it would be nothing short of robbery to receive fees for extricating souls from purgatory. They are already free through extreme unction.

satisfy the law, and can any portion of the debt remain? He purchased us with the price of his own most precious blood, and is further payment needed? The eternal Redeemer was our ransom, are we not free? The well-beloved of the Father endured the curse as our substitute, was his work so ineffectual that the curse still hangs over the very men he came to save? Awful dishonour to the Son of God! Now Rome, thou must indeed be Antichrist, for thou dost rob Christ of his glory; thou strivest to tarnish the beauty of his diadem. He says, "Behold the Lamb of God that taketh away the sin of the world." But thou contradictest Christ, and sayest that there is a remnant left to be punished in the believer still. He says, "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." But thou sayest that the blot is not effaced, that the sin is still remembered, still punished, even in the child of God. He says "I am the way, I am the door, by me if any man enter in, he shall be saved." But thou sayest the door cannot be opened, except it be through purgatorial pain. He says that he has loved us and washed us in his own blood, and made us kings and priests unto God and the Father. But thou sayest the washing was incomplete, for sin must after all be burned out by fire, that love is still defective, for the saints must yet be punished; the inheritance not fully purchased, for after all that Christ has done, the justified believer has still to make an expiation for his sins.*

* How miserable is the confidence of a poor dying Roman Catholic; he trembles at the thought of purgatorial fire, and leaves money to the priest that masses may be said for his release. If the priest happen to forget him, in purgatory he must remain; nay more, if the masses are offered they may be worthless, for the Church of Rome declares the intention of the priest to be necessary to a Sacrament, Trent, Sess. 7, Can. 11:—"If any man shall say that the intention of doing that which the Church does, is not required in ministers while they perform and confer the Sacrament, let him be accursed." The priest, therefore, may perform all the masses and get all the money, and yet if *his intention* happen to be wanting, the poor soul would profit nothing. This places the soul in purgatory at the absolute mercy of the priests on earth. The Rev. James Page in his letters to a priest of the Church of Rome, gives the following passage from the "Master Key of Popery," written by D. Antonio Gavin, in which he who was himself a priest gives an extract from the private confession of a priest, being at the point of death, in 1710. "The necessary intention of a priest in the administration of baptism and consecration, without which the sacraments are of none effect, I confess I had it not several times, as you shall see in the parish books, and observe there that all those marked with a star the baptism was not valid, for I had no intention, and for this I can find no other

No! we will not for a moment admit the thought of any other expiation than that wrought out for us by the Lamb of God. And as for our dear departed brethren, nothing that Rome can say shall ever rob us of our delightful hope. They have felt no pain since the day we parted; their sainted spirits have been basking in the sunshine of the countenance of God. I myself have parted with a mother; such a mother, that I often wonder if the world can ever more behold her equal; so strong in faith, so ardent in her thirsting after God, so pure in spirit, so sensitive to sin, so beaming in her holy loveliness, that you might almost believe you saw the Father's name written legibly by the Holy Ghost upon her forehead. To this day do I hear the tones of her dying voice when in answer to my questions respecting her soul's peace, she replied, I can reverently say with the deepest humility, "Lord, thou knowest all things, thou knowest that I love thee." And I would rather have this arm torn from its socket, I would rather be scorched and soathed in Moloch's fire, than I would abandon my firm and fixed persuasion that such love has never been interrupted, that her Redeeming Lord has never left her for a moment; my perfect persuasion that while we were weeping round the bed of death, she was taking her place amongst the company of palm-bearers, and is now standing before the throne, having washed her robes, and made them white in the blood of the Lamb. So also for ourselves; for we too must die, our day is hastening on, our time drawing to its close. A few short years, and multitudes amongst us must change their faith for sight, forsake the world of flesh for the world of spirits; a few short rapid years, and every one, both you and I, shall find ourselves in heaven or hell. But let us fear nothing; only let us be found in Christ, justified through his blood, with our names written in his book of life, and the Father's name engraven by the Holy Ghost on our forehead, and then neither death or hell can ever prevail to hurt us. In Christ we are safe, washed in his blood we are completely pardoned, clad in his righteousness we are completely justified, and kept

reason than my malice and wickedness. Many of them are dead, for which I am heartily sorry. As for the times I have consecrated without intention, we must leave it to God's almighty mercy, for the wrong done by it to the souls of my parishioners and those in purgatory, cannot be helped." Oh that we could persuade our poor Romon Catholic brethren to trust at once to the great High Priest, who blotteth out all sin by his own most precious blood.

in his right hand we are completely and for ever safe. Only let us be found in Christ; then the outward man may decay, the poor frame may wax faint and feeble, the eye may become dim, even with the dim fixedness of death, and then when all earthly power has sunk under exhaustion, the eye will open, a new world will spring up before us, attendant angels will hover round the new-born citizen of heaven, and without tears, or fears, or weakness, we shall behold Christ in the brightness of his glory, and cry aloud in the heartfelt thankfulness of unutterable joy, "Salvation to our God which sitteth upon the throne, and unto the Lamb."

REV. E. HOARE.

A LETTER

From the Rev. John Wesley, A.M., on Popery, in the year 1780.

To the Printer of the "Public Advertiser."

Sir,—Some time ago a Pamphlet was sent me, entituled, "An Appeal from the Protestant Association, to the people of Great Britain." A day or two since a kind of answer to this was put into my hand, which pronounces "its stile contemptible, its reasoning futile, and its object malicious." On the contrary, I think the stile of it is clear, easy, and natural; the reasoning (in general) strong and conclusive; the object, or design, kind and benevolent. And in pursuance of the same kind and benevolent design, namely, to preserve our happy constitution, I shall endeavour to confirm the substance of that tract, by a few plain arguments.

With persecution I have nothing to do. I persecute no man for his religious principles. Let there be as "boundless a freedom in religion," as any man can conceive. But this does not touch the point: I will set religion, true or false, utterly out of the question. Suppose the Bible, if you please, to be a fable, and the Koran to be the word of God. I consider not, whether the Romish religion be true or false; I build nothing on one or the other suppositions. Therefore away with all your common-place declamation about intolerance and persecution for religion! Suppose every word of Pope Pius's creed to be true; suppose the Council of Trent to have been infallible: yet, I insist upon it, that no government, not Roman Catholic, ought to tolerate men of the Roman Catholic persuasion.

I prove this by a plain argument; (let him answer it that can.)—That no Roman Catholic does or can give security for his allegiance or peaceable behaviour, I prove

thus. It is a Roman Catholic maxim established not by private men, but by a public council, that "No faith is to be kept with heretics." This has been openly avowed by the Council of *Constance*: but it never was openly disclaimed. (Whether private persons avow or disavow it.) It is a fixed maxim of the Church of *Rome*. But as long as it is so, nothing can be more plain, than that the members of that Church, can give no reasonable security to any government of their allegiance or peaceable behaviour. Therefore, they ought not to be tolerated by any government, Protestant, Mahometan, or Pagan.

You may say, "Nay, but they will take an *Oath of Allegiance*." True, five hundred oaths; but the maxim, "No faith is to be kept with heretics," sweeps them all away as a spider's web. So that still, no governors that are not Roman Catholics, can have any security of their allegiance.

Again. Those who acknowledge the *spiritual power* of the Pope can give no security of their allegiance to any government; but all Roman Catholics acknowledge this: therefore, they can give no security for their allegiance.

The power of granting *pardons* for all sins, past, present, and to come, is and has been for many centuries one branch of his *spiritual power*.

But those who acknowledge him to have this spiritual power, can give no security for their allegiance: since they believe the Pope can pardon rebellions, high treason, and all other sins whatsoever.

The power of *dispensing* with any promise, oath, or vow, is another branch of the *spiritual power* of the Pope. And all who acknowledge his spiritual power, must acknowledge this. But whoever acknowledges the *dispensing power* of the Pope, can give no security of his allegiance to any government.

Oaths and promises are none: they are light as air, a dispensation makes them all null and void.

Nay, not only the Pope, but even a priest, has *power to pardon sins*!—This is an essential doctrine of the Church of *Rome*. But they that acknowledge this, cannot possibly give any security for their allegiance to any government. Oaths are no security at all; for the Priest can pardon both perjury and high treason.

Setting then religion aside, it is plain, that upon principles of reason, no government ought to tolerate men, who cannot give any security to that government, for their allegiance and peaceable behaviour. But this no Romanist can do, not only while he holds, that, "No faith is to be

kept with heretics," but so long as he acknowledges either priestly absolution, or the *spiritual power* of the Pope.

"But the late act, you say, does not either *tolerate* or *encourage* Roman Catholics." I appeal to matter of fact. Do not the Romanists themselves understand it as a toleration? You know they do. And does it not already (let alone what it *may* do by and by) *encourage* them to preach openly, to build chapels (at Bath and elsewhere), to raise seminaries, and to make numerous converts day by day to their intolerant, persecuting principles? I can point out, if need be, several of the persons. And they are increasing daily.

But "nothing dangerous to English liberty is to be apprehended from them." I am not certain of that. Some time since a Romish priest came to one I knew; and after talking with her largely, broke out, "You are no heretic! You have the experience of a real Christian!" "And would you," she asked, "burn me alive?" He said, "God forbid!—Unless it were for the good of the Church!"

Now what security could she have had for her life, if it had depended on that man? The *good of the Church* would have burst all the ties of truth, justice, and mercy. Especially when seconded by the absolution of a priest, or (if need were) a Papal pardon.

If any one please to answer this, and to set his name, I shall probably reply.—But the productions of anonymous writers, I do not promise to take any notice of.

I am, Sir, your humble Servant,

JOHN WESLEY.

City Road, Jan. 21, 1780.

COLPORTAGE.

THE season is returned in which the distributors of the sacred volumes renew their labours. More than forty Colporteurs, all French, with the exception of two, have quitted the domestic hearth to devote themselves to the different fields which the Lord seems to have indicated. The great majority of these dear labourers belonged, a few years ago, to the Roman communion. Convinced by the reading of the Bible, is it astonishing that they experience a desire to go among their former co-religionists, to make them acquainted with the good tidings which are the foundation of their own hopes?

To distribute in the midst of a Popish population the book of God, without note or comment, that is to say, without the alloy

of man's words; to present them the version of Saoy, approved by the Bishops of France, and by the University; and to offer to Protestants the same book in the versions in use in our Churches; such is the task of these messengers.

The Colporteurs also carry along with them tracts, composed by faithful Christians versed in the Holy Scriptures. Such tracts are needful to awaken consciences, and make persons comprehend what is the holiness of the law of a God thrice holy, whose eyes cannot behold iniquity without abhorrence, and who is too just to clear the guilty. They are needful to direct those who are but little instructed in the study, and to explain to them the harmony which exists between the different parts of the sacred volume. They are needed to fix the eye upon the "head-stone of the corner, the mystery of godliness, God manifest in the flesh," and to shew that from the first verse of the Bible to the last, Christ is spoken of as "the true God and eternal life, the only Saviour, the only Head of the Church." In a word, they are desirable to supply the want of knowledge in the humble peasant, and thus to furnish him with means not only to defend himself against error, but in his turn to attack, in the name of his gracious Lord, and by the declarations of His Word, every religion which does not proclaim salvation acquired by the precious blood of Christ, once offered, to take away the sins of those who believe.

You, into whose heart the Lord has put the desire to contribute to the distribution of the book of God, and to render testimony to Him, know that the Colporteur ought daily to expect to meet with opposition to the circulation of the sacred volume. The numerous blessings which, through the goodness of God, have accompanied this work; the miracles (for each conversion of a sinner, is it not a miracle?)—the miracles which have been the fruit of the reading of that book, which alone is mighty to convince, correct, instruct, and give peace to the troubled soul, burdened by the sense of sin; all the tokens, in a word, of the goodness of God which have accompanied this work, must have awakened the hatred of Satan, and we may expect it will manifest itself in the first place, by persevering and multiplied efforts to *hinder* the people from reading the Bible.

We speak not of the countries where the Jesuits are seated on the steps of the throne. There the Bible, prisons, servitude, or *obscurantism*, and revolt, are terms, or rather ideas, inseparable. But in countries

where religious liberty has hitherto been enjoyed, how many obstacles seem to be preparing! Already in France they talk of projects of a law to be presented to the Chamber of Deputies for arresting colportage. And while, under the cloak of the public journals, they suffer the humblest families to be invaded with *feuilletons* filled with impiety and impurity; while in all the towns the poorest may procure, for a few centimes, the most immoral works and the hideous fragments of the impiety of the past generation, there are some bold enough to dare to arrest the dissemination of the only book, which can promote the happiness of man and stop the gangrene which devours human society!

May the Lord, who works in us to will and to do of his good pleasure, give us grace to remember that he has granted a way of salvation, but that there is but one Saviour, and that the Bible is the word of that Saviour. May he give us grace to remember, that to recount "the noble works that he has done," is the high calling of every one of his redeemed! Let us, then, encourage the circulation of the word of life, and may the Saviour deign, of his goodness, to shed upon his Church in these days, a fresh effusion of the Holy Spirit, in order that every one who belongs to him may become a fellow-worker with him,—that the name of the only beloved Son of God may be glorified throughout the earth!

THE PROTESTANT RELIGION, "THE SAFE WAY."

BY SIR HUMPHREY LYNDE, A.D. 1630.

THE following extracts are sufficient to prove that it is safer, even on Popish grounds, to belong to the Protestant Church than to the Church of Rome. The Papists, he observes, admit that "*it is the safer way to persist in that Church where both sides agree, than where one part stands single in opinion by themselves.*" "Now," he adds, "I will join issue with them on this very point."

"First, then, we say there is a heaven and a hell. It is true, say they; but there is a purgatory also. In the first part they join with us, in the latter they stand single by themselves; and that is the safer way where both sides agree."

"We say, we shall be saved by the merits and satisfaction of Christ. It is true, say they; but there are, likewise, merits of saints, and satisfactions of our own, helpful

and necessary to salvation. In the first part they join with us, in the latter they stand single by themselves; and that is the safer way where both sides agree."

"We say, the Sacrament of Baptism and the Lord's Supper are two proper sacraments instituted by Christ. It is true, say they; but there are five more to be received as true and proper sacraments. The first two they confess with us, in the latter five they stand single by themselves; and that is the safer way where both sides agree."

"We say, with the Evangelist, 'Thou shalt worship the Lord,' &c.—(Matt. iv.) It is true, say they; but there are saints and angels also that are to be invocated and adored. In the first part they join with us, in the latter they stand single by themselves; and that is the safer way where both sides agree."

"We say, that Christ is the mediator and intercessor between God and man. It is true, say they; but the saints and angels are our intercessors and mediators also. In the first part they join with us, in the latter they stand single by themselves; and that is the safer way where both sides agree."

"We say, that Christ is the Head of the Church. It is true, say they; but there is also another visible head of the Church, which is the Pope. In the first part they join with us, in the latter they stand single by themselves; and that is the safer way where both sides agree."

"We say, there are two-and-twenty books of canonical Scripture. It is true, say they; but there are other books also, as Tobit, Judith, &c., that are canonical. In the first part they approve all that we hold, in the latter they stand single by themselves; and that is the safer way where both sides agree."

"We say, Scripture is the Rule of Faith. It is true, say they; but there are unwritten traditions likewise that must be added to the Scriptures. In the first part they join with us, in the latter they stand single by themselves; and that is the safer way where both sides agree."

"Lastly, we say, there are Twelve Articles of the Creed, and this is the Confession of all Christian Churches. It is true, say they; but there are Twelve Articles more, published by Pope Pius IV., to be received by Catholics. In the first place they confess all that we hold, in the latter they stand single by themselves; and that is the safer side, by the confession of our adversaries, where both sides agree."

LOUGHBOROUGH AND ASHBY PROTESTANT TRACT SOCIETY.

THE anniversary meeting of this Society, was held in the large room at the King's Head Inn, Loughborough, on Wednesday last, October 8. William Herrick, Esq., of Beaumanor Park, in the chair. Present—E. B. Farnham, Esq. M.P., R. G. Cresswell, Esq., Revs. J. Dalby, E. H. Hoare, J. Babington, R. Stammers, T. Burnaby, T. Holme, &c., when the report, of which the following is a portion, was received:—

"In presenting their tenth report, your Committee have again to use the language of thankfulness and hope. Considering the defensive character and limited sphere of your Society's operations, they cannot have many new or striking facts to record; nor can they easily ascertain the exact amount of success in checking the progress of Romanism, which may be due to their efforts apart from other means. Still, whatever be their own share in the work, they feel themselves justified in saying that, during the past year, the cause of Protestant Truth has been generally maintained in the district. While the proselytizing efforts of Rome have been carried on with unabated zeal, the Committee are confident that she has not gained ground on the whole, and that there is little reason to fear her advances, provided that due pains be taken to enlighten the people. But on this condition the result of the struggle depends. The machinery for the propagation of Romish error, is now so fully organized and brought to bear upon the mass of the people, that, unless they are clearly instructed in the questions at issue, some individuals cannot fail to be led away; and accordingly, this has happened in several instances, especially amongst the poorest classes. Your Society's Tracts, if always at hand and carefully studied, would supply the requisite information to those who are assailed. But without some agency to circulate them, and call attention to their contents, to explain difficulties, to meet objections, and to answer the arguments which may have been used in particular cases by the Priests, your Committee feel that the tracts themselves must be inadequate for the object in view. It is not enough to provide the weapons for our spiritual warfare; they must also be drawn forth and brought into use.

"Impressed with these views, your Committee, after the last Anniversary, recorded their opinion that it would be expedient to extend their means of defence against Romish aggression by the employment of lay agency, where it should be practicable,

under the sanction of, and in co-operation with the parochial clergy. At a subsequent meeting, they resolved to open a special fund for defraying this new source of expence; and, with the consent of the subscribers to the special fund, they adopted as their agent in Loughborough, the individual who had been placed there by the same influential persons in the preceding year, and whose services had already been found so effective. This plan, your Committee are happy to say, has fully answered their expectations. By the assiduous and able exertions of the Scripture reader, under God's blessing, no fewer than twenty-two families have been reclaimed from the errors of Romanism during the past year. Twenty-five children, in addition to those reported last year, have been brought back from the Romish school. And besides these positive results, a considerable amount of good has been effected amongst those classes who were most open to the solicitations of the priests. They are made aware that their spiritual welfare is regarded with interest by their Protestant brethren, and that, if they desire information, they have the ready means of obtaining it from one who comes among them with the two-fold authority of the Parochial Clergy and your Society. Already has the instruction, thus supplied at the critical moment, been blessed to the preservation of several families from apostasy, and to their clearer knowledge and more hearty reception of the truth. The Scripture reader's visits generally are received with thankfulness, and are awakening in many a spirit of religious enquiry and consideration, which, it is humbly hoped, may issue in more than a mere rejection of error. These good results will be more readily appreciated, when you reflect upon the various and powerful means which have been at work in favour of Rome, among the people of Loughborough. Several Priests and females, liberally aided by wealthy individuals, are employed in visiting from house to house, and persuading the inmates, wherever they can gain a hearing, to frequent the chapel, and to send their children to the Romish school. About thirty Irish families, resident in the town, constitute a zealous and attached body of supporters: and those worldly attractions which Rome knows so well how to use, are freely put forth as occasions arise. The clerical costume and the processions now so frequent in the streets, recal to the memory of the intelligent Protestant the struggles of past days, and afford a significant indication of the unchanged spirit of those who thus openly set at nought the law of the land.

POETRY.

SACRED JOY.

There is a joy that thrills the Seraph's breast,
And makes more pure e'en Heaven's all perfect
rest;

A joy that springs when swift, with trembling
breath,

The stinner flies the road that leads to death:
Then Angels, bending from their thrones on high,

List with deep joy his first repenting sigh,
And view a captive break the chains of sin,

Assured, through Christ, the victor's crown to win.
There was an hour when the meek Saviour's eye,

Beaming with joy, was raised to God on high,—
When, midst the woes he suffered for our sakes,

A gleam of triumph o'er his sorrow breaks;
One hour when he, the Sovereign Lord of all,

Beheld from heaven, like lightning, satan fall,—
Beheld the triumphs of that wondrous Cross

For which the faithful count the world but loss.
There is a joy when, midst the gath'ring cloud,

The thund'ring sky, and waters roaring loud,—
When, midst the storms that toss his feeble bark,

A gleam of light shines through the gloomy dark;
A voice is heard above the stormy wave;

A hand stretch'd forth, omnipotent to save;
And every throbbing fear is hush'd to rest,

As faith revives within his fainting breast.
Yes, foes may rage and God's own name deny,

His love deepsies, His mighty power defy;
Another Gospel men may strive to teach;

Another Christ than whom the Apostles preach;
And Rome, proud Rome, may trample 'neath her
feet

Those saints of God for Heaven's blest clime most
meet:

But his own word declares how swift the day
is hastening on, when worlds shall pass away,—

When sin shall cease, and Satan's reign be o'er,
And foes usurp Immanuel's throne no more;

His faithful followers then shall share his crown,
And lost in joy at his right hand sit down.

ANON.

INTELLIGENCE.

"PRAY WITHOUT CEASING."—1 Thess. v. 17.

The Committee of the Protestant Association have adopted a memorial to the Archbishop of Canterbury, on the subject of the recent apostasies from the Church of England to the Church of Rome. We hope to give this at length in our next number.

FIFTH OF NOVEMBER.—A Sermon was preached for the Protestant Association, by the Rev. T. R. Birks, M.A., Rector of Kelshall, on the evening of Nov. 5, in Fitzroy Episcopal Chapel, Fitzroy-square. The sermon, the text of which was Ezra ix. 13, 14, will be published by the Association. On the morning of the same day the Rev. A. S. Thelwall, M.A., preached for the Association, in Sydenham Episcopal Chapel (Rev. T. P. Hutton's).

CITY OF LONDON PROTESTANT ASSOCIATION.—The first of a series of lectures was delivered to a respectable audience on the evening of Nov. 3, in Albion Hall, London-wall, by the Rev. A. S. Thelwall. Subject—"The Political Principles of Popery."

ENGLAND AND WALES.—Leicester.

—"It is rumoured in Leicester that the Roman Catholics are about to purchase the Three Crowns Inn, and in its place to erect a magnificent cathedral, similar to that lately built at Nottingham. They are now erecting a very large school at Ratcliffe, near the Syston station; and on Charnwood Forest is a monastery, inhabited by about thirty monks. The latter possess a farm of about 250 acres, which they themselves cultivate, and to the poor of the neighbourhood they are exceedingly charitable."—*Lincoln Mercury*. — *Wales*.—A plan, exceedingly well calculated to promote Popish interests in the principality, has lately been devised, and is now being carried out, under Dr. Brown (of Downside discussion notoriety), the vicar-apostolic of Wales. It is intended to import a number of priests from Brittany. The natives of that part of France and the Welsh have one common origin, and the language of each is very similar, so that the priests of Brittany will, in a very short time, be able to minister among the Welsh people in their own language.—*Penryn, Cornwall*.—A large house and extensive gardens have been purchased at Penryn, near Falmouth, for a convent, and Priest Bugenoms is at present in Belgium for the purpose of bringing over "sisters of our Lady" from Namur. A school will shortly be opened at the convent.—*Cornwall*.—

A correspondent of the *Tablet*, Nov. 1, writes, "This summer I have visited several parts of England, but in no place have I been more struck with the progress of the principles of our holy religion than in Cornwall."—*Popish Chapel and Nunnery in Hackney*.—A commodious piece of ground in the triangle and close adjacent to King Edward's-road, at Hackney, has been purchased and taken possession of by Dr. Griffiths, Titular Bishop of Olena, and other trustees, whereon to erect a Popish Chapel and nunnery. The discipline of the latter will much resemble that of the Sisters of Charity.—*The Jesuits*.—It is a fact, that very many of the Italian teachers who are engaged among the families of the upper classes, are Jesuits. A gentleman, well acquainted with the habits and intrigues of this wily body, met one of their number recently, in the character of a teacher of Italian, at a house where he was visiting. The lady who was the pupil, was much surprised at the rencontre between the Jesuit and the gentleman alluded to, and on discovery of the real character of the teacher, immediately dismissed him. The object of the Jesuits, in thus intruding themselves

among the Aristocracy of England is, to soften down the prejudices which have existed against the Church of Rome, but which are, unhappily, fast disappearing from among English Society.—*Liverpool*.—Plans for a Popish cathedral on a grand scale have been submitted by Mr. Pugin. Its length will be 400 feet. The cost will exceed £100,000. Subscriptions of £500 to £2,000 each are already spoken of.

IRELAND.—*Converts from Popery*.—On Sunday, Nov. 9, nine Roman Catholics read their recantation from Popery in the parish church of St. Audeon's, Dublin, and were received into the Church of England by the Rev. T. Scott, a most zealous and excellent clergyman, who preached on the occasion to a very full congregation. The *Dublin Packet* states that more than thirty respectable inhabitants of Dingle, in the county of Kerry, have lately renounced Popery and become Protestants.—*The "Infidel Colleges"*.—The *Dublin Warder* states that Priest Kirwan has been appointed to the professorship of the new College at Galway, and his appointment notified to him by the Chief Secretary in a disgustingly fulsome letter. The following is an extract: "His Excellency is induced to select you for that important post, in consideration of your connection with the county of Galway, as a minister of the Roman Catholic religion in one of its most extensive parishes, and in deference to the testimonials in your favour which his Excellency has received." Even the *Evening Packet*, which usually supports the ministerial policy, terms this "a gross violation of all public decency." It calls loudly for no less than "everlasting shame" upon the Government of Sir Robert Peel for this pro-Popery act. This appointment is pretty significant of the intention of Government to allow the "godless colleges" to become in the hands of the Popish faction, that which the Irish national schools are—Popish schools. Another priest, named Kane, has been appointed President of the "godless" college at Cork.—*Fifth of November*.—The anniversary of the Gunpowder plot, and of the landing of King William, was well kept up at Derry, Saintfield, Downpatrick, Ardmore, Inniskillen, &c. The lodges mustered in great strength and attended divine service; and during the day there were various rejoicings. At Ardmore the Papists attacked the Protestants, who were quietly passing.

The Protestant Association has just published "Twelve Letters on the Act of last Session," (The Maynooth Endowment Act,) by the Rev. T. R. Birks, M.A., Rector of Kelshall, price 6d.; also the Sermon preached

by Mr. Birks for the Association on the Evening of Nov. 5, in Fitzroy Episcopal Chapel, price 2d.

FOREIGN.—*The Russian Provinces on the Baltic*.—*Treatment of the Protestants*.—The latest news from these provinces is of a most melancholy nature. The work of Russianizing the people is proceeding unhindered. The people are of the Esthonian or Lithuanian race, and since the Reformation have become Lutherans, fond of their Bibles, hymn-books, and clergy. Attempts are being made, as with the Roman Catholic population of Russia, to induce these Protestants to enter the Greek Church. The Protestant theological seminary at Dorpat is likely to be extinguished. The authorities are taking advantage of the present want and destitution amongst the peasantry, and offering money to those who enter the Greek Church. But few of the evangelical clergy, it is expected, will soon be required, whose salaries will then be cut down by the Government to the lowest possible amount. The result of this cannot be doubtful.—*From the Allgemeine Zeitung*.—*Turkey*.—The Lazarist priests, who are missionaries connected with the Propaganda, and under the direction of the Jesuits, have for some time established themselves at Bebec, on the banks of the Bosphorus, about four miles from Pera. They have established colleges, and schools for children, the latter under the care of the Sisters of Charity at Bebec, Smyrna, Aleppo, Alexandria, Damascus, Beyrout, and many other neighbouring localities. The French Government have for some time taken the Lazarists and their establishments under their protection, and now, as in the South Seas, Popery and French interests go hand-in-hand.—*Baden*.—*More Anti-Catholic Movements*.—The *Augsburg Gazette* announces that a reform movement is beginning to manifest itself amongst the Popish clergy of Baden.—*United States*.—The *New York Herald* states that a movement, somewhat similar to that commenced by Ronge in Germany, has recently originated among the Roman Catholics of Cincinnati. It seems that a Church has been organized there in direct and avowed opposition to the domination of the Pope and the hierarchy of the Romish Church. A number of the most intelligent and influential Roman Catholics in that region have associated themselves together in perfect independence of the Papal See. The distinctive tenets of the Romish Church are to be rigidly maintained, with its rites, ceremonies, and sacraments; a priest has been authorized by the people to minister to them with all the imposing ceremonial of the

Church from which they depart.—*Abridged from the Times, Nov. 20.*—*Belgium.*—In the recent debates in the senate, on the project of address, in reply to the King's speech, it was objected to the new Government, by some speakers, that contrary to public opinion, as clearly manifested at the recent elections, it had been re-modelled on a system as favourable as ever, if not more so, to the Roman Catholic or Jesuit party, and that that party still continued to exercise considerable influence in it (the Government).—*Bavaria.*—*The Morning Herald, Nov. 20,* has the following:—A letter from Munich, of the 12th inst., says,—“The elections of our deputies have been brought to a close in almost every locality. The greatest number of the former ones, and particularly those who were remarked for their zeal for Catholicism, have been worsted in the electoral struggle.”

The German Catholic Church.—*L'Esperance, of Nov. 7,* has the following:—The German Catholic Church is steadily increasing; it has lately held a Council at Stuttgart, when Ronge was present, which has been followed by one at Berlin, the deliberations in which were of an exceedingly interesting and important nature. This Church is strengthening itself. It is quite a new body in the religious world. The separation from Rome is definitive—it is an act of the most decided character, and there is not the slightest probability of a return to the previous state of things. *L'Univers* is exceedingly rejoiced at the conversion of Mr. Newman. Without denying the importance of this event, which we regard rather as a good than an evil, we repeat that the movement commenced in England by Pusey is nothing, compared to that which Ronge has accomplished in Germany. In the former, several ecclesiastics have caused the stir; in the latter, the masses have separated with or without their priests. The Bishop of Breslau is preparing to launch his anathemas against two priests who have become converted; they write from Bonn, that all the Popish archbishops and bishops of Germany have received an invitation from Rome to celebrate with great pomp the approaching

three hundredth anniversary of the opening of the Council of Trent. Those prelates have addressed circulars to each of their curés on this subject, and with each of the circulars they have sent, to be distributed among the faithful, a large number of copies of a Romish Catechism, printed at Rome, at the end of which is the bull which pronounces anathemas against Luther and his followers. These are significant acts, at a moment when all Germany is each day becoming more interested in religious questions. All this proves the serious danger which threatens the Church of Rome in Germany. What will be the effect of these acts of Rome? that of the wind upon a fire—to fan the flame.—“*The Augsburg Gazette* confirms the rumour of the speedy publication of an encyclical letter by the Pope, addressed to the German clergy, on the subject of the new reformation in that country.”—*Dublin Warder.*—*Popery unchanged.*—When the deputation to the Jews, from the Church of Scotland, landed at Leghorn, they thought there could be no crime in giving away a few tracts in a free port. They gave eight Gospel tracts to as many men, who carried up their luggage. Scarce an hour elapsed ere an officer appeared, inquiring if they had distributed these tracts. Their whole books were straightway carried off, and themselves summoned before the commissary of police without delay. The result was, that, on the censor's report, many of their tracts were kept, and along with them all copies of Keith on the Prophecies, as containing interpretations opposed to those of the Church of Rome; that the members of the deputation were commanded immediately to leave Leghorn, and had passed on them a sentence of perpetual banishment from the Tuscan dominions. In Sardinia, every Bible is taken out of the people's hands by the Popish Government. Protestantism is opposed in Belgium by the priests threatening every proprietor who may seem inclined to grant a spot on which a Protestant church might be built, with being allowed to drop into hell without the rites of his Church—a threat commonly successful.

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THE PENNY
PROTESTANT OPERATIVE.

UNDER THE DIRECTION OF

The Protestant Association.



ISAIAH viii. 20.

“If they speak not according to this word, it is because there is no light in them.”

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PREFACE.

WE are drawing to the close of a most eventful year,—a year during which much has been done to establish Popery, and much also to promote and establish Protestantism.

Great activity has pervaded, and still pervades, each party. The end is not yet. Rome's efforts are prodigious—without a parallel—and, according to her own foresight, she seems sure of victory. The race, however, is not always to the swift, nor the battle always to the mighty.

There is another agency than that of man at work. The struggle is between the truth of God and the lies of Satan. And we know with whom the victory will be.

Defeat may, for awhile, seem to follow defeat, and disaster to crowd upon disaster, but they who are on the side of truth are on the winning side. All that is pure and holy and religious is with them, and the Lord Jesus, for whose truth they contend, is with them.

They, however, who are on the side of error, are on the losing side; prosperity may seem to smile upon them, and each effort to be crowned with success; but it is only to prepare for a more fatal ruin, that shall be "speedy, sudden, terrible."

A knowledge of futurity does not belong to man, except in those cases where He, to whose mind the past, the present, and the future are one, has been pleased to reveal it, and then the exact period at which predicted events are to take place is oftentimes wisely hid from man.

But the broad outlines of prophecy are given to direct and guide us, to be a light to our feet, and a lantern to our paths. Especially with reference to Rome do we seem to need such light.

Though the truths of the Gospel are so plain, that the simplest mind may comprehend, embrace them, and be saved—there are also mysteries, into which the wisest of mankind, aided by mere human wisdom, seek to dive in vain. In the present times, when so many efforts are made to mystify the doctrines of Christianity, to assimilate Popery to Protestantism, and Protestantism to Popery, and so to amalgamate truth with error, that they too often succeed in mystifying themselves and others, is it not a great and gracious boon to have the sure word of prophecy? to be able to point out *Rome* as *Babylon*?—Popery as the predicted *Apostasy*? To say to those who would draw off others from the simplicity of truth, as the truth is in *Jesus*—who would entangle in the maze of Jesuitical refinement, or scholastic subtleties—we have the more sure word of prophecy, whereunto we do well to take heed?

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THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

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No. 70.

JANUARY, 1846.

VOL. VII.

CHRISTIAN PERSEVERANCE NECESSARY TO SUCCESS.

We have long known that the feelings and energies of our Operative friends do not ebb and flow with the rise and fall of Cabinets.

They have seen too much of political tergiversation to rely implicitly upon the promises of any. We cannot fail to express our earnest hope that they will not relax, but increase in their efforts, circulating information as they can, distributing tracts, fortifying one another in the profession and maintenance of what is good, and not soon growing weary, though the work seem hard, and the result for a time unsatisfactory.

The Roman Catholics won their cause by a fixed determinate resolution to gain it; patient in enduring—unwearied in their efforts, they overcame opposition. What have not the members of the Anti-Corn-law League done by similar means? Let us learn a lesson from our opponents; and throughout the year 1846 do our duty as citizens, as Christian citizens—manfully fighting with spiritual weapons

under the banner of the cross against the world, the flesh, and the devil.

So shall we find an abundant blessing resting upon our designs and operations.

ADDRESS OF THE CITY OF LONDON PROTESTANT ASSO- CIATION.

We have much pleasure in giving to our Operative friends the following address; coming as it does from one of themselves, and fraught as it is with Protestant principles, we are sure it will be acceptable, and trust that the effect of it will not be lost upon them:—

Protestant Friends,—Your Committee have never felt it more necessary to call upon you to unite with them for the maintenance of Protestant truth than at the present time; the great cause we espouse has lately received a heavy blow and great discouragement: your petitions to the Legislature to preserve the glorious Constitution inviolate, have been

treated with indifference, and, upon the miserable plea of *expediency*, has the establishment of Popery been further promoted by a large grant of the public money for the education of its priests; and we are moreover assured, that ere another session of Parliament has closed, still greater power will be conceded to this system of iniquity, and this, too, by a party who in times past have professed the strongest attachment to the principles of the Reformation, and to whom, therefore, we confidently looked for help and encouragement. Protestant friends, they scarcely need suggest to you the probability of this grant of power to Popery in Ireland being the forerunner of a similar act in England; and we are sure that the *anticipation* of such an occurrence will be quite sufficient to arouse you to a sense of your duty. Our land has long been favoured as the

"First gem of the earth
First isle of the sea,"

for wealth, for power, and for the maintenance of a pure religious faith. Strive earnestly to keep it so still; let every Protestant in our great city be as a watchman on the walls of our Zion; let each one observe narrowly every movement of this enemy of our common faith, and be ready to act, whenever an opportunity occurs, in the use of every lawful means for the extinction of error and the spread of the truth; and unite cordially with all those whose religion is contained in the Bible, and the Bible alone: let all minor and unimportant differences be waved, when *combined* exertion is so much demanded. The great enemy of mankind, using Popery as the most effectual instrument for the perversion of the truth and the ruin of men's souls, seems at this time to be making England the grand point of attack; it therefore behoves all those who value the privileges so long bestowed by a gracious God, to use the utmost exertion, united with earnest prayer, that the threatening calamity of our beloved country being again bound in the chains of superstition and idolatry may be averted.

Your Committee are making arrangements for a *continuous* course of

lectures against the doctrines and practices of the Romish Church, to be delivered by those well qualified for the task, to which they earnestly invite both Protestants and Roman Catholics. They feel bound to prohibit any discussion or interruption at these lectures; but they are willing at any time to meet either priest or layman, and substantiate their charges against Popery upon *Scripture* grounds, the necessary arrangements being entered into by both parties.

The subscription to the Association is *four shillings* a-year, the whole of which is expended in providing rooms, printing, &c., for the objects of the Association. The Committee would therefore earnestly appeal to those who have it in their power, to aid them not only by becoming members, but by their liberal donations.

A library will be formed as soon as the funds will admit.

RICHARD OWTRAM, *Secretary*.
November, 1845.

IRELAND AGAINST ENGLAND —REPEAL OF THE UNION WITH ROME.

We have the privilege and gratification of laying before our readers this day a list of persons who have renounced Popery in Ireland, and who have conformed to the Protestant faith, the only ancient faith, of the Irish Church. It is from recollection that we give the list of converted priests; the catalogue of lay converts might be prolonged *ad infinitum*, hundreds of these might be added; we merely give a few names of the latter, to show that both priests and people are shaking off the bondage of Rome.

Let the ministers of the Gospel rouse themselves to a sense of their Christian privileges, and with God's blessing we shall soon get up such a blaze in Ireland, as will enlighten the people, and put to shame and flight the workers of iniquity. The people want instruction and information to enable them to shake off the yoke of a foreign despot, and the means should be given to them at all hazards. The clergy of the Established Church

alone are 2,100—the Protestant clergy of other denominations are upwards of as many more; we call upon them, therefore, respectfully, but firmly and solemnly, to be up and doing—to teach, educate, print and circulate the Word of Life, and before many years pass over our heads, we shall triumph in the repeal of the union with Rome. Let England coquette with the Romanism of the modern Italian Pontiff, the resolution and language of all the Irish Protestant clergy should be individually—"as for me and my house, we shall serve the Lord; the Lord of hosts is with us, the God of Jacob is our refuge."

We now subjoin the list, and we shall feel obliged to our friends for further information on the subject, that we may complete and perfect it for the present:—

1. Rev. P. Gaffney, diocese of Ardagh.
2. Rev. Mr. Crotty, sen., diocese of Killaloe.
3. Rev. Mr. Crotty, jun., diocese of Killaloe.
4. Rev. Michael Nolan, diocese of Meath.
5. Rev. E. Burke, diocese of Elphin.
6. Rev. Mr. O'Croly, diocese of Cork.
7. Rev. Wm. Dickson, diocese of Killala.
8. Rev. Michael M'Cartan, diocese of Dromore.
9. Rev. Mr. Mulholland.
10. Rev. Mr. Morrissey, Dublin Penitentiary.
11. Rev. Mr. Commins.
12. Rev. Mr. Brady, Kells, Meath.
13. Rev. Mr. Cousins, Limerick.
14. Rev. Mr. Donnelly, Belcarra, Tuam.
15. Rev. Mr. Murray, Tuam, late of Miltown, county Clare.
16. Rev. Mr. Sweeney, diocese of Ardagh.
17. Rev. Mr. O'Leary.
18. Rev. D. Crowley.
19. Rev. Michael Hogan, diocese of Limerick.
20. Rev. Mr. Croly, formerly of Foundling Hospital, Dublin, afterwards of Kildare.
21. Rev. Solomon Frost, Limerick.
22. Rev. W. J. Burke, diocese of Kilfenora.

23. Rev. John O'Brien, diocese of Killaloe.

24. Rev. D. L. Brasbie, Kerry.

25. Rev. George Macnamara, diocese of Killala.

26. Rev. Roderick Ryder, diocese of Kilmaedunagh and Kilfenora.

The following persons were formerly Roman Catholics, and are now clergymen of the Established Church:—

Rev. Thomas Moriarty.

Rev. Timothy Hamilton.

Rev. Daniel Foley.

MISCELLANEOUS LIST.

Rev. John Smyth, Dominican friar.

Mr. Murphy, Youghal Monastery.

Mr. Phillips Day, Youghal Monastery. Lord Galmoy.

Mr. Stephen Bourke, student of St. Jarlath's, Tuam.

Mr. O'Callaghan, student of Maynooth.

Mr. John Moriarty.

Mr. John Collins, attorney.

Mr. John Stack, engineer, &c., &c.

—*Dublin Statesman*.

APPEAL OF THE DERBY PROTESTANT OPERATIVE ASSOCIATION.

President.

REV. ROSEINGRAVE MACKLIN, A.M.,
Incumbent of Christ Church, Derby.

WE are glad of the opportunity of inserting the following; which will, we doubt not, interest our Operative readers. They will see from it that the Operative Association in Derby is in full operation, and we are glad to learn, rapidly increasing in numbers, in efficiency, and influence. They have an excellent library, and monthly lectures on the controversial points, as to Popery, which are almost invariably attended by 600 or 700 persons.

The Venerable Archdeacon Shirley has promised shortly to deliver a lecture to the Operatives, which, we doubt not, will be attended with beneficial results to the cause of truth in the town and neighbourhood.

For some years past Rome has been gradually developing her views and plans; and while at first she seemed to proceed stealthily, and to creep on us, as it were, unawares; it is now evident that at that very time she was cunningly devising a bold, a last effort for the purpose, if possible, of regaining her lost supremacy in these kingdoms.

But while Rome thus continued cautiously, and steadily, making her advances in the dark, Protestants, both high and low, rich and poor, ministers as well as laymen, dreamed away, with very few exceptions, their precious time, opportunities, and privileges, in supposed security; and so were unknowingly assisting and hastening on England's utter ruin, the destruction of her glorious constitution both in Church and State; thus absolutely realizing the hopes of the enemy, and giving consistency and effect to their well-digested schemes.

For some years past, such has been pretty much the state of things in this country. A few faithful ones were indeed awake, and watching the undermining operations of Rome; but, alas, few were to be found who would even cry, "Watchman, what of the night?" Though a few did thus keep watch, and loudly proclaim the advances of the besiegers, yet their warnings were either totally unheeded or laughed at. Though they did not give an uncertain sound from the battlements and watch-towers of our Zion, the slumberers in that Zion notwithstanding, slept on, till at length the bold, and totally undisguised menaces of enemies, and the treachery of pretended friends, aroused some to a just sense of the imminent dangers with which they are surrounded, and drove Protestants somewhat more together; and thus we at length find them consulting as to the best means of redeeming the lost time,—how, what is yet remaining of our Protestant constitution now may be best maintained—and in what manner the principles of the blessed Reformation may be most effectually asserted and most beneficially carried out.

From this partial awakening arose our Protestant Associations, and once more Protestants of all denominations

are called on to rally round the too long-neglected standard of truth. You are called on now to assist in denouncing Popery throughout the land, as being calculated to draw down the heavy curse of God upon those nations and people who espouse her soul-destroying doctrines. You are invited now to take part in an aggressive movement on the part of Protestantism, which if carried on with a single eye to the Lord's glory, must, under his blessing, tend materially to check the progress of the dreaded evil.

Since the commencement of this most necessary movement, many desirable benefits have resulted. Men have had their eyes, at least somewhat opened to see that the enemy is at their very doors; and they have in many instances, already learned how to arm themselves in defence of the truth as it is in Jesus, as well as of their rights and liberties as Englishmen.

The object of Operative Associations is to make men acquainted with the real and unalterable character of Popery, as well as with the practices, laws, and instructions contained in the standards and class-books used in the education of the Popish priesthood and laity, under the direction and guidance of the infamous Society of Jesuits. These are points which from time to time have been openly and unanswerably discussed, and thus, our operatives especially have to a great extent been already armed against the insidious and crafty attacks, that are continually pouring forth from the foul and lying press of Rome, against the doctrines of the Church of England, yea, even against our beloved Queen, and the Protestant constitution of the land.

We would ask then, "Is there not a cause?" Does not the Man of Sin, the Goliath of these last days, stand as of old in the place of the mighty Philistine, to defy the armies of the Lord of hosts? Is it not become evidently necessary, to prepare for the fearful struggle that has already commenced, by affording a more liberal assistance to such Associations as this, by Protestants enrolling themselves as members, and by all endeavouring to render their labours as effectual as possible; as being under God calcu-

lated to present a barrier against Popery, in the present trying and perilous position of the country, and to prove to our infatuated rulers that there yet remains a powerful body in this land, who are determined to withstand every pernicious step, which, in their blindness, may yet be intended against the truth of the Gospel of Jesus Christ, and the Protestant principles of the British Constitution.

The Derby Operative Protestant Association has been in existence for the last five years; and though not encouraged hitherto with that cordial support or sympathy which it deserves, it has yet steadily pursued its uncompromising course, and has been enabled, under God's blessing, to assist in opening the eyes of many to the dangerous errors of Popery, and to rouse numbers to exertion, who at first, had either thought or cared little about such matters.

This Association, for which we would request the immediate support and assistance of our fellow-Protestants, both of town and country, at present consists of 200 members. They have a library consisting of more than 200 volumes, open to the members in their public reading-room once a-week, a selected portion of which are lent out under the direction of an annually appointed Committee.

Protestants may perhaps inquire, "What can we do?" We would recommend them more especially now than ever to become members of this Association immediately. The threatening aspect of the times renders it most necessary, that real Protestants of all denominations should enrol themselves together, for the purpose of opposing the further meditated endowment of Popery, and of endeavouring by the return of really anti-Popish representatives only to the next Parliament, to ensure the repeal of those most highly obnoxious measures which

have been forced on the country by the present.

The Protestant Operatives of this town, have nobly done their duty in the late petitioning struggle against the Maynooth Endowment measure, having with unwearied zeal taken the petitions from house to house to procure signatures, and we are happy to say they met with a most ready and willing response from the Protestants of Derby. They have also been unceasingly engaged in the distribution of tracts, and altogether it is confidently believed, that this little body of Protestant watchmen have been, since their formation, a very great blessing both to our town and neighbourhood, in sounding an alarm against Popery, in awakening many to a sense of their imminent danger, and preventing not a few from embracing the false religion of Rome.

We would, therefore, after having shewn the necessity for such an Institution, now more especially than ever; after having described our wants both in members, money, and books, in order to the more complete carrying out of the objects of the Association; and having detailed the nature of the work already engaged in, invite all right-minded, faithful, and God-loving Protestants to join themselves with our little band; to increase its funds by their subscriptions or donations; to add to the extent of its library, and to assist in enlarging its sphere of usefulness, that the world may say—that of a truth, Protestants are actuated by PRINCIPLE, and that that principle is, a sincere love of the Lord Jesus Christ, and of the souls of their fellow-men, whether Protestants or Papists—all of whom they would endeavour to convince of the truth as it is in Jesus by the written Word of God, and by that alone, under the Divine blessing of the Holy Spirit.

Derby, 1845.

CONFESSIONS AND PROTESTS OF A TRUE PROTESTANT.

I.

I confess that the Holy Catholic Church is the company of the faithful, gathered out of the world, in all ages.

I.

I protest that the Church of Rome is not the Catholic Church, she has persecuted the faithful, in all parts of the world.

II.

I confess that holy Scripture is the only rule of faith and practice, that it contains all things necessary to salvation, and that it is to be read of all men.

III.

I confess that we are justified freely and fully by faith in the Lord Jesus Christ alone, without the works of the law.

IV.

I confess that good works are an evidence that we are justified, but that they cannot merit the favour of God or procure the pardon of our sins.

V.

I confess that God alone can forgive sins, and that there is only one Mediator and Intercessor between God and men, the man Christ Jesus.

VI.

I confess that the blood of Jesus Christ cleanses from all sin.

VII.

I confess that the Lord Jesus Christ is given of God to be head over all things to his Church, which is his body.

VIII.

I confess that the Holy Ghost is an unerring guide to the Church of Christ in all things spiritual.

IX.

I confess that God alone in the unity of the Trinity is to be worshipped, and that as he is a Spirit, he is to be worshipped in spirit and in truth.

X.

I confess that marriage is honourable in all, and that every creature of God is good and nothing to be refused, if it be received with thanksgiving.

XI.

I confess that it is the duty and privilege of every one to hear and to read in his own tongue, the wonderful works of God.

XII.

I confess that the command to remember the Sabbath-day, to keep it holy, is to be obeyed by all faithful people; who are not to be judged in respect of meats, and drinks, and holy days.

II.

I protest that tradition is no part of the rule of faith, that the Church of Rome has no exclusive authority to expound the Scripture, nor any right to withhold the Bible from the people.

III.

I protest that we cannot be justified wholly or in part by our own works; for, by the deeds of the law shall no flesh be justified.

IV.

I protest that works of supererogation cannot be performed, much less laid up in a treasury, out of which pardons and indulgences may be sold.—Introduced A.D. 1563.

V.

I protest that a priest has no power to forgive sins, and that saints and angels cannot perform the office of mediators or intercessors.

VI.

I protest that there is no cleansing efficacy in holy water.

VII.

I protest that St. Peter had no pre-eminence over the rest of the apostles, and that his pretended successor, the Pope, has no supremacy in the Church. Introduced, A.D. 1215.

VIII.

I protest that the Church of Rome is not infallible; for she has erred both in faith and practice.—Introduced, A.D. 1076.

IX.

I protest that we ought not to worship the Virgin Mary nor to bow down to crucifixes, images, and relics, this being idolatry.—Introduced, A.D. 787.

X.

I protest that forbidding priests to marry and commanding to abstain from meats, is a departure from the faith and is akin to the doctrine of devils.

XI.

I protest that to have public prayer, or to minister the sacraments in an unknown tongue (Latin) is plainly repugnant to the Word of God.

XII.

I protest that the command to observe holy days and saints' days, as the Lord's-day, tends to make void the command, "Six days shalt thou labour and do all thy work."

XIII.

I confess that there are two sacraments only, ordained by Christ our Lord in the Gospel, *i.e.* baptism, of which water, and the Lord's Supper, of which bread and wine are the visible signs.

XIV.

I confess that the Lord Jesus Christ has ascended into heaven and that he is seated at the right hand of the Father; and that he is spiritually present with his faithful people when they partake of the bread and wine, both of which are to be received by all, at the holy communion.

XV.

I confess that without shedding of blood there is no remission of sins, and that the Lord Jesus by his one offering of himself, as of a Lamb without spot or blemish, hath perfected for ever them that are sanctified.

XVI.

I confess that as we die so shall we live for ever, that accordingly as we are the friends or enemies of God, we shall either inherit the kingdom prepared for us from the foundation of the world, or "depart into everlasting fire, prepared for the devil and his angels."—Matt. xxv. 34—41.

THIS IS THE DOCTRINE OF CHRIST.

XIII.

I protest that five of the sacraments of the Church of Rome, *viz.*, confirmation, penance, orders, matrimony, and extreme unction, are not to be accounted as such, for they have no visible sign ordained of God.—Introduced, A.D. 1547.

XIV.

I protest that the bread and wine are not changed by consecration into the body, blood, soul, and divinity of the Lord Jesus Christ, and that he is not present therein, except to the faith of the communicants, and that the cup is not to be withheld from the laity.—Introduced, A.D. 1215.

XV.

I protest that the sacrifice of the mass and the daily offering of an bloody sacrifice, by a sacrificing priesthood is contrary to Holy Scripture, and tends to dishonour the sacrifice of Christ, and to destroy the efficacy of his atonement.—Introduced, A.D. 1563.

XVI.

I protest that purgatory or a place of purification by fire, through which the souls of the faithful pass before they enter heaven, is a doctrine nowhere to be found in Scripture, and that the dead cannot be helped by masses and prayers of the living.—Introduced, A.D. 1438.

THIS IS THE DOCTRINE OF ANTICHRIST.

DO I BELONG

TO THE CHURCH OF CHRIST; OR, TO THE SYNAGOGUE OF SATAN?

FIRMAN FOR BUILDING THE PROTESTANT CHURCH AT JERUSALEM.

It is with unfeigned thankfulness to Almighty God, the author of all good, that we lay before our readers the following translation of the Firman for building the Protestant Church at Jerusalem, which has been issued by the Sultan:—

Translation of a Firman addressed to the Valies of Saidra, the Governor of Jerusalem, and others.

It has been represented, both now and before, on the part of the British Embassy residing at my Court, that British and Prussian Protestant subjects visiting Jerusalem, meet with difficulties and obstructions owing to

their not possessing a place of worship for the observance of Protestant rites, and it has been requested that permission should be given to erect, for the first time, a special Protestant place of worship, within the British Consular residence at Jerusalem.

Whereas, it is in accordance with the perfect amity and cordial relations existing between the Government of Great Britain and my Sublime Porte, that the requests of that Government shall be complied with as far as possible; and whereas, moreover, the aforesaid place of worship is to be within the Consular residence, my Royal permission is therefore granted for the erection of the aforesaid special place of worship within the aforesaid Consular residence. And

my Imperial order having been issued for that purpose, the present decree, containing permission, has been specially given from my Imperial Divan.

When, therefore, it becomes known unto you, Vallee of Saida, Governor of Jerusalem, and others as aforesaid, that our Royal permission has been granted for the erection, in the manner above stated, of the aforesaid place of worship, you will be careful that no person do in any manner whatever oppose the erection of the aforesaid place of worship in the manner stated. And you will not act in contravention hereof. For which purpose my Imperial Firman is issued.

On its arrival you will act in accordance with my Imperial Firman issued for this purpose in the manner aforesaid; be it thus known unto you, giving full faith to the Imperial cipher.

Written on the first day of Ramazan, 1261 (10th Sept. 1845).

It may be well to add that there is no reason for apprehending that the provision requiring that the Church should be built within the precincts of the Consular residence can lead to any inconvenience, as we have the best authority for asserting that the Church cannot be brought under the provisions of the Consular Act.

MISCELLANEOUS.

OXFORD TENDENCIES. — Does Oxford education lead to the Church of Rome or the Church of England? In the Vice-Chancellor's Court of England, Sir Lancelot Shadwell, Vice-Chancellor, the following took place on the 26th ult. :—Mr. J. Parkes mentioned a petition in the case of *Johnson v. Tucker*, which related to the maintenance of a ward who expressed his desire to enter the Church of England as a priest, and wished to matriculate at the University of Oxford. His Honour the Vice-Chancellor, smiling, said, that it was a doubtful question whether matriculation at *Oxford* was likely to make him a priest of the Church of *England*.

CABINET.

THE Founder of Christianity be-

queathed to his followers, not his *coat*, but his *SPIRIT*.

"Rome makes men slaves, under the mask of piety."

We should keep possession of our souls, though we can keep possession of nothing else.

POETRY.

TRANSLATED FROM BOETIUS.

O THOU, whose pow'r o'er moving worlds presides,
Whose voice created, and whose wisdom guides;
On darkling man in pure effulgence shine,
And cheer the clouded mind with light divine;
'Tis thine alone to calm the pious breast,
With silent confidence and holy rest.
From Thee, Great God, we spring, to Thee we tend,
Path, motive, guide, original, and end.

"GOD MANIFEST IN THE FLESH."

JESUS of Bethlehem! Bright was the star,
That arose in the skies of the east,
And led the grey travellers onwards afar,
To Canaan the type-land of rest.
JESUS of Nazareth! Calm was the voice

That once solaced the pilgrim's lone heart,
And bade the poor tempted one turn and rejoice,

In a love that shall never depart.
JESUS of Bethany! Blest was the tear,
That furrowed thy countenance wan,
At the grave of the sinner whom grace counted dear,
And loosed from mortality's ban.

JESUS of Calvary! Rich was the blood
That meandered, a life-giving stream,

From the spear-stricken side of the meek Son of God,

Who bowed and who died to redeem.
JESUS of Olivet! Swift was thy flight
Through the lovely repose of the air,

To the mansions of glory all brilliant and bright,

A place for thy flock to prepare.

Cambridge, Dec., 1845. F. J.

NOTICES OF BOOKS.

The Sin of England, and the Duty of British Christians; or, Twelve Letters on the Maynooth Bill. By the Rev. T. R. BIRKS, Rector of Kelshall, Herts. London: Published for the Protestant Association, by W. H. Dalton, Cockspur-street. 1845.

THESE truly Christian and Protestant Letters originally appeared in the "Record." We think the Protestant Association have done good service to the cause by reprinting them in their present cheap and attractive form.

The writer and the letters are too well known to require our praise; but we cordially recommend our friends to give as wide a circulation as they can to these letters, for we are well satisfied that the welfare of our Church and country depends on the maintenance of our national protest against Popery, and acting in conformity to the precepts and principles of inspired wisdom.

Protestant Catechism for the Use of Schools, especially Sunday Schools. By the Rev. B. RICHINGS, Vicar of Mancetter, Warwickshire. pp. 72. London: Seeley, Burnside, and Seeley.

THIS is a very useful and excellent little book. We have great need to train up the rising generation in the nurture and admonition of the Lord, and to warn them against the wiles of Popery.

It is of special importance at this time that they should be able to give a reason of the hope that is in them, and to refute the opponent of their faith.

The Jesuits have long been at work in education, and we rejoice in every good effort made to counteract them.*

INTELLIGENCE.

A LECTURE was delivered in connexion with the City of London Protestant Association, on Tuesday evening, Dec.

* We have received several other works, notices of which we are compelled to postpone to a subsequent number.

16, in Albion Hall, London-wall, by the Rev. S. A. Dubourg. The subject was—"Against the Use of Pictures and Images in the Worship of God."

MANCHESTER.—The Seventh Annual Meeting of the Manchester and Salford Tradesmen and Operatives' Protestant Association, took place on Friday, Nov. 27, at the Corn Exchange. Upwards of thirty clergymen were on the platform, among whom were the following, who took part in the proceedings of the Meeting: the Rev. Canon Stowell, in the chair; Rev. R. J. M'Ghee, Rev. J. H. M'Guire, Rev. H. W. M'Grath, Rev. W. K. Tatam, Rev. W. Huntingdon, Rev. T. T. Eager.

In consequence of the unprecedented sale of Bibles at Manchester, an octogenarian friend has forwarded to the Bible Society of that town the sum of 500*l.* through the Right Rev. the Lord Bishop of Chester, who has forwarded the same to Mr. Dudley in a very affectionate letter.

LIVERPOOL.—The Seventh Annual Meeting of the Liverpool Association was held in the Music Hall in that town on Monday, Dec. 15; the Rev. Hugh M'Neile, Canon of Chester, in the chair; the Rev. J. R. Connor, Rev. G. Cuthbert, Rev. D. Anderson, Rev. F. Parry, and Mr. J. Parker, took part in the proceedings of the Meeting.

Dr. Pusey.—The Papists, in a recent number of the "Tablet," announced their intention of praying, "*by name*," for Dr. Pusey's conversion. Although they have won Mr. Newman, (or rather he has returned to the party to which he always belonged,) they consider their triumph incomplete without the halting Doctor.

Perversion.—The Misses Poole, of Bridgewater, while on a visit, last summer, to their brother-in-law, the Rev. J. S. Northcote, the late Curate of Ilfracombe, were introduced to the acquaintance of Dr. Pusey, and went over to the Church of Rome. But the Protestant clergyman thought the transition so trifling that he allowed the young ladies still to teach in the Sunday-school; and during the last week or two (middle of Dec.) Mrs. Northcote, too, has become a Romanist, and has written to her husband to say that

her Church does not recognize their heretical marriage, and that if he wishes to consider her his wife and his (expected) offspring legitimate, they must be married again by a Catholic priest. The disconsolate widower, it is conjectured, will follow her advice and example.—*Western Times*.—*Roman Catholics in Lancashire*.—Something like rebellion against the Pope and his representative Bishop Brown, V.A., appears to have broken out among certain Roman Catholics in Lancashire. At a recent Meeting in Clitheroe, which is alleged to have consisted of five hundred persons, great complaint was made of the Leigh-house Roman Catholic Chapel being closed by the bishop. The following is a noticeable part of the complaint against that Right Rev. functionary:—"That having in his apparent determination to wrest from the old Catholic families and lay patrons the management of the temporalities of chapels, reduced this congregation to a lamentable and scandalous condition, in which their dead are deprived of not a part, but of all the masses for which they bargained with money, and the living, of every religious advantage. Bishop Brown persists in acting as if he were judge in his own cause, and treats with contempt all overtures and measures likely to lead to a fair adjustment; more especially by having refused to allow the Benedictine superior to have the chapel."—*Morning Post*. [Our contemporary does not seem at all inclined to sympathize with these petitioners in their rebellion against authority. But surely nothing can be worse than to rob the dead, especially when, by the robbery, souls may be kept in purgatory for an indefinite term.]—*Britannia*.

IRELAND.—*Maynooth not yet satisfied*.—The sum of 30,000*l.* allocated for the repairs and extension of the college buildings at Maynooth, being far below the amount required according to the plans and estimates of the architect, Mr. Pugin, the Board applied for a suitable increase of the grant for the purpose. We understand that a reply has been received peremptorily refusing any increase whatever.—*Achill*.—During the last month we were visited at this settle-

ment by a Roman Catholic priest, who meditates the abandonment of Popery. He stated, that for six years he has never ascended the altar with a quiet conscience, having more than doubted the truth of transubstantiation. We believe that there are hundreds of priests in the same state of mind in the Church of Rome at this moment. According to the doctrines of that Church, a priest in this state is incapable of working the miracle transubstantiation, as the intention of the officiating priest is necessary to its performance; and, therefore, those persons who attend their mass are, on their own principle, giving the worship which is due to God, to a bit of flour and water.—*Achill Herald*.—*Popery and Potato Rot*.—We learn that the Romish priests in the Isles of Aran are turning the potato rot to the usual pecuniary account, as well as to the advancement of their superstitious mummeries. It seems that in order to stay the plague, a mass, which costs double the ordinary price, and is called "*The Holy Ghost Mass*," is performed throughout the villages. It is really disgusting to be obliged to record such blasphemies; yet these are Maynooth priests who thus act, and it is to propagate more Maynooth priests that PEEL has endowed their manufactory.—*Dublin Warder*.—*Bible burning in Ireland*.—The *Armagh Guardian* mentions that in that city, on the 30th Nov. a Roman Catholic held a sword over the head of his wife (a Protestant), and compelled her to kneel down and blow the fire till her Bible and Prayer-book were consumed.—*Assault of Papists on a Bible Society Agent*.—On Saturday, Dec. 13, when a man named Timothy Crawley, agent to the Hibernian Bible Society, was returning from Roscrea to his residence in this town, he was attacked at Oxmantown Bridge, within a few yards of the Roman Catholic Chapel, by three ruffians, two of whom seized hold of him, while the third, with a knife cut the straps of two cases containing Bibles and religious books, that were around his body, and threw all into the river. The fellows then cut Crawley's hat, and rifled his pockets of twenty-five shillings and his account book. When going away they told

him he got that for being a *jumper*. Crawley was formerly a Roman Catholic, but now belongs to the Presbyterian Church. The police succeeded in finding several Bibles in the river. A man named Edwards has been arrested and fully committed.—*King's County Chronicle*.

COLONIAL.—*South Australia*.—It is stated that a magnificent Popish cathedral is about to be built at Adelaide.

FOREIGN.—*The Romish Population of Switzerland*.—The population of Switzerland at present amounts to 2,362,200 souls, of whom 936,000 are Papists, 1,433,000 Protestants, and 2,600 Jews. The population is distributed amongst the different cantons as follows, viz.:—Zurich has 1,100 Papists; Appenzell-Rhodes, exterior, 115; at Schaffhausen there are estimated 185 Papists, and rather more than 33,060 Protestant inhabitants; at Basle-Ville there are 450 against 25,700 Protestants. In the Canton of Vaud there are 3,100 Papists out of a population of 200,000 souls; at Neuchâtel, 2,000 out of 63,000 inhabitants; at Glaris the number is 4,300 out of 31,600 souls; at Basle-Campagne, 6,300 out of 44,300 inhabitants. The Papists are more numerous at Geneva, where they are estimated at 19,700 out of a total population of 63,300 souls; Thurgovia includes 19,800 Papists, and 71,000 Protestants; Berne, 52,700 Papists, and 388,000 Protestants; Argovia, 85,000 Papists, and 109,800 Protestants. In all the other cantons the Popish population is in the majority. Whilst there is no longer any canton in which there are not domiciled some few Catholics, however insignificant in number, Uri, Schwyz, Unterwalden, Zug, Appenzell-Rhodes, interior, have no Protestant inhabitants whatever. The Valais has only about 90; Tessin, 210; Lucerne, 520 (against 133,000 Papists); Fribourg, 6000; Soleure, 6,100; and St. Gall, 65,800, and 106,000 Papists.—*Times*, Dec. 17.—*Trent*.—"L'Univers" announces that the city of Trent was preparing to celebrate, with great pomp, the third centenary of the assembling of the Council of Trent in the beginning of 1846. A Special Committee, charged

with regulating the ceremonial of the commemoration, had been appointed, and the Patriarch of Venice, the Cardinal Archbishop of Salzburg, (who expatriated the Zillertalers,) the Prince Bishop of Goritz, and a number of German prelates had already promised to attend. The Pope, on his side, had granted a jubilee of six months on the occasion; the Bishop of Trent had caused the colossal crucifix, before which the Fathers of the Council signed the Acts, and the chapel of that Cathedral, in which it is deposited, to be magnificently decorated; and the inhabitants had erected, to the east of the Church of St. Mary Major, where the Council assembled, a monumental column, surmounted with the statue of the Mother of God, "ever victorious over all heresies." The first stone was laid on the 26th of October, and the monument inaugurated on the 13th of December.—*Popish Murmures and Delusion*.—*Night processions*, as well as many other long discontinued usages, have been raked up from the chest of ages to dazzle the eyes of the faithful in the nineteenth century at Treves, the scene of the holy coat exhibition. They were commenced on the 18th of August last, and continued every Friday until the 6th of October. Not less than 4,000 persons, each carrying either a taper, a lantern, or a torch, and accompanied by a number of white-robed maidens, bearing splendid banners of various sizes and devices, passed at half-past nine o'clock of that evening across the city market to the Bishop's Court. There a hymn was sung, and Bishop Arnoldi appeared on the balcony and dispensed his blessing to the people; a proof that these religious demonstrations, even supposing them not to have originated with the higher clergy, are at least secretly approved and encouraged by them. Nor are such fooleries confined to the south. M. de Olzewsky, a cavalry officer, now seventy-four years old, is at present engaged in making the pilgrimage to Rome on foot, in order to fulfil a pious vow.—*Statistics of the Jesuits*.—The "Frankfort Post Ampt Zeitung" and the "Rhenish Beobachter" gave recently a statement,

founded on authentic records, respecting the present extent of the so-lately *avowed* restored Jesuit Order as follows:—There are at this moment in Italy 150 houses of the Order of the Jesuits, containing nearly 4,000 persons; of whom 1,800 are priests. In France there are 56, containing 872 Jesuits; of whom 362 are priests. In Germany there are 88, of which 14 are situate in Bavaria, 21 in Austria, 3 in Wurtemberg, 7 in Baden, 2 in the two Hesses, 2 in Nassau, 5 in the province of Rhenish Prussia, 3 in Westphalia, 6 in Silesia, 3 in Saxony, 1 in Anhalt Köthen, and 5 in Hanover and the Free Cities. In the Grand Duchy of Posen there are 7, in East and West Prussia 5, in Pomerania 2, in Brandenburg, 2, in Saxony 1. The total number of the Jesuits living in these houses is 1,000; of whom 400 are priests. In Spain there are 87 houses, containing 536 Jesuits; of whom 220 are priests; and in Portugal 8, containing 160 Jesuits; of whom 75 are priests.—*The Jesuits at Malta*.—A convent of Jesuits has recently been inaugurated at Civita Vecchia, in the island of Malta. On the occasion the Rev. Father Esmonde pronounced a discourse in Italian, in the course of which he thanked Queen Victoria for the great favour she had conferred on his Order, in suffering them to establish themselves at Malta. He added, that the Jesuits would evidence their gratitude to the Queen by labouring to promote the happiness of the isle, especially through the channel of education.—*Syria*.—M. Hiliani, Popish Archbishop of Damascus, arrived at Havre on the 28th ult., to solicit pecuniary assistance on behalf of the churches and faithful of his diocese. The “Univers” publishes the first five lists of subscriptions, amounting to 7,140*l*.—*Alexandria*.—The English Protestant church is progressing very fast, but the works are likely soon to be stopped for want of funds. The amount

already subscribed, including the 500*l*. given by Her Majesty's Government, will fall far short of the architect's estimate. Considering the great number of English Protestants who now pass through Egypt, a place of worship is essentially necessary, and it is hoped that those connected with India and the overland route will come forward liberally in aid of so desirable an object.—*Morning Paper*.—*Dr. Wiseman and the French Bishops*.—It is stated in “*L'Univers*,” that Dr. Wiseman, Popish bishop in England, in the month of October last visited Paris, and that the principal object of his journey was to address a letter to the French bishops, in which, after alluding to the Protestant darkness which has long enveloped England, he says, “the Omnipotent has caused a ray of hope to shine upon us which dissipates the darkness of the future.” He makes allusion to the recent perversions, and speaks of “old prejudices dying away,” and “more affectionate sentiments expressed towards them” (Papists). These results he attributes to a “spontaneous impulse of grace, and a providential succession of circumstances.” He then alludes to the recent prayers in France for “the conversion of England,” and expresses his hope to obtain from the bishops “a public demand of prayers on the part of your priests, your religious communities, and the whole body of your faithful; and if, above all, we can obtain from each of the priests of your diocese an oblation of the adorable sacrifice in favour of our unhappy country.” Several of the bishops have, in consequence, recommended throughout their dioceses, prayers for the conversion of England. *JERUSALEM*.—We regret to record the melancholy intelligence that the Lord Bishop of Jerusalem departed this life, a short distance from Cairo, on his way to England, on the 26th of November.

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THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

“ If they speak not according to this word, it is because there is no light in them.”—*Isaiah viii. 20.*

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VOL. VII.

SPEECH OF THE REV. HUGH M'NEILE,

AT A RECENT MEETING OF THE LIVERPOOL PROTESTANT OPERATIVE ASSOCIATION.

WE invite the attention of our readers to the following condensed report of the wise, practical, and spirit-stirring speech of the Rev. Hugh M'Neile, at a recent Meeting in Liverpool:—

The Rev. Mr. CONNOR having offered a most impressive prayer,

The CHAIRMAN addressed the Meeting as follows:—

Friends and fellow-labourers, I have much pleasure in presiding once more at your Annual Meeting, and giving you any encouragement in my power to persevere in your Christian exertions. The objects of your exertions are threefold.

1st. To keep and extend among the working-classes the true spirit of the Reformation, to which England is mainly indebted, under the Divine blessing, for her national character,

and her national greatness and usefulness.

Secondly. By spiritual arguments and in a Christian spirit to convince those members of the Church of Rome with whom you may have communication, of the dangerous errors which they are taught to venerate as religious truths.

Thirdly. To resist, by every lawful effort, the national encroachment of Romanism as a system, opposed as it is to the best interests of civil liberty, as well as to the fundamental doctrines of true religion. These are your three objects. They are objects well worthy of a Christian and a patriot. In the first of them you have been eminently successful. For, whatever may be the state of things amongst other classes of the community, whatever defection there may be in some of our colleges, extending its poisonous influence into some of our pulpits, and into the families of some of our aristocracy and gentry, I do believe that at no period since the noble army of our British martyrs sealed their testimony with their blood, were the working classes of England more completely,

more intelligently, and more resolutely opposed to Romanism, than they are at this day. (Loud cheers.) Their intelligence and determination on this point are such, that considering their numbers and the influence they now possess in the state, and, backed not by the hundreds in this room only, but by many thousands in all the large towns of the kingdom, I would send it as a message from this platform to all whom it may concern, candidates for Parliament, or candidates for Cabinets, that no Government under the sun can impose Romanism upon England. (Immense cheers.) Many Romanizing steps have been taken, but they have not yet reached the point of imposing Romanism upon you. When the spring is squeezed tight enough for that, the recoil will astonish him that is at the top! And, as for our Church,—our beloved Church, whatever may be said against her at home or abroad, she has not her equal upon earth (cheers) for comprehension, combination, order, and activity, dignity and zeal, animated fervour and chastened gentleness, solidity of truth without any childish or frivolous fables, and elegance of diction without rudeness or vulgarity,—as for our Church, whatever annoyance may be felt for a time, or may be occasioned by certain young gentlemen of architectural tastes or accomplishments,—whatever pain may be experienced because of the defection from our pale of certain brethren whom we loved, and from whom we expected better things; still, I believe that all the Jesuits in England,—and they are not a few at present,—cannot succeed in Romanizing the Established Church. (Enthusiastic cheers.) I would, however, take the liberty of adding, with all due respect to the Most Rev. and the Right Rev. Prelates of our Church, that if in trying times like these, they leave the defences of our Zion in the hands of the Protestant operatives, they are not adopting the course likely to secure in the sequel that well-balanced order, and that dignified moderation which we all prefer, though we might not be able to maintain it. If, through the difficulty or impossibility of agreeing among themselves, they refrain from

“setting their house in order,” and from removing disorderly servants, by whom is the house to be set in order? Peaceably, it seems impossible; and a different description of sweeping is what none of us would advocate. We are earnestly desirous therefore to see the right exercise of authority in the Church of God. Authority belongs to her officers, submission to her children; and I believe the officers of our Church do not calculate, as they might, upon the dutiful submission of her children, if their authority were exercised as based upon the Word of God.

With regard to your second object, I think the less that is said in public about your proceedings upon that point the better; but I would earnestly entreat you to practise kindness and gentleness in all your conversational controversies. I would entreat you, my friends, to beware of any hasty expressions of temper. Remember, in all your controversies with Romanists upon subjects of deep and vital importance, that the “wrath of man worketh not the righteousness of God.” Remember, that speaking face to face with them, they may mistake your honest indignation against their system for personal anger or ill-feeling against themselves. And therefore you should restrain your expressions even of honest indignation against their system in the hope of winning a fair hearing from them to what you have to say for your own. Example is a more powerful teacher than the best of precepts, and “a soft answer turneth away wrath.” I know and am willing to admit to you how difficult it is to be calm when the heart is engaged, when zeal inflames the tongue; but it is the prerogative of the real Christian, in whom the Spirit of God dwells, to combine discretion and self-restraint with zeal. I speak to you then, as to persons engaged from day to day in controversy, amicably, with Roman Catholics, and I entreat you to have respect to their feelings, though you cannot respect the falsehoods they have been educated in; have respect to their feelings and use language which shall convey your own sentiments without wounding their feelings or causing you the loss of their attention. In the third branch of your

object—in pursuing that, you have met with discouragements, disappointments, defeats. Be not cast down. Success, though animating, is not, and never was, the measure of duty. Remember that the God whom we serve, and on whom it is our peace and strength to depend, has instructed us in his holy word “that the hearts of kings and princes are in his rule and governance, and that he disposes and turns them as it seemeth best to His godly wisdom,” and now, at this time, I earnestly entreat you, my Christian brethren, to present the heart of our gracious Sovereign before the King of Kings, imploring him to guide it and support it, and to direct her through the painful crisis in which she is placed. One part of her great men unable to keep, and another part unable to make a Cabinet—at this moment where lies the responsibility of the Government? We are in a sort of *interregnum*. Painful to every one of right feeling, it must be doubly painful to Her Majesty. Pray God to preserve her in peace, and give her wisdom, and judgment, and discretion in all the interviews that Noble Lords, Right Honourable Baronets, Dukes, and Marquises may have with her, pending the present negotiations! It is not a state of things upon which any man who loves his country might speak rashly; it is a state of things calling for seriousness and prayer, more than for public declamation. What are we to have, or what can we have? It seems impossible for a Whig Administration to govern the country with the present Parliament, and if the Noble Lord for whom Her Majesty has sent—for whom Her Majesty, I humbly conceive, was compelled in a certain sense to send, when Her late responsible advisers left her *en masse*—if, I say, that Noble Lord should succeed in forming a Cabinet, what is he to do with the Parliament? The next step would be a dissolution of Parliament, which throws upon as many of us as are electors the discharge of a Christian duty, concerning which I have more than once given you the best instruction in my power, instruction, I believe, derived from the pages of revelation. I would refer you, my friends, to the pages of the

tract, entitled, “England’s Caesar.”* and intreat you to put its principles into operation, in the discharge of the duty which may presently fall upon you as electors in this great kingdom. But a very different course these negotiations may take. It may turn out that such a cabinet cannot be formed with any reasonable prospect of success, and then a coalition may take place—some of the members of the late cabinet may join with members of the new one; and then we shall have a trial, upon the first Meeting of Parliament, whether such a junction cabinet can stand or not. They may prolong for a few weeks the appeal to the people. It seems at present as if that must come at last. And when it does come! You know very well, my Christian friends, the repugnance we have long had to the notion of pledged delegates instead of free representatives being sent to Parliament. In all matters of minor moment, in all matters belonging to human policy which may vary with circumstances, without interfering with fundamental principles, I hold it to be a violation of the British constitution to ask candidates for our representation in Parliament to pledge themselves in detail; but upon some points of deep and vital importance—*upon matters which affect the religion of the country, the stability of the Church, and, as I humbly believe, the stability of the throne and the monarchy*, I think it is the constitutional right of an Englishman to take what steps he can to be sure that he will not put in his name at the polling booth in support of men who will pull down those bulwarks, or aid in doing so. And therefore I certainly would advise you—not to promise. You will be applied to by and by, perhaps, but in an apparent casual way in conversation, just to make a conditional promise. I advise you to make no promise. Keep your own counsel. Make no promise until the whole case is before you. But this, I think, we are at liberty, nay, in duty bound, to ask

* This excellent Address has been published and widely circulated by the Protestant Association, and may be had on application at their Office, 11, Exeter Hall.

of any man who comes to ask us to support him, "Tell us now, not what you *think* as an *individual* about Romanism, but tell us what you will do as a *legislator* about it." "Suppose the session of 1846 or of 1847 should produce a Bill for the Endowment of Roman Catholic priests in Ireland, which we were told must follow the endowment of Maynooth College, tell us honestly, like a fine fellow as you are, how you will vote?" "Will you, no matter who the minister is, or who are in the Government—for in this matter it does not signify a fraction—will you raise your voice, or, if you cannot raise your voice, write a letter, which shall be your protest, or in some way or other pledge yourself to vote against any such measure as shall identify the endowment of error with the national council of Great Britain?"—One thing more and I have done. There is a pledge I should be very glad to have from certain Honourable Gentlemen, or Noble Lords, who may ask our suffrages at the next election—"Will you,—if no other member of the House gives notice before Easter week—give notice that you will bring in a Bill, or ask leave to bring on a Motion, or originate a measure, and divide the House upon it, for the Repeal of the Maynooth Bill?" I think you will agree with me when I tell you there is more strength in a *positive* movement than in a *negative* protest. One reason why measure after measure has gone against us is that all we have done has been silently to protest against the measure; if we could gain ground we must originate a movement, *go in advance*, and have something to aim at. Now is the time. It is an unsettled time. Parties are to be new-cast, minds to receive a variety of impressions; applications are to be made, letters are to be written, feelers to be sent out, answers to be given. Be cautious how you give an answer either in writing or speaking, but now is the time for movement. Let it begin here, and it will roll like a snow-ball before a set of schoolboys upon a plain. Let it begin here, I say, and let the Protestants of England never cease till they have repealed the Maynooth Bill. What is the reason your opponents have succeeded in so many

points? Just because they set out with a determination to succeed.—They said, "We will never stop till we get what we want." This is the language of the Anti-Corn-law League. "We will never cease till we get this."—*There is strength in determination.* I am not going to discuss that subject, or to enter at all upon it at present, but I invite you to emulate their zeal and earnestness, though belonging to such a cause, which have so frequently been successful. Let not your zeal and earnestness in this great cause evaporate in a shout, but speak of it, write of it, influence others upon it! Now is the time to get help. There are some people who have not given us help for four or five years, who you will see coming by degrees, just to see what you are doing; they will enquire, "Well, what did you do with the operatives last night?" I will say, "Why didn't you come and see?" Here is the point we are for. It is no light matter; it is no party matter; it is no secular matter either. It belongs to the fundamental truth of religion; and our aim is to undo the disgrace that last session marked upon our statute book—to erase the black act for the endowment of falsehood—to take it away—to purge the statute book of Great Britain of that act. (Tremendous cheers.) That is what we are for. Who will join us? We will test the town who will join us for the repeal of the Maynooth Bill. Let this be the one sound that goes out from this Meeting—"The Repeal of the Maynooth Bill!"

RULES FOR CHRISTIAN CONDUCT; OR, WALK CIRCUMSPECTLY.

BY REV. LEIGH RICHMOND.

1. ADHERE, most scrupulously, to truth; and labour to preserve the strictest integrity, simplicity, and sincerity.
2. Engage in no pursuit in which you cannot look up unto God, and say, "Bless me in this, O my Father!"
3. Strive to be as kind, forbearing, and forgiving as you can, both to friends and foes.
4. Never speak evil of any one, on any pretence whatever.

5. Strive to recommend religion, by the courtesy, civility, and condescending character of your conduct.

6. Watch against irritation, positiveness, unkind speaking, and anger; study and promote love.

7. Mortify lusts, sensuality, and sloth.

8. Never allow others to speak well of you; nor especially permit yourself to say or think anything of yourself, but as poorly done. Keep down pride; let it not be indulged for a moment, and watch against it.

9. Shut out evil imaginations and angry thoughts.

10. Let it be your sole business here, to prepare for eternity. Consider every moment of time in that view.

11. Remember that you have to contend with a legion of devils—a heart full of deceit and iniquity, and a world at enmity with God.

12. Pray that you may ever rejoice in the advancement of Christ's kingdom, and the salvation of sinners; and labour in every way to promote these objects.

13. Strive to preserve a praying mind through the day; not only at the usual and stated periods, but everywhere, and at all times, and in all companies. This is your best preservative against error, weakness, and sin.

LETTER OF AN IRISH READER.

TO THE REV. MR. CLAFFEY,
COADJUTOR PRIEST OF CASTLETOWN.

REV. SIR,—Having heard it buzzed about through the parish that your Reverence cursed and abused me, from the altar, at Castletown chapel, a couple of Sundays ago; though I am a very poor, ignorant, and unlearned man, yet I will be so bold as to acquaint your Reverence most respectfully, that such conduct was setting a very bad parable to the neighbours about you, and that also in so doing, you were not following in the steps of our blessed Lord and Saviour, nor of his holy Apostles, St. Peter and St. Paul. For our blessed Lord, whenever he preached (and sure enough he was continually doing that same), taught the people "to

love their enemies; to do good to them that hate us, and pray for them that persecute and calumniate you."* (Matt. v. 44.) And what was a great deal better—indeed the cream of the matter, he *practised* what he preached; for "when he was reviled, he reviled not again; when he suffered, he threatened not; but delivered himself to him that judged justly." (1 Pet. ii. 23.) And again, when his ignorant and persecuting disciples wanted him to call down fire from heaven, to burn up the unfriendly Samaritans, who would not give him bit nor sup, nor night-shelter in their village; what did he do? why he gently scolded them—saying, "You know not of what spirit you are, the Son of Man came not to *destroy* souls but to *save*." (Luke ix. 55, 56.) Again, your Reverence, holy St. Peter, the founder of your Church—the blessed man, follows the Holy Saviour, quite close in his tracks—for says he, "In fine, be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble; not rendering evil for evil, nor railing for railing; but contrariwise—blessing." (1 Pet. iii. 8, 9); and sure enough, St. Paul matches this doctrine as like as two peas; for says he, "The servant of the Lord must not wrangle, but must be mild towards ALL men, apt to teach, patient, with *modesty* admonishing them that resist the truth." (2 Tim. ii. 24, 25.) Now, I put it to your Reverence's own breast, was your Reverence either *mild, modest*, or merciful towards me, when you cursed, damned, and bally-ragged me from your altar? Sure, your Reverence, if I was in error, it was yourself that should have first told me my fault in private, and then admonished me with all modesty; but no! your Reverence—you did no such thing; sure then a man with only one eye, can't help seeing that in my case, your Honour did not show yourself to be a *real* successor of St. Peter or St. Paul. I hear also, that your Reverence was pleased to jeer and mock at me,

* It will be seen that this and other quotations from Scripture, are not made *verbatim* from the authorized English version, though in substance agreeable thereto.—Ed.

about my poverty, and to say that if I had come to you you would have given me something to keep me from starving; ah! your Reverence, sure you must have been only humbugging the neighbours, for sure your Honour can't but know that Father Carty refused plump to hear my confession last summer, until I paid him the sum of seven and sixpence; and not a bit richer was I then than I am now; but any how your Honour and all the parishioners know well, that the Church holds—that that man will be damned to all eternity that does not make confession to the clergy. Oh! then it was yourself and Father Carty that had a power of pity and tenderness on my poor soul—when betwixt yees both, you would let me be damned to all eternity for the filthy lucre of seven and sixpence!! But let me tell your Honour, that the first Bishop and Pope of Rome, Saint Peter, taught no such doctrine as that; he nor his master Christ before him, never taught, that the salvation of any sinner's soul, let alone mine—depended on the payment of money—no, no! our blessed Lord saith, by the mouth of the Prophet Isaiah, "Come unto me, every one that thirsteth, and ye that have no money—come buy and eat, yea come buy *wine* and milk, *without money and without price*." (Isaiah lv. 1.) What was his command to the apostles? "Freely ye have received—*freely give*." And what said the blessed St. Peter, to that notorious heretic, Simon Magus? "Keep thy money to thyself to perish with thee, because thou hast thought that the gift of God may be purchased with money." (Acts viii. 20.) And again, says he, "knowing that you were not redeemed with corruptible things as gold or silver, from your vain conversation of the *tradition* of your fathers, but with the precious blood of Christ, as of a lamb unspotted and undefiled." (1 Pet. i. 18, 19.) I hope now, that I have settled that point to your Honour's satisfaction. Your Reverence, I hear, is also mighty angry with me for going to Castletown Church; will your Honour hear me out, till I tell you the reason why; troth then, I go there just because it is written,

"Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." (Matt. iv. 4.) Now, your Reverence, St. Peter backs that mighty strong, for says he, "*As new-born babes desire the rational milk of the Word, without guile, that thereby you may grow unto salvation*." (1 Peter ii. 2.) Now, sure your Reverence knows, and all the parishioners too, that not one of us poor ignorant men can understand one word good, bad, nor indifferent, that your Honour says, for it is all Latin entirely, barring the scree of cursing and abuse, that you do give in the sermon sometimes to those that vex you, by not paying their dues. Now St. Peter says that we should "call no man common or unclean." (Acts x. 28.) And also, that in every nation, "he that feareth God and worketh justice is acceptable to him," be that man priest or be he parson. (Acts x. 35.) "God is no respecter of persons;" handsome is, that handsome does; God's blessed Word is the same, no matter out of whose mouth it comes, no matter whether it be read in chapel or in church. To speak out plain then—the reason why, your Honour, I go to the church is, because I hear the prayers and the Word of God read in a language that I can understand, according to the instructions of St. Paul, who says, "If the trumpet give an uncertain sound, who shall prepare himself unto the battle?" so likewise you, except you utter by the tongue plain speech, how shall it be known what is said, "for you shall be speaking unto the air?" (Cor. xiv. 8, 9.) Now, your Reverence, if I am hungering and starving for the Bread of Life, and cannot get it at the bakery, sure it is but small blame for me to look for it at the hucksters, and that when I can get it for nothing too.

Now, your Reverence, give me leave to tell you, that though I am a poor—a very poor man (not the worse, however, for that, in the sight of the good PRIEST Jesus, for God's only Son had not where to lay his head; he preached to the poor, and healed them without *cost or charge*.)—give me leave, I say, to tell you, that when you are angry with your brother without a cause; when you curse, abuse, and

hold up a poor unoffending creature to be beat to mummy by the ruffians of the country, you are guilty of murder in the sight of God. Now, your Reverence, don't be telling the people that you have a right to curse or excommunicate me for reading or hearing God's Word; or for what is worse in your eyes, being too poor to pay you my dues; I tell your Honour, most humbly, that you have no right to do so; if I was a fornicator, or covetous, or a server of idols, or a railer, or a drunkard, or an extortioner, then no doubt you would have a right and power to visit me with the chastisements of the Church; but your Reverence knows well I am given to none of these practices, though God forgive me for saying it, some of your own greatest pets and favourites in this parish are of that sort; but never a blast you let out against them at all—Oh! no indeed, but it's nothing but the top of the morning to the likes of them.

Now I humbly beseech your Honour, to pardon this great freedom that I have taken, and praying Almighty God on my bended knees, that he will shower down as many blessings on your Reverence, as you heaped curses on me, and hoping that he will soften your heart, and bless you by turning you away from your sins,

I remain,

Your faithful humble Servant,

JOHN REED, *Irish Reader.*

Castletown, April, 1840.

HAPPY DELIVERANCE FROM PAPAL BONDAGE.

WE have been informed by Signor Ciocci, the author of "*Iniquities and Barbarities of the Church of Rome in the Nineteenth Century*," that the Rev. Dr. Camillo Mapei, lately a priest and canon in the city of Rome, has recently left the Romish Church and has been married to an English lady at Liverpool. We learn also from the same gentleman that the Rev. Mr. Crespi, until lately a Capuchin monk and missionary of the Propaganda at Rome (to which office he was appointed by the present Pope,

Gregory XVI.), has recently arrived in England, and is now zealously engaged as a Protestant missionary among the poor Italians in London. Mr. Ciocci has informed us also that Mr. Valci, not long since a member of the Church of Rome, who during three months has been suffering in a Sardinian dungeon, into which he was cast for distributing Protestant tracts, has just made his escape to this country. The last two gentlemen are co-operating with Mr. C. in his efforts to ameliorate the condition of his poor countrymen in this kingdom. Those who, like Mr. C. and his friends, are so well acquainted with the mysteries of the iniquitous Papal system, and who have experienced in their own persons the infliction of its cruelties, and in the gracious providence of Almighty God have been brought "out of Rome," require no urging to a continual warfare against that apostate Church. Why are Protestants, alas! so lukewarm? Must we have a taste of Rome's cruelties before we arise and protest against her abominations, and cast the "accursed thing" out of the camp?

MISCELLANEOUS.

DANGERS' OVERCOME.—I have been frequently surprised that I experienced no insult and ill treatment from the people whose superstitions I was thus attacking; but I really experienced none, and am inclined to believe that the utter fearlessness which I displayed, trusting in the protection of the Almighty, may have been the cause. When threatened by danger, the best policy is to fix your eye steadily upon it, and it will in general vanish like the morning mist before the sun; whereas, if you quail before it, it is sure to become more imminent. —*Borrow's Bible in Spain*, Vol. I. p. 51.

A GOOD CONSCIENCE.—A good conscience is better than two witnesses. It will dispel thy fears, as the sun dissolves the ice; it is a staff when thou art weary, a spring when thou art thirsty, a screen when the sun burns thee, a pillow in death.

CABINET.

DEATH will quiet us shortly—let grace quiet us now.

There are no politics like those which the Scriptures teach.

A man cannot be a finished philosopher till he is a real Christian.

A wise and pious man, before all other kinds of knowledge, prefers that of God and his own soul.

THE BIBLE.

"The Bible, and the Bible alone, is the Religion of Protestants."—*Chillingworth*.

By the Bible alone we Protestants stand,

To the Word of our God we appeal,
We yield not obedience to any command

Save that which this Word may reveal.

In matters of faith, we cast man away,

All human authority spurn;

The laws of Jehovah alone we obey,

Not those of a fallible worm.

With this sword of the Spirit we fear-
less oppose

All those who for error contend;

With the light of the truth we scare
all our foes,

And make their false principles
bend.

The strongholds of Popery must be
cast down,

If we with this weapon assail;

For 'tis God gives the power, the
strength is His own,

Against Him no foe can prevail.

A boon then so great, let us ever hold
fast,

For this privilege ever contend;

Like our noble Reformers in days that
are past,

Be prepared with our lives to de-
fend.

Remembering the pangs that our mar-
tyrs endured,

To maintain what they valued the
most;

Let a Bible unshackled,—a faith
unobscured,

Be ever our own proudest boast.

London, Dec. 10, 1845. R. O.

NOTICES OF BOOKS.

The Life of Joseph, considered more especially as a Biographical Type of Christ, in a course of Lectures delivered in the Cathedral of Waterford.—By the Rev. E. Dalton, Author of "The Watchful Providence of God;" "The Jesuits, their Principles and Acts," &c. London: Dalton, Cockspur-street. 1846. Dublin: Curry and Co. Waterford: Sleater. 8vo., p. 374.

WE had prepared a lengthened notice of this work, but from want of space are compelled to postpone its insertion to our following number.

Meanwhile we recommend the work to the attention and perusal of our readers.

Priests, Women, and Families. By J. MICHELET. Translated from the French (third edition), with the Author's permission, by C. Cocks, Bachelier des Lettres, and Professor (Breveté) of the living languages in the Royal Colleges of France. Second Edition. London: 1846. Longman, Brown, Green, and Longmans.

THE title of this book is sufficient to induce inquiry into the contents of it. The subject of which it treats, is one of deep and vital importance to the best interests of religion, and society.

France, partly Romish, partly Infidel, partly Protestant, spurns the chains which Englishmen seem to be willingly putting on. The circulation of the above work of Michelet's by thousands and tens of thousands throughout France, evinces the existence of a spirit, which cannot be stifled;—an investigation, which cannot be avoided. Whilst Jesuits are seeking to regain in France, as elsewhere, their long lost ascendancy, Frenchmen are asking themselves, *Who are the Jesuits? What are their principles? Why do they ask power? Why should we confer it? What good do they promise? What benefit have they conferred? And finding, as many have found, that it is neither for the interests of true religion, nor conducive to the public good, nor compatible with domestic happiness, that*

priests and Jesuits should acquire the dominion they would arrogate to themselves, they have made a stand, a bold stand, and a stand which, through the Divine blessing, will prove successful if persevered in.

This book, to which we shall again and again refer, has made great noise on the Continent, and acquired much reputation, and deservedly so. It probes to the core, some of the worst evils which have afflicted France, and still afflict her, and every country in proportion as Popery prevails in it.

It attacks one of the strong-holds of Popery. We should like to see a copy of it in the hands of every father of a family, whatever may be his rank in life, and whether Protestant or Roman Catholic.

Especially do we recommend it for the libraries of Mechanics' Institutes, Parochial libraries, and the libraries of Protestant, and Protestant Operative Associations.

To know what positive and practical evils follow in the train of imaginary good, may lead some to think less of the "IDEAL," and more of the real object and ends for which a revealed religion has been vouchsafed to mankind.

The Reformation, and Anti-Reformation in Bohemia. From the German. Two Vols. London: Houlston and Stoneman. 1845.

BOHEMIA was a long time the battlefield on which the powers of Popery and Protestantism contended. Scenes of the most fearful atrocity were frequently enacted there, by those who would have suppressed the first uprisings of liberty—the first aspirations of the soul towards the God who made it, and the Saviour who died for its redemption.

In an age, when, yielding to the declamation of a spurious Liberty, many would careen and patronize Popery—the deadliest foe of liberty and pure religion—we rejoice to see publications issuing from the press which shed the light of the past, upon present transactions, and thereby serve as a guide to future movements.

The work of an "Anti-Reformation" is now going on amongst us.

A more fearful step could scarcely be taken, and well does it become us to look around and exert ourselves, that the efforts of our opponents be not successful.

The above work is calculated to do much good.

Popery Unmasked; A Narrative of Twenty Years' Popish Persecution. By JOHN RYAN, Esq., M.R.S.L., Author of "The History and Antiquities of the County of Carlow," &c., &c. London: Edwards and Hughes, 12, Ave Maria-lane; and Olivier, 59, Pall-mall.

THIS work abounds with startling facts, and throws much light upon the nature and intensity of the under current at work in Ireland.*

INTELLIGENCE.

ENGLAND. — *Nottingham.* — On Monday, Dec. 22, the Protestant Operative Association of this town gave the annual "tea party and soiree," in the Exchange-rooms. About 1,000 persons were present. At the public Meeting afterwards, the chair was taken by the Rev. George Browne, who professed his strong attachment to the principles of the Reformation, and also to those of "the revolution of 1688, of glorious and blessed memory." On the platform were the Rev. Messrs. Bolton, Calder, Gregg, Cartledge, Blakeney, Clementson, Clementson, Langley, Milton, Owens, and Parnell. The speakers were the Revds. T. D. Gregg, W. Clementson, and R. P. Blakeney, and Messrs. A. King, W. B. Carter, and Rakeley, the latter a converted Roman Catholic. — *Popery in the University of Oxford.* — The "Times," of Friday, January 16, last says:—"There appeared a few days since in these columns, an extraordinary statement from a Correspondent, who signed himself 'M. A.,' and upon whose veracity we have every reason to place implicit reliance. The communication referred to affirmed, that in the rooms of more than one student

* We are compelled, for want of space, to postpone notices of other works to a succeeding number.

of the University of Oxford might be seen at the present moment 'a small wainscoat book closet, externally as plain and unpretending as possible, exciting no suspicion, and affording no clue whatever to the mysteries within.' This seeming book-closet, however, being opened, is found to be a portable altar, in the language of 'M. A.,' 'as rich and gorgeous as gold and emblazonry can render it.' 'In its form,' continued the writer, 'it copies the triptic of the Roman Catholic altar. The inner side of either door presents richly emblazoned scrolls, upon which are portrayed with suitable inscriptions, the passion of our Saviour, and such like scenes. At the back of this cupboard altar, and in the vesica, is fixed the cross, now bare, and now, where the proprietor is 'rich enough to command the treasure, adorned with the figure of the Saviour, and other accompaniments of a similar nature. The ground is painted a deep blue, and is studded with stars. At this altar, the *fac simile* of many used in Romish families, the early matins of the students are devoutly offered up.' The "Times" states, that although the authorities of the University have had the opportunity of contradicting this statement, no such contradiction has yet been offered. We are, consequently, left to the natural conclusion.—*Popish Mass-houses in London*.—The mass-house, known as the Spanish Ambassador's Chapel, in Spanish-place, Manchester-square, which is attended by the principal members of the aristocracy and gentry professing the Popish faith, is about to be very considerably enlarged, in consequence of its limited dimensions, compared with the very large congregation who attend there, and which has latterly much increased. It is rumoured that the mass-house in Virginia-street, Ratcliffe-highway, to which there is a congregation of about 22,000 attached, is about to be taken down, to make way for an enlargement of the London-docks. As no doubt a liberal sum will be given by the Dock Company, the Papists will be enabled to erect the long-talked of splendid church in the Commercial-road, where they have for some time

had an extensive cemetery, with a large piece of ground adjoining it, and fronting the best part of the Commercial-road. Long funeral processions to the cemetery may be seen frequently on a Sunday proceeding along the Commercial-road, attending the corpse of a member of the "Catholic Temperance Guild," the male members wearing particular dresses, giving them the appearance of a set of monks, and the female members looking like nuns, all walking two and two, with several tall crosses carried in different parts of the line.—*The Late Seceders*.—Mr. Newman and his friends will remove from Littlemore to a College near Birmingham, where they will pursue their ecclesiastical studies under the superintendence of Drs. Walsh and Wiseman, Bishops of the midland districts. Messrs. Capes, Collins, Neave, and Estcourt remain at Prior Park, near Bath; Mr. Oakeley enters at St. Edmund's College, in the diocese of London.—*Morning Post*.—The "Tablet," of Saturday, Jan. 3, states, "The clerical and learned personages who lately became converted to the Church, are to be congregated in semi-retreat, for the purpose of being thoroughly proved and instructed according to the ancient discipline of the true Church, on the *Neophyte* system, under the conduct of a zealous and enlightened ecclesiastic."—*Ramsgate*.—Mr. Jauch, the priest of the German Popish chapel in the city, in a letter to the Editor of the "Tablet," dated December 24, states, that in the previous week, he visited at Ramsgate, Mr. Pugin, whom he styles the "Prince of Christian architects," and that Mr. P., in the early part of the present year, will lay the foundation of a church, school, presbytery, and cloister, on the West Cliff, at Ramsgate, which he says, will cost at least 10,000*l.* at the sole expense of Mr. Pugin. It is stated, that the buildings will be close to the spot where the monk, Austin, first landed in England.—*Birmingham*.—The Popish priests have during the last fifteen months been trying to obtain admission to the workhouse in this town, first under one pretext, then another. Priest Ivers has at length obtained permission

under some restriction, which he will, no doubt, soon succeed in removing entirely.—*Dominican Monks in England*.—A correspondent of the "Tablet," January 3, says, "There exists at Hinckley, in Leicestershire, what I would fain hope we may regard as the nucleus of a great corps of Dominican monks (or Friar preachers), and at Atherstone, eight miles distant, a small convent of nuns." He suggests that some of them, "the divinely appointed, the ascetic Friar preacher, with the Image of our Redemption," should go amongst the crowds assembled on Sundays in the London parks, and elsewhere, and preach to them.

IRELAND.—*Popish Propaganda*. By the reports published in the Popish prints here, we find that the monthly contribution from Ireland to the Propaganda for December (1845), amounts to 810*l.* 13*s.* 6*d.*, which is somewhat beyond the usual average, whether owing to the Christmas season, or to the late Government contributions to Maynooth. This monthly rate would amount to nearly 10,000*l.* per annum; and considering the potato panic, and outcry of famine, it is a tolerable sum wrung at this severe season from the wretched population of Ireland, for the purpose of promoting Popery in England.—*Dublin Warder*.—*The Godless Colleges*.—The Lord Chancellor refuses to sanction the appointment of two Roman Catholic Presidents to the Provincial Colleges.—*Limerick Chronicle*.—*Londonderry*.—Thursday, Dec. 18, being the anniversary of shutting the gates of Derry, in the year 1688, against the Popish army of James I., by the apprentice boys of that period, was celebrated in a manner justified by the historic importance of the event itself. In the morning there were discharges of cannon, ringing of bells, &c. At eleven o'clock, a religious service suitable to the occasion, was celebrated in the cathedral, which was densely crowded by an attentive and highly respectable congregation, consisting of Protestants of all denominations. The Rev. Charles Seymour preached from Esther ix. 26—28.—*The Molly Maguires*.—On Sunday night, Dec. 28, a party of

these men entered the residence of Mr. Nulty, of Aughanmore, and ordered him to discharge a Protestant servant maid. He refused to comply with their orders, upon which they beat him with a sword. They also beat the servant girl with the same weapon, and wounded her slightly in the neck, after which they ordered her to quit Mr. Nulty's employment.—*Longford Journal*.—*Potatoe Rot and Priestcraft*.—In a letter from Anemoë, in the county of Wicklow, we have a further account of the use to which priestcraft has turned the potato disease in that quarter, and which lamentably elucidates the intellectual state of our poor Popish peasantry in these enlightened days. We learn that from the neighbouring county of Wexford, *holy water* is brought a distance of ten or twenty miles, and that the priest of Wicklow, not willing to leave all the profit to the Wexford worthies, who have the holy water, take care to sell, at a very high price, some *blessed salt*, which being mixed with the water, the charm is complete; and to this cause the cessation of the disease is attributed by the deluded Romish peasantry. It seems, moreover, that they are persuaded the benefit in this case of the charm cannot be extended to the potatoes of heretics, but that it would lose its purifying virtue if sold to, or touched by Protestants. What a hopeful task it is to ameliorate the condition of a country, by multiplying at the public expense, priests of fraud and superstition, who trade in practices like these.—*Dublin Warder*.

COLONIAL.—*Harbour Island, Bahamas*.—A clergyman of Harbour Island writes to the Protestant Association;—"In our little colony, anti-Christian error has just opened a new channel for its bitter waters. A Popish priest has lately arrived from Jamaica; and having located himself in the town of Nassau, has met with great encouragement. He has not been there a month, and yet already eighty or 100 persons have professed themselves Romanists, while about 200*l.* have been raised to build a chapel, in which subscription numbers nominally Protestant have joined, including even the Governor." At the

request of this clergyman, a grant of books and tracts has been sent him from the Association.—*New Brunswick*.—St. Dunstan's Popish Cathedral, Fredericton, New Brunswick, was opened on November 16, 1845.

FOREIGN.—*The Apostolical Catholics*.—Berlin, Dec. 26. The Rationalist movement, headed by M. Ronge, which has excited so much attention, is, we hope, about to assume a Scriptural direction. A body of the German Catholics of Berlin, who cleave to "the faith once delivered to the saints," has lately renounced their connexion with M. Ronge's party, and laid the foundation, by a confession of faith, based on the truths of the Gospel, for the establishment of a new Church among the seceding Romanists of Germany. The Rev. Dr. Tettmar, Professor of the Mathematics in the Gymnasium at Pottsdam, who renounced the errors of Rome about six years ago, and is a clergyman of piety and very considerable attainments, has placed himself at the head of this new movement, and on Christmas-day celebrated public worship before the Apostolical Catholic flock in Berlin. There can be no doubt that the lamentable direction which the movement under M. Ronge assumed after the general Meeting at Leipsic, at the end of March last, has done much to avert the secession from Rome in Germany. We hope that by means of this new movement in their own bosom, the German Catholics, who are fighting so good a fight, with regard to external corruptions, may be called to a sense of their doctrinal aberration, abandon the connexion with the Rationalists and Radicals by whom they have been so liberally and actively supported, and be led into the way of saving truth.—*Berlin*.—The Berlin Church journal, in December last, states the following interesting facts:—"Among the most remarkable secessions from Popery, which have lately occurred

in the Pesth district, are the Baronness Derceengi, Count Waldeck, a Franciscan monk, a nun lately escaped from a nunnery, and a monk who was professor in the order of the pious schools, with his wife the proprietress of an estate. Formerly in this place the annual number of those who, *per fas et nefas*, went over to Popery, averaged from 800 to 1,000; the last year witnessed the conversion of thirty-five Protestants in return for 900 Roman Catholics who have professed Protestantism: no pleasing subject of contemplation to the Archbishop of Vienna."—*Brussels*.—On the 16th of December a *Te Deum* was sung, and a grand procession took place in the Popish cathedral at Brussels, in honour of the birth-day of King Leopold. Nearly all the ambassadors were present, and among others, the *English Minister*, Sir George Seymour, and his Secretary, Mr. Walker.—*Bavaria*.—The King of Bavaria has just issued a decree, abolishing the custom of compelling his Protestant soldiers to kneel on the passing of the host, and orders that on the occasion of the procession outside the church, on the day of the *fête Dieu*, none but Roman Catholic soldiers shall attend. This relief to the Protestant soldiers has been granted in consequence of numerous petitions to the King from a large number of Protestant pastors and laymen. Thus the soldiers of a Popish sovereign enjoy greater liberty, than those of our own Protestant country do in similar matters. Two English officers were cashiered a few years since, at Malta, because they refused to order a salute to be fired, on the passing of a Popish procession.

NOTICES TO CORRESPONDENTS.

Received communications from "J.," "F. G.," "φίλος Αδελφου," &c., &c.

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THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah viii. 20.*

No. 72.

MARCH, 1846.

VOL. VII.

YOUGHALL PROTESTANT OPERATIVE ASSOCIATION AND REFORMATION SOCIETY.

THE following is the Third Report of the Youghall Protestant Operative Association and Reformation Society, adopted at its third Annual Meeting, held in the Lecture-room, on the evening of Thursday, the 9th day of January, 1845; the Rev. PIERCE WM. DREW in the Chair.

At the close of another eventful year, your Committee in coming before their fellow-Protestants to surrender their charge and submit a brief detail of the operations and progress of the Society, feel no little pleasure in being enabled to announce that its practical usefulness has continued to advance, and that they may still claim on its behalf a share of the public confidence and support. Humbly grateful to Almighty God for the many blessings and privileges received and enjoyed heretofore, they would now desire to offer up their

hearty, fervent, and united prayers for his continued counsel, care, and direction, seeking to realize his promise, "That where two or three are met together in his name, there will He be in the midst of them." Your Committee feel it to be their duty again to set forth the principles and objects of the Society, that it may not be *misinterpreted* or *misunderstood*. Those objects are the *promotion* and *defence* of the truth. First, the promotion of the truth, not by *factiously* opposing those who conscientiously differ from us, nor by exciting the mistaken prejudices or angry passions of our fellow-countrymen who may hold opinions contrary to our own, but rather by endeavouring to draw with the tender cords of love and of affection, those who have the strongest claim upon our sympathies and kind feelings, those who are our brethren and fellow-subjects, those who we feel are with a hard and despotic rigour kept from the enlightening influences of God's holy will and Word, and to whom we would say in accents of honest and of faithful sincerity, "Cast away from you the cunningly devised

fables of man, and learn with us the simple story of the Gospel." Second, the defence of the truth, by uniting Protestants of every denomination, who hold the common faith, and serve not tables, in closer bonds of fellowship, by linking together Protestants of high and of low degree, who feel that they have a common interest at stake, by supporting the weak-minded and arousing the apathetic, that with concentrated effort, successful opposition may be maintained against the fierce onslaughts which are, day by day, more openly directed to break down the bulwarks of our most holy faith, to overthrow our civil and religious institutions, and above all to mingle strange corruptions with the pure and simple truths of the Gospel. They would, therefore, seek renewed and increased support from all who love and who value their privileges, that they may "strengthen the things which yet remain," and contend still more earnestly for "the faith once delivered to the saints." In reviewing the political events of the past year, your Committee feel, that while on the one hand there is much to alarm, dishearten, and dismay—on the other, there is much also to cheer, inspire, and encourage. What, though, in high places, *treachery* and *worldly expediency* have stood opposed to *principle* and to *honesty*, and seemed to be but too successful in the encounter, still, we are led thereby to lay this truth more seriously to heart, that "it is vain to put any confidence in man," but, that "in the Lord Jehovah there is everlasting strength." What, though, in our own land, the hand of power has strove to crush the commemoration of those victories which our forefathers achieved, winning for us the high and holy privileges we yet enjoy, still, the attempt has but recoiled upon the heads of those who undertook so vain a task.

The memory of those glorious eras is engraven still more fixedly within the breasts of the brave sons of the north, and those who were sought to be made the victims of this undue and uncalled for exercise of authority stand forth more honoured, respected, and beloved, greeted with the applauses of their collected brethren,

from the noblesse even to the humble peasant, and bearing into private life the happy consciousness of having honestly performed their duties "to their faith, their country, and their Queen." What, though, in our sister country the pernicious influences of Tractarianism have been more fully manifested, many "have made shipwreck of the faith," and have believed a lie, who should have been faithful shepherds of the flock, still, a closer bond of union has been effected between Christian men of every denomination, many differences have been accommodated, and a bolder stand than ever may be expected from the unflinching advocates of truth. Although the system which is the bane of our land has been cherished by our rulers, and, by a permanent endowment, has been grafted into the Constitution of our Protestant State, still the right feeling of Britain has been excited; Protestant England has aroused from her lethargy. The petitions of more than a million of her sons have spoken to the Senate in a tone not to be subdued, and through the length and through the breadth of our coasts the mighty voice has gone forth, "that Popery shall have no dominion over us." Although "a gigantic scheme of godless education" has been forced upon our country, and the cause of Scriptural education has been again refused the countenance and support of a Government professedly Protestant; still, the pastors of our faith, refusing alike the blandishments of courtly favour, as well as undismayed by the cold frown of discouragement, have, as a body, refused to connect themselves with any system of education, not based upon the records of eternal truth; and, acting under their guidance, the Protestants of Ireland have declared, that while they seek for their little ones the great advantages of secular education, they more earnestly desire to have them taught the saving truths of that Gospel which is able to make them wise unto eternal life. Your Society, during the year, has entered its strong protest against the endowment to Maynooth, and it is with heartfelt pleasure that your Committee have seen that petitions have been forwarded from

the various Protestant denominations of the town and from the neighbouring parishes. The Society has also by its deputations assisted at the Anti-Maynooth Conferences, and, although no successful issue has as yet attended their labours, they trust that God will in his own good time answer the prayers of his faithful and devoted servants. Your Committee feel it their duty thus publicly to record their grateful sense of the extreme kindness of the Right Hon. the Earl of Mountcashel, in having presided at their last demonstration, to Richard Smyth, Esq., J. P. D. L., as well as the clergy and gentry, who also assisted and gave their weight and influence to the proceedings, and especially to the Rev. Thomas Nolan, of Liverpool, for his powerful and convincing appeal on the same occasion. Your Committee have been active at the registration of Parliamentary electors for the borough, and feel pleasure in being enabled to announce, that through their exertions a small majority of Protestants have been this year registered, but regret to add that many Protestants neglect to avail themselves of their franchise, and still decline to come forward in support of those principles which should be dear to every lover of the truth. The numbers of the Society have continued to increase. Besides the more public lecture on the "Progress of Literature and Civilization," your Committee have seen with much pleasure, that a series of most instructive addresses have been delivered weekly by some members of the Society, which they trust, will be continued; feeling convinced that such efforts are eminently calculated to give a taste for right pursuits, promote study, and improve the mind. The subjects already treated on have been, "Matter and Motion," "The Development of Talent," "Industry," "Self-Improvement," "Astronomy," "The Improvement of Time," "Gravitation," "Protestant Truth," and the "Protestant Martyrs," &c. They desire to express their sense of the continued kindness of the proprietors of the "Cork Constitution," and also beg to thank those persons who have so kindly contributed books for the library, especially Mrs. Levoyné, and the Rev.

Samuel Hayman. They would press the claims of the Protestant Relief Society upon your kindest consideration, as a Society which extends aid and relief to the poorer brethren "of the household of faith;"—and in conclusion would commend all the great interests of our national Protestantism to your continued sympathy, your warm and energetic support, and your persevering and most fervent prayers; and sincerely do they pray that the members of the various Protestant Associations, throughout this mighty empire may, by the unwavering of their allegiance to the throne, by the godly sincerity and consistency of their lives, by the purity and brightness of their example, by the salutary tendencies of their individual influence upon society, by their unity in the bonds of love and peace, by their chastened yet quenchless zeal for the welfare of their country, and the honour of their Saviour and their God, by their prayerful activity in disseminating sound Christian principles in all their vital integrity, prove an effectual instrument for reviving the Protestant energies of the country, and pervade with all the vitality and spirit of Protestant Christianity the entire mass of the British population.

The reading of the Report was received with continued cheers; after which, the following Resolution was carried by acclamation:

RESOLVED,—“That this Meeting feeling convinced that the constitution of the Youghall Protestant Operative Association is eminently useful, pledges itself to continue to it its warmest support.”

CRUELTY OF THE INQUISITION AT ROME IN THE PRESENT DAY.

Those who have read Mr. Ciocchi's book, entitled, "Narrative of Iniquities and Barbarities practised at Rome, in the nineteenth century," will remember that that gentleman escaped from Rome with a passport in the name of his servant, and in the guise of the character which he had assumed. Under the impression that the civil influence of the Papacy ex-

tended beyond the Italian States, Mr. C. travelled as Francisco Cesanelli (his servant's name) until he reached England. An Italian priest, at that time resident in London, ascertained at the Custom House, that Mr. Ciocchi had landed in this country under the name of "Cesanelli," and immediately transmitted the information to Rome. The servant who had so devoted himself to his master's interests, was immediately arrested and placed in confinement. Mr. Ciocchi had caused inquiries to be instituted at Rome, respecting his fate; these although most minute, were unsuccessful. The silence of the iniquitous and terrible Inquisition prevailed; even his wife and children were ignorant of the fate of one so dear to them. The family, after the sale of their few effects, were compelled to betake themselves to a mendicant life in the streets of Rome.

Suddenly, either because pity entered the stony heart of the Inquisition, or else that his given term of imprisonment had expired, Cesanelli was lately cast forth from his dungeon, and found a miserable beggar in the streets of the idolatrous city. All shunned him; no one would employ a man who had been visited with the displeasure of the Inquisition, and who was under the *surveillance* of the police.

The account Cesanelli gives of his confinement is, that he was placed in a dungeon under the castle of St. Angelo, twenty feet beneath the surface of the earth. In size it was about six feet square, with a soft, muddy bottom. The only furniture was a table for sleeping on. In this gloomy dungeon, worthy of the palmiest days of the Inquisition, fed on bread and water, with a small quantity of meagre soup three times in the week, without a change of linen or clothes, not allowed the privilege of washing or shaving, his hair suffered to grow, not permitted to speak to any one, with an iron ring encircling his waist, and another his right leg, and chained to the wall, in a condition worse than that of a savage beast, Cesanelli was compelled to pass upwards of two years.

Such are the tender mercies of this

cruel and apostate system, at Rome, the seat of its power, the residence of its head and its chief administrators, where, if there is anything that is scriptural, merciful, and good in Popery, we surely might expect to behold their manifestation. But how opposed are all the circumstances connected with this most cruel case to the spirit of the religion of Christ! Mr. Ciocchi reads the word of God, the Spirit of the Lord opens the eyes of his understanding, and he embraces the truths of the Gospel; and at once, openly and boldly, with the free spirit of a man and a Christian, declares the change which has taken place in his views. For this straightforward, Christian course, he is persecuted by wicked monks, priests, Jesuits, and cardinals, who thus manifest their hatred of the truth. At length, wearied of persecution, and longing for the enjoyment of religious liberty, Ciocchi flees from Rome and Italy, which although the land of his birth, the home of his beloved relatives, and endeared to him by every social tie, was nevertheless to him a land of darkness, persecution, and slavery. For simply aiding his master in this act, in which every freeman and every Christian must justify him, Cesanelli was cast into a loathsome dungeon, and underwent all the privations which we have narrated.

These acts of persecution have taken place with the knowledge and concurrence of the chief rulers of the Church of Rome. Where, then, are the signs of her change, about which we hear so much in the present day? Are not these facts a practical comment on Rome's apostate articles of faith and her most tyrannical decrees? Review the darkest pages of the anti-Christian dogmas of Popery, glance back over the most cruel and blood-stained annals of her history, and compare them with Popery in the nineteenth century; and, notwithstanding the hypocritical professions of its partisans to the contrary, and the foolish belief of half-informed Protestants, that the Romish hyena is tamed, it must be acknowledged that *Popery is Popery still!*

MAXIMS.

CHRIST left the cross and went to glory, that you might take it and follow him.

Wait on the Lord, he will supply you ; wait for the Lord, he will deliver you.

In doing the Lord's work, we may expect the Lord's smile.

Charity to the soul, is the soul of charity.

Conceit is the high road to shame.

A professor who does not fear getting into debt is a very suspicious character, no matter how he may talk.

He that is unwilling to serve God in pain and patience, is unworthy so good a master.

When God smiles and gives, it is easy to say, "I love the Lord;" but to say so when he frowns and smites, is another thing.

Christ has enough for you, if all beside turn their back on you.

A little fruit proves the nature of a tree ; but abundance of fruit, its fruitfulness.

If God be your guide, he will be your guard ; he always protects whom he leads.

I believe our souls would wither, if the rough wind did not arise to blow the dust from off our branches.

Be always *active* in God's cause, and *passive* to his will.

As we exercise faith, it grows.

I see the commandment is exceeding broad, and this makes Christ exceeding precious.

runs thus :—'Not a few persons distinguished for piety, have besought us with earnest prayers to grant permission for the solemn festival of a Novena (nine days' service) in the Church of the Jesuits, in order to implore from Almighty God the wide spread and happy increase of the Catholic faith in England. The Holy Father has not only listened favourably to this pious request, but furthermore has promised to all the faithful who take an active part in the ceremony, a partial indulgence of 300 days for every visit, and a plenary indulgence to those who attend the Novena, five times at least, it being understood that at the same time such persons are to approach the confessional and Lord's Supper. This nine days' ceremony is to begin at eleven o'clock, A.M., on the 17th instant, in the church above-named. Whether ye look, my Christian brethren, at the great and noble aim in behalf of which your public prayers are offered to the Almighty, or whether ye calculate the gain of the holy indulgences, by means of which we may shorten the punishment due to our sins—in either case ye must in every way, to the best of your strength, interest yourselves in the matter, and take part in this pious exercise, by praying the Giver of all good, and the Father of all mercy, that he will pour out over that realm and its inhabitants, his light and those gifts of grace, for obtaining which alone our prayers will be effectual.'—*Times*, Feb. 6.

ROME REJOICING IN ENGLISH APOSTACIES.

THE following announcement of a proclamation for a solemn ceremony, as a thanksgiving for the happy spread of Romish tenets in England, is taken from the Roman correspondence of a German paper, and will serve to show that the Vatican is no careless spectator of the perversion now spreading amongst the Tractarian party :—

"ROME, JAN. 19. — On the 14th inst., the Vicar-General of the Catholic Church, Card. Patrizzi, issued a proclamation to the people of Rome, which

MISCELLANEOUS.

THE BIBLE AND THE APOCRYPHA. —At the meeting of the Society for Promoting Christian Knowledge, held in December, Mr. Blunt's motion to circulate the Apocrypha with the Bible, although people had been fetched (as was confessed in the debate) more than one hundred miles to vote for it, was negatived by 176 votes against 62. But even these numbers do not give the full disproportion. The motion was met by the Standing Committee in the manner usual with Standing Committees—that is, in the

most quiet and placid way, by moving the *previous question*. The intention was simply to declare that it was a motion which ought not to have been made, and so to put an end to a seemingly interminable discussion. The warmest opponents of Mr. Blunt, however, strongly deprecated this mode of getting rid of the question. They desired to put a direct and positive negative upon Mr. Blunt's proposition, in express terms, and they therefore wished that Mr. Cotton (the Treasurer) had not moved the previous question. These feelings actuated a large proportion of those present, the greater part of whom were by degrees pacified, and brought to vote with the Standing Committee. But about twelve of the most decided opponents repudiated any quiet course, and divided *with* Mr. Blunt *against* "the previous question," in order that they might thus go into a discussion on the main subject, and give Mr. Blunt a more direct and positive defeat. The real strength, therefore, of the Tractarian party, after all their trumpeting, was about 50 votes; and the number of those opposed to them was about 190.—*Morning Herald*.

THE POISONOUS LEAVEN OF POPERY.
—"The Church of Rome, in the Creed of Pope Pius, adds twelve heathenish, or worse than heathenish, tenets to the ancient faith or creed of the Christian Church. This is exactly as if an equal weight of poison were added to wholesome food or medicine. The whole compound becomes destructive of health or life. These new tenets are very gainful to the priests, but degrade both them and their flocks, keeping them fast bound in the chains of ignorance and superstition. Therefore, to endeavour to promote the peace, and intelligence, and prosperity of a country by encouraging the spread of Romish superstition and idolatry, and of that ignorance of the Scriptures which is the invariable concomitant of Romanism, is arrant, hopeless, political quackery. It would be as philosophic or rational to expect that patients in an hospital could be restored to health by a medical treatment directly opposed to the laws of nature, or the vigour of a population promoted by encouraging them to live on food, the half of which

was rank poison. The Babylonish compound of Pope Pius's Creed is essentially POPERY. To call it the Catholic religion is an offence to the God of truth. As to its *effects* a few facts will suffice. By means of the Inquisition the Church of Rome had Spain to itself, where it might fully test its doctrines.—Has Popery made Spain great, glorious, and free? The more decent kind of heathenism would blush at the deeds of her people, and, also, at the awful spirit in which they were enacted. Are even the Pope's territories distinguished by peace, intelligence, industry, or whatever else adorns a people? Ignorance of God, impostures, robberies, assassinations, idleness, and tumults are far more prevalent there. Has Popery exalted any country under heaven? I could scarcely hope for credit if I related the monstrous state of things which I saw and knew to exist everywhere in the county Tipperary. My eyes often beheld the dwelling of the Sheals, within which a household of eighteen persons were kept in on every side by their deluded, pitiless fellow-creatures, until they were burned to death; and this is but a small portion of what I could relate. Spain exceeded Great Britain in prosperity at the time of the Reformation, and we may be assured that if the same causes be permitted to prevail in England or Scotland, they will, ere long, become as Spain or Tipperary."—*Rev. A. Sillitto*.

SAYINGS OF THE REV. R. CECIL.—Riding one windy day, with a friend, the dust being very troublesome, his companion wished he could ride in the fields, where they could be free from dust; and this wish he more than once repeated. At length they reached the fields, when the flies so teased his friend's horse, that he could scarcely keep his seat on the saddle. "Ah! Sir," said Mr. Cecil, "when you were in the road the dust was your only trouble, and all your anxiety was to get into the fields; you forgot that the fly was there! Now this is a true picture of human life; and you will find it so in all the changes you make in future. We know the trial of our present situation; but the next will have trials, and

perhaps worse, though they may be of a different kind." At another time, the same friend told him he should esteem it a favour, if he would tell him of anything which he might in future see in his conduct which he thought improper. "Well, Sir," he said, "many a man has told the watchman to call him early in the morning, and has then appeared very anxious for his coming early; but the watchman has come before he has been ready for him! I have seen many people very desirous of being told their faults, but I have seen very few who were pleased when they had received the information. However, I like to receive an invitation, I have no reason to suppose that you will be displeased till I see it so; I shall therefore remember that you have asked for it."

THE EVILS OF PRIDE.—As thou desirest the love of God and man, beware of pride; it is a tumour in thy mind that breaks and poisons all thy actions; it is a worm in thy treasure which eats and ruins thy estate. It loves no man—is beloved of no man. It disparages virtue in another by detraction; it disrewards goodness itself by vain glory. The friend of the flatterer, the mother of envy, the nurse of fury, the bond of luxury, the sin of devils, and the devil in mankind, it hates superiors, it scorns inferiors, it owns no equals; in short, till thou hate it, God hates thee.

CABINET.

THE PROVIDENCE OF GOD.—Let Christians strive to see the hand of God in all events; it will sweeten the bitterness of unkind treatment, it will allay the apprehension of danger, it will check the suggestions of despondency, and animate afresh the failing hope. We are far too prone to look to second causes; we think of the faithlessness of a friend, the bitterness of an enemy, and forget that they are the instruments in the hand of God—the sword he wields, the means he employs to chasten and rebuke, and try and purify, and then we seize upon the first refuge we can lay hold of instead of trusting in his love and faith-

fulness. Oh, for that faith which led one of old to say, Though He slay me yet will I trust in Him, and led Habakkuk to sing the song of praise amidst blighted fields and deserted stalls. God can bring to nought the counsel of the wise. He can bring down the strength of the mighty. He is infinite in wisdom, strong in power, and so vigilant that the eye which keeps Israel neither slumbers nor sleeps, and that wisdom and power and might are all engaged on our behalf. Let us, then, trust, and not be afraid. Let us not have recourse to questionable means. Let us tread the path of duty, wait the Lord's time, and submit to his appointment. Let us leave ourselves in the Lord's hand, and leave him to do with us what is best in his sight.

THE PROTESTANT RALLYING HYMN.

[ADAPTED.]

YE who glow with holy flame,
Ye who love old England's fame,
Ye who scorn Rome's banded might,
Come, in Truth's own cause unite;
Protestants, rise.

Come! the conflict needs the brave,
Haste! your conscience-rights to save:
Ours the hope of heaven's renown,
Ours a never-fading crown,
A glorious prize.

High the red-cross banner wave
O'er fallen Antichrist's dark grave;
Spirits of our martyred sires,
Lo, your sons with kindred fires
For Truth's sake glow.

God still nerves the outstretch'd hand,
Quells the false and hostile band,
Fills our hearts with ardour warm,
And with his all-pow'rful arm
Prostrates the foe.

By a Cranmer's deathless name,
By a Ridley's spotless flame,
By a Latimer's hoar head,
By each martyred saint that bled
In by-gone days;

Britons, now with all your might,
Scatter error's wide-spread night;
The Bible's voice speaks loud and plain;
Angel-bards in lofty strain
Shall sing your praise.

Spirits of our martyred dead,
Who for Truth have fought and bled :
Ye who to the death withstood
Tyranny, and with your blood
The conquest sealed ;

Raised a flame that ne'er shall die,
Bright'ning still eternally ;
Ye, in Marian days renowned,
Ye, who fell with flames encrowned
On red Smithfield ;

May our hearts like yours be found
True to Truth's loud trumpet sound ;
May our hands like yours still wield
Faith's bright sword and Love's broad
shield

With heav'nly might.

Rome ! thy reign will soon be o'er,
Thou shalt blind mankind no more :
List ! the blood of thousands slain
Cries from each impurpled plain ;
Soon the splendour of thy day
Like a scroll shall pass away
To endless night.

Hugo.

Salford, February 6, 1846.

NOTICES OF BOOKS.

The Life of Joseph, considered more especially as a Biographical Type of Christ, in a course of Lectures delivered in the Cathedral of Waterford.—By the Rev. E. Dalton, Author of "The Watchful Providence of God ;" "The Jesuits, their Principles and Acts," &c. London : Dalton, Cockspur-street. 1846. Dublin : Currie and Co. Waterford : Sleater. 8vo., p. 374.

THE nature and object of this work are amply set forth in its title, and the name of the author is sufficiently well known to recommend it.

Though not professedly a controversial work, yet we cannot fail to observe that the errors of Romanism, as contrasted with Protestantism, have not been absent from the author's mind. We are glad to notice this. It has been too long the custom in works of literature to exclude, as much as possible, all reference to religion ; and in works of theology also, till recently, it was deemed needless and irrelevant to introduce the subjects of Popery and Protestantism ; to point out the gross errors and falsehoods of the one,

or the beautiful scriptural simplicity and truthfulness of the other.

Are we asked if we are for incessant hostility ? We reply, Yea, till the foe is overcome. Not that we love contest for its own sake ; but that the protesting Christian's warfare, like that of the soldier in the battle-field, can end only with victory or death.

We rejoice therefore to see the weapons of our warfare used against the antichristian power of Rome, whether it be in putting on the helmet of salvation for individual defence, hurling the torch of truth, or hewing down with the sword of the Spirit, or throwing the shield of protection around our weaker brethren.

There are many who will not sit down to the perusal of controversial works ; and yet meeting incidentally, in the course of reading, with what may remove a doubt, and fortify them against the wily attacks of Romanism to which they may be exposed, may derive an unsought-for benefit.

In Lecture III. the subject of Popery is introduced as follows (p. 38) :—

The Lecture is on Genesis xxxvii. 2—4, of which the following is a syllabus : Joseph feeds his father's flock ; Jesus the Good Shepherd ; not Peter, but Jesus, the Great Shepherd and Bishop of our souls, appointed by the Father to feed and rule his Church as Chief Pastor.

"It is a mistake—a great and awful mistake—to suppose that Christ has given his charge as chief shepherd of his sheep, and head over all things to his Church, into the hands of any other person. No ; he, and he alone, has the government upon his shoulders ; to him the Father has committed the flock, which he purchased with his agonies and blood ; and he loves his flock too tenderly, and too dearly, to commit them to the care of another. He watches over them himself ; he feeds them all himself ; he knows every pitfall that endangers their safety ; he sees every impediment cast in their way. He watches every motion of every foe that prowls around the fold. No mere man could do this. No one but an omnipresent and omniscient Being could do this. And blessed be God, dear brethren, we have an omnipresent and omniscient Shepherd to watch over our souls. Men may be mistaken in judging of what is wholesome and good for our souls, and they may lead us to pastures in unwholesome meadows, feed us on the husks of outward forms instead of the sweet kernel of Gospel truth ; and

give us to drink of the muddy streams of human tradition, instead of drawing for us the pure waters of life from the well of salvation. But Christ never can make such a mistake as this. He created our souls at first, and he knows what is best for them. The full grown saint and the tender lamb are equally the objects of his tenderest care; and he opens his hand, and supplies them each with the spiritual nourishment they need. The shepherd must be eyes to the sheep to watch over them; wisdom to the sheep to guide them; strength to the sheep to protect them, and deliver them from the paw of the lion and the bear; and he must be able to cleanse and purify them when defiled with their march through a filthy land;—and all this is Jesus to the sheep of his pasture. He is made of God unto us wisdom, and righteousness, sanctification, and redemption. He has opened a fountain from his own precious side, in which to wash away all our pollutions, and the sanctifying grace of his Holy Spirit is ever at work ripening us for heaven, and preparing us for his coming. He knows how to revive us with rich cordials when wounded, or ready to faint by the way; he knows how to give strong drink to him that is ready to perish; he knows how to allure us to the softest and the richest pastures, and to lead us gently to the quiet and peaceful river that makes glad the city of our God. He is the only Joseph who is fit to feed his Father's flock. He is no hireling, but the actual owner of the flock. He laid down his life as the price for his sheep; and if we show our value for things by the amount at which we are willing to purchase them, then Jesus must indeed consider his flock as most precious and dear. He will not lose what cost him so dearly; he will not suffer himself to be robbed of so costly a treasure. Oh! the folly of forgetting this good Shepherd! Oh! the infatuation of looking to any but Jesus as the Chief Shepherd of our souls! If we are not our own, because we are bought with a price, so equally are we not Peter's or Paul's for the very same reason. We are Christ's property. We are the purchase of his blood. 'The Lord himself is our keeper; the Lord is our defence on our right hand.' Peter did not die for us; Paul was not crucified for us; and therefore we dare not say, as some of the foolish Corinthians in early times, and the members of the Church of Rome in later times, 'I am of Cephas.' No; for our Great Shepherd and Guide, we can have 'none but Christ; no, none but Christ.'"

pp. 49—51.

"The Lord our pasture shall prepare,
And feed us with a shepherd's care."

The Doctrine and Practice of the Church of Rome truly represented, in answer to a book entitled, "A Papist Misrepresented, and Repre-

sented."—By Edward Stillingfleet, D.D., Bishop of Worcester; with a Preface and Notes by William Cunningham, D.D., Professor of Divinity and Church History, New College, Edinburgh. A new edition, revised. Edinburgh: John Johnstone. London: R. Groombridge and Sons. 1845. pp. 381.

THIS is an excellent book. We are glad to see the warriors of ancient days coming forth one by one to fight again, in behalf of their country and their religion, the battle of the Reformation.

We recommend this volume. It will prove, we doubt not, to many a great preservative against the erroneous notions of the day. It will show them that Popery is no harmless plaything; but that beneath her gaudy trappings and pompous ceremonies are hid pernicious and delusive errors, and doctrines subversive of the fundamentals of Christianity.

Sentiments and Experience, and other Remains of Lucy Cobham Hennen. Edited by her daughter, SARAH JANE HENNER. With Introductory Remarks by the Rev. ROBERT MONTGOMERY, M.A., Author of "Luther," "The Messiah," "The Gospel before the Age," &c. &c. London: F. Baisler, 124, Oxford-street. 1846.

THIS Work, and the Introductory Remarks, seem alike worthy of attention. In the one we have the learning of the Divine,—in the other the practical experience of the Christian.

The work is one which will be perused with great delight and benefit by the humble and devout Christian.

INTELLIGENCE.

ENGLAND.—*Over Darwen.*—The mass-house in this township, erected some years since, in which the mummeries of Popery were performed, has lately been converted into a beer-shop.

—*Manchester.*—The large Popish church which is being built at Salford is in a very advanced state. The Popish Chapel in Rook-street has recently been sold for the purpose of building warehouses on its site. With the proceeds of the sale, that increasing body will, it is said, erect a most

magnificent cathedral at Red Bank, on the old Cheetham-hill road. The land is already purchased for that object.—*Popery in the City of London.*

—There is a most active priest, named Jauch, at the German Popish Chapel, in the City. On Thursday, Feb. 12, he got up a "banquet" at the London Tavern, for the purpose of raising money for his chapel and school. Mr. O'Connell presided. During a week previous to the "banquet," two large placards were hung on the rails of the Mansion-house (the most public part of the city), where they could be placed only by the permission of the Lord Mayor. The placards announced that his Lordship would receive subscriptions for the chapel. The "Morning Chronicle" stated that Dr. Oxley, who takes a leading part in Temperance Societies, a medical gentleman, and, we believe, professing himself to be a pious Protestant, was present at this Popish banquet.—*Popish Schools.*

—The "Catholic Institute" has established a fund for erecting schools, and providing efficient schoolmasters throughout England. The "Institute" has provided funds for the re-opening of a school at Lea, near Preston, which had been closed for some time.—

Jesuitism.—As it is proposed by a Bill now before Parliament to repeal the clauses of the Emancipation Act which affect the Jesuits, it may be well to draw attention to the following:—The province of England contained 146 Jesuits in 1841, and 164 in 1844. The Jesuits have 33 establishments, houses, colleges, residences, or simple houses. They show themselves more openly than in other countries; and the colleges and houses are generally called by the name of some saint. Thus they have the college of St. Ignatius, St. Michael, St. Stanislaus, St. John the Evangelist, St. Thomas of Canterbury, &c. Their principal establishment is the college of Stonyhurst, in Lancashire. It contains 20 priests, 26 novices, and 14 brothers. The province of England has 20 missionaries at Calcutta. *The English Government protects them as much as the Protestant missionaries, and even assists them at the present moment to establish a new college specially devoted to China.* The vice-province of Ireland contained 63

Jesuits in 1841, and 73 in 1844. They possess in Ireland the colleges of Clongowes, Tullabeg, and Dublin. In Dublin they have recently founded a second college.—*Roman Catholic Relief.*—A Bill has been brought into the House of Commons for the further repeal of enactments imposing pains and penalties upon Her Majesty's Roman Catholic subjects on account of their religion. Its details and operations are too long now to be pointed out. It repeals the whole and part of many Acts, and also several clauses of the Act of 1829, "An Act for Relief of His Majesty's Roman Catholic subjects."—*Monastic Institutions.*—A Bill is now before the House of Commons, brought in by Lord John Manners, called "Bequests for Pious and Charitable purposes," the professed object of which is to alter and amend the laws relating to the disposition of property for pious and charitable purposes.

SCOTLAND.—*Edinburgh.*—A correspondent of the "Tablet," Jan. 31, states that the recent lectures of Dr. Gillies, Popish Bishop in Edinburgh, on Newman's Work have been attended by a large number of Protestants.

IRELAND.—At Maynooth Quarter Sessions on Tuesday, February 3, the Duke of Leinster presiding, 131 students of the Royal College of Maynooth took the oath of allegiance* to her Majesty.—*Dublin.*—"Owing to the proselyting efforts of the Protestant guardians on several occasions, it is deemed the imperative duty of the Catholics of Dublin, to elect proper and efficient guardians at the ensuing election, to protect the faith and comparative comfort of the destitute young and old, of their common faith, in the several work-houses of the metropolis."

—*Tablet.*—*Popish Outrage.*—On Sunday night, February 3, a party of Roman Catholics, whilst passing through the townland of Dreenan, where several respectable Protestant families resided, commenced singing party songs of an irritating description, and gave other annoyance, which brought them into collision with the Protestant party. A scuffle ensued,

* See tract of Protestant Association on "Popish Oaths of Allegiance."

in which two persons were killed.—*Coleraine Chronicle.*

COLONIAL.—*New South Wales.*

—According to the latest news, a meeting of the Romanists was held at St. Patrick's Hall, in the town of Sydney, at which a sum of money was collected towards the erection of another mass-house at Sydney. It was then stated that missionaries would shortly go forth to New Guinea, the New Hebrides, and New Ireland.—*South Australia.*
—A new mass-house was commenced lately at Morpeth Vale, Adelaide.

FOREIGN.—*Berlin.*—The discovery of a Catholic Association, under the name of the Rose Order, furnishes matter of conversation in our circles, especially as it is at present the subject of legal investigation. This Society appears to be, like a number of similar ones which have long existed in Silesia, a sort of lodge, in which various gradations of initiated are members. Thus fifteen individual members compose a rose-wreath, fifteen wreaths a rose-branch, and fifteen branches a rose-tree. A Romish ecclesiastic of this city stands at the head of this singular Association, and is the leader of the individual members as well as of the whole Society. Each member receives a sheet of paper adorned with a rose, and containing various verses, mostly of a religious nature, to learn or sing. The design of this Society is mentioned to be, and most probably is, of a purely religious nature; yet as its leading and aim are undeniably the spread of Romish doctrines, more especially among the people, it evidently falls within the examination at least of the police. Thus it has been found that a considerable number of Protestant maid-servants have been inveigled into the Society, through one of whom the discovery of its existence was attained, and by her master an intimation given to the authorities, who are engaged in investigating the matter.—*Morning Herald.*—From recent intelligence we learn that the Abbé who was at the head of this order has fled. The other members belong, for the most part to the Popish clergy, but many among them are Protestants. Proselytism appears to be the object

of the Association, which has ramifications in all parts of the Prussian dominions. The Government has given orders by telegraph that the most minute investigation shall be made everywhere.—*Bavaria.*—A report is current here that the extensive castle and grounds belonging to Deputy Keller, in Edisheim, has just been purchased by Government for the purpose of converting it into a monastery. For what order of monks the new monastery is destined has not yet transpired, but such establishments are multiplying with unwonted rapidity in Bavaria.—*Ratisbon.*—The following statement from Ratisbon affords no equivocal testimony to the asserted ultramontane efforts:—"Our papers announce that the Carmelites of this city have, with the King's (Bavaria) permission, re-purchased the monastery formerly possessed by that order, but which has long been used as a public gaol, for the sum of 30,000 florins." The monastery, which is situated in the handsomest portion of our city, was suppressed in 1810; the order, however, was restored in 1836, by express command of his Majesty, and consists at present of only twelve persons, seven priests, and five lay brethren.—*Morning Herald.*—*Grand Duchy of Baden.*—*Progress of Ultramontanism.*—Deputy Welker recently in the Baden Chamber laid particular stress on the efforts lately made by the Jesuit party to re-establish the ancient hierarchical despotism. "An Ultra-Romish party," says he, "is daily fostered and favoured, while the Liberal Catholics are neglected, the freedom of the University annulled, those teachers of Catholic moral philosophy and canon law, whose Liberal principles raised a barrier against the encroachments of Ultra-Romanists, are removed, and the University so entirely ruined, that a professor lately declared, while standing by the grave of one of his colleagues, 'It was little wonder if Freiburg professors wasted away in body and mind.' The destructive effects of the system on Baden are doubly deplorable, paining, offending, and ultimately banishing the Liberal and enlightened Catholic clergy, it leaves the laity a prey to the intrigues

of the rankest Jesuitism ; and mocking the advances in civilization and mental culture, undermines at once the best foundations of ecclesiastical and civil polity." — *The Jesuits*.—"La Gazette de Woss," contains the following letter from Rome, which deserves perusal:—"Amongst the cardinals are estimated as many enemies as ardent friends of the Jesuits, and as it is foreseen that the great age of the Pope will soon bring about a Conclave, the cardinals are desirous of currying favour with all parties, more especially as France exercises a pretty large share of influence upon the election of a Pope. The Pope at first refused to give way respecting the order to the Jesuits to remove from France, in spite of the counsel of some of the cardinals. The latter made an urgent appeal to the General of the Jesuits, who declared that under existing circumstances, (to obtain the support of France at an election for Pope,) it was better to renounce the establishments in France. Several Jesuits blame their General, no very strict adherents apparently to the vow of 'implicit obedience;' others say that the General has acted prudently in sparing the Pope this decision, which would have dissatisfied one of the parties ; in this way, nothing has been conceded, and it is possible to return to a purely economical and administrative measure." — *Rome*.—A letter from this city, in the *Constitutionnel*, says:—"It is in contemplation to canonize the late Princess Borghese, who was the daughter of the Earl of Shrewsbury." — *United States*.—Bishop Chase, the Protestant Bishop of Illinois, in a recent letter to the Rev. J. Allport, of Birmingham, says, "The Mississippi Valley, in the heart of which I now reside, is filling up with Romanists; and they boast of the prospects of the Church of Rome becoming the mistress of those fertile regions of incredible extent, and of maintaining

their sway by controlling the education of the rising generation of Protestant immigrants. Hitherto, they have wrought in secret, and been successful to an alarming degree. Roman Catholic churches and schools for the education of Protestant children, particularly females, have sprung up in every direction. Children of their own poor they entirely neglect; it is to Protestants they extend their favours." To stem this torrent of Popery, Bishop Chase has founded "Jubilee College," and a female school. "The Romanists regard this Institution with peculiar jealousy. They see in Jubilee College a novel and effective opponent." Bishop Chase says, he is "endeavouring to save the Church in the Far West, in the widespread valley of the Mississippi, from perishing in the false embrace of Papal Rome, by educating faithful Evangelical ministers. Let Jubilee College be furnished with buildings, so as to accommodate students and send out teachers, who may compete in the sciences and fine arts with nuns and monks, now flocking from Europe in such numbers as they do, and all Christians may have reason to rejoice at the result." Mr. Allport is collecting a sum of money to send to Bishop Chase for this object.

NOTICE TO CORRESPONDENTS.

"A PROTESTANT," who makes inquiries respecting the Institution of Nursing Sisters, Bishopsgate-street, is informed that the Society referred to was commenced in July, 1840, under the name of "*Protestant Sisters of Charity*." Amongst those patronising the Institution we find the names of Her Majesty the Queen-Dowager, the Lady Ashley. The President of the London Committee that year was Mrs. Fry; and amongst the Committee we find the names of Lady Inglis, Dowager Lady Buxton, Mrs. Gurney, &c.

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THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

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APRIL, 1846.

VOL. VII.

THE INTRIGUES OF THE JESUITS.

COMPILED BY THE REV. JOHN SPURGIN,
VICAR OF HOCKHAM, NORFOLK.

THE Society or Order of the Jesuits, was instituted at Paris, by IGNATIUS LOYOLA, in the early part of the Reformation. The founder was a Spanish knight, who had been wounded in the siege of *Pampeluna*—a citadel which he had resolved on defending with his usual impetuous and headstrong rashness; and being instigated by a morbid craving after *notoriety*, he became the victim of a mingled spirit of ambition, fanaticism, and superstition, at once, the most inexorable of tyrants and the most abject of slaves. About this time, the Church of Rome was sustaining great injury from the ignorance and profligacy of her priesthood, and, the heart of the Papacy being alarmed at the giant strides of the Reformation, Pope Paul III. (after some delay, and not without fear of *danger*,) confirmed this newly-formed Society, in 1540, under the title of "*The Companions of Jesus*," or, as in common phrase, "*THE JESUITS*." The

CONSTITUTION of this order was and still remains *military*: its GOVERNMENT is *monarchical*, the supreme authority being vested in the *Grand Master* or *General*, whose power is absolute; and its MEMBERS, who enter into every profession, are *sworn* to *deny that they belong to it*, as well as strictly to keep secret its purposes, while they themselves are employed to work them out. The REAL OBJECT of the Society is TO OVERTURN EVERY CONSTITUTED AUTHORITY THROUGHOUT THE WORLD, EVEN POPERY ITSELF, and TO ESTABLISH ITS OWN SOVEREIGNTY!!*—Hence we find that

* The SECRETA MONITA, or "*The Secret Instructions of the Jesuits*," (a MS. copy whereof is to be seen in the Library of the British Museum,) depict, in awful colours, the moral and political workings of their past and present usurpations. These instructions declare, that it will "tend to the benefit of the Church, that all bishoprics, and EVEN THE APOSTOLICAL SEE ITSELF, should be hooked into their hands." (See Short Extracts, in No. 11, of the Editor's Second Series of *Anti-Tractarian Tracts*.)

quickly after its formation, emissaries were sent forth to China, Japan, Abyssinia, South America, the Indies, &c. making *Protestant Europe* its chief field of operation; and the means by which this Society carries out its designs, are the sowing seeds of discord in every institution and grade of society, weakening in order to destroy, *disguising its agents under every variety of character,** and instructing them to insinuate themselves into the confidence of kings and princes, bishops and nobles, the influential and wealthy of the land, so as to confuse their minds and infatuate them to bring about *changes*, which tend to their *own ruin*; and effecting all this so *stealthily* and so *treacherously*, as not to excite the least consciousness of the influence under which their unhappy victims are acting.†

ENGLISH REFORMATION (Elizabeth, 1558—1603).—On the accession of Queen Elizabeth, the greatest leniency and persuasion were, for six months, exercised towards the clergy, who then filled the English benefices, to induce them to abandon the Romish Ritual, but not a single instance of *Voluntary*

Conformity occurred. (See "Burnet's History of the Reformation," vol. iii. part 1. book 6, p. 336.) After this Commissioners were sent over England to enforce obedience to the law, by re-establishing the "Protestant Service Book;" and the result reported to the Queen was, *that out of 9,400 beneficed clergymen in England, only about 100 dignitaries and eighty parish priests left their benefices: ALL THE REST CONFORMED TO THE QUEEN'S INJUNCTIONS, AND READ THE PROTESTANT SERVICE.* (Ibid. vol. ii. part 1. book 3, page 720.)—This *strange event* was, no doubt, the agency of the Jesuits. The Papal clergy conformed in one united body, and kept their benefices for the express purpose of *multiplying divisions among Protestants.* (See "Churchman's Monthly Review," for May, June, and July, 1844, "The Jesuits.") Thus was the Reformed Church of England distracted by various conflicts among upwards of 9,000 pledged partisans of Rome, *within the pale of her sacred offices,** aided by swarms of *dispensed* Jesuits from without, under the garb of PURITAN MINISTERS, exciting Churchmen against Dissenters, and Dissenters against Churchmen. The historian *Strype* records the detection of one of these *Puritan Jesuits* (Heath) after preaching in Rochester cathedral, in 1568. On searching his lodgings, a Pope's Bull and a *Jesuit's license* to preach "for the dividing of Protestants, and particularly the English Protestants," was found in his boot.—This man had been travelling as a poor minister, and "preaching up and down the country" for six years. (See "Strype's Annals of the Reformation," vol. i. c. 52, pp. 521, 522.) And not only were the deep-laid stratagems of the Jesuits, for the recovery of England to Rome, developed in their insidious workings within the

* The Jesuits have appeared as *Pagans* among Pagans—as *Atheists* among Atheists—as *Jews* among Jews, and as *Reformers* among Reformers. They have changed their exterior habit, as *noblemen*, as *ruffians*, as *ministers*, as *soldiers*; and they have sometimes passed as *merchants*, as *farmers*, as *stewards*, as *publicans*, and as *tradesmen* of every craft. (See Dalton's *Jesuits, their Principles and Acts*, pp. 76, 84, 85; a work from which several statements in this tract are made.)

† The "Secreta Monita," declare "that no small advantage will be derived from *SECRETLY* and *SKILFULLY* fomenting the animosities that arise among the great, in order to reduce their strength," and in conformity with these instructions, the Jesuits "*secretly*" apply the torch of faction to national dissensions, and then "*skilfully*" retire from the field of conflict, as far as may be,—leaving the odium of the explosion to be cast on others, far less guilty than themselves. Such was their policy in the great rebellion of England in 1649, as well as in the revolution of France in 1792; and their craft and treachery remain unchanged.

* This one FACT proves, that although the Reformed English Church was, under God, primarily established through the energies of some of our leading ecclesiastics, yet, that it owed much of its stability to the agency of the laity. May the LAITY then be awakened to a holy vigilance for her PRESERVATION!

Church, but there are ample documents to testify their subtle efforts also *within the State*, co-extensive with England itself, and that too through all the windings of social order down to the very hearths of domestic life : in a word the continual stream of *Jesuits*, *Seminarists*, *assassins*, and *plotters* of every name and character, for the *murder* and dethroning of Queen Elizabeth, and the utter desolation of the whole realm, deluged England during her reign of upwards of forty years, and it was only the arm of the Most High which brought to nought the wicked projects of her enemies.

GREAT REBELLION (Charles the First, beheaded in 1649.)—The designs of the Papists for the subversion of Protestantism in England were continued through the reigns of James the First and his unhappy son Charles; the successors of Queen Elizabeth. Insurrections and plots against the life of the Sovereign were no longer available for the service of Rome, and the Gunpowder Treason, in 1605, seems to have been the last attempt made in England to illustrate the *regicidal principles* of the Jesuits. The times were changed, and the Jesuits were quick to perceive it, and to adopt their devices accordingly. **COURT INTRIGUE** now occupied the Jesuits, and Archbishop Laud, Bishop Montague, and others, forming an ambitious and dangerous faction in the Church, constituted an essential part of the conspiracy. In 1634, a secular priest named *Gregorio Panzani*, was despatched from the court of Rome to this country, to bring about a reconciliation between the Churches of England and Rome. He resided here three or four years, and had several encouraging interviews with the King and Queen, as well as with some of the bishops and chief ministers of State; and about this time, there were from 250 to 360 *Jesuits scattered over England*,* concealed under a lay garb, and combining the

courteous manners of gentlemen, with a refined experience of mankind."* The result of these intrigues was the decay of Protestantism in England, and the conversion of multitudes (particularly women of rank) to the *Romish faith*; indeed, it cannot be denied that the innovations of the school of Laud were so many approaches, in the exterior worship of the English Church, to the Roman models; *pictures* were set up and repaired; the *communion-table* took the name of an "altar," it was sometimes made of stone, and obseances were made to it; the *crucifix* was frequently placed upon it; *churches* were consecrated with strange and mystical pageantry; a *presence* in the sacrament, beyond that which is spiritual to faith, yet not the Popish transubstantiation, was generally held; the power of priests to *forgive sins*, beyond that which is declarative, yet not that which mass priests arrogate; and *justification by works* as a condition of the Gospel as well as faith, but not in the gross way of Popish merit, were likewise asserted; the *invocation of saints* was admitted by some prelates, and *prayers for the dead*, which lead naturally to *purgatory*, were vindicated by many.† Thus it was that through the secret influence of the Jesuits, this fearful state of things in England worked on its way, from bad to worse, till that awful crisis speedily arrived, wherein *primate* and Church, *monarch* and monarchy, perished together.

MODERN TIMES.—To such an awful extent were strifes and seditious fomented by the Jesuits, even in Papal kingdoms, that in 1773 they were formally suppressed by Pope Clement XIV. at the earnest entreaty of the "kings of France, Spain, Portugal, and Sicily, to prevent the Christians (as the Bull of Suppression expresses it) from rising one against another, and

* Besides these Jesuits there were 180 other regulars, and five or six hundred secular priests in England. (See "Barrington's Memoirs of Panzani," pp. 140, 207.)

* Wherever Jesuits are introduced *social confidence* is shaken, and *mutual suspicions* must arise; for who can tell whether his next-door neighbour may not be one of them?

† How painfully applicable to Tractarian errors of modern times was the state of things in England 200 years ago.

from massacring each other in the very bosom of their common mother—THE HOLY CHURCH.” (See “Dalton’s Jesuits,” page 79.) For this act, the Pope was himself poisoned the very next year; and the Jesuits, notwithstanding their suppression, were still determined to carry on the work of “beguiling the nations with their sorceries.” Their motto ever was, “AGITATE—AGITATE—DIVIDE, and OVERTURN!!” and the history of France, for the last sixty years, as well as the present condition of *Spain* and *Portugal*, and other Papal states on the continent of Europe, not forgetting that of *Ireland* itself—all proclaim a loud voice of warning to those who have either “ears to hear or eyes to see!” It might have been hoped that Protestant England, having once banished the Jesuits from her shores, for perfidy and treason, would have been loath to have again fostered them within her borders; but, alas! it was not so: for in 1795 twelve *Jesuits* (under the disguise of gentlemen from *Liege*, who had escaped the fury of the French Revolution) established themselves in the heart of this country, at *Stonyhurst*, in Lancashire, where they remain to this day, sending forth, year after year, from their college there (now capable of holding 400 or 500 students) men of intellect and talent, well-suited to work out the crooked policy of their “*Secret Instructions*,” and to fill the most important posts in every grade of society throughout the British dominions—both in the army and in the navy—in the Church and in the State; and, (in addition to these disguised Jesuits, scattered through the land,) it is a fact which cannot be too widely circulated, that according to the “*Roman Catholic Directory*” for 1845, there are now in Great Britain 582 Roman Catholic chapels, besides 100 stations where service is performed; and in England there are not less than thirty convents, three monasteries, nine Roman Catholic bishops, and 666 missionary priests!! Such is the position of the Church of Rome in England at this time, and it ought not to be forgotten also, that the Jesuits are now carrying on their intrigues under her full influence; inasmuch as in 1814, Pope Pius

VII. restored this order, as a matter of political expediency. It is true indeed, there is every reason to suspect, that the Jesuits and the general body of the Papists distrust and hate each other, but their connexion lies here:—The Pope employs the Jesuits because, without their polished hypocrisy, he cannot overturn Protestantism; and the Jesuits employ Popery as a stepping-stone to their own sovereignty; but the ultimate object of the Jesuits, it is believed, is to plant the standard of ATHEISM on the ruins of that corrupted form of Christianity. At this very hour, the Jesuits are most alarmingly at work in the *United States of America* and *Canada*, in the *South Sea Islands*, *New Zealand*, *India*, and *China*, as well as in *Austria*, *Silesia*, *Belgium*, *Switzerland*, *Spain*, and *Portugal*. *Ireland* also is overrun with Jesuits, and *France* is astonished at their rising power; indeed, two authors of distinction (*Michelet* and *Quinet*) not long since sounded the alarm of danger to which *France* is at the present hour exposed from the literature which has been introduced by these men; and, in describing the character of the education and learning cultivated by the Jesuits in France, in 1843, one of these authors (*Michelet*) most accurately describes the character of the education and writings of *Tractarians* in England, at the present moment, namely, “*mechanical—material—lifeless—soulless!!*”—in a word, TRACTARIANISM IS BUT JESUITISM IN DISGUISE!!!

CONCLUSION.—That, as hundreds of Jesuits were employed in England in by-gone days to bring about the work of desolation, and that as hundreds of Jesuits are still engaged in Ireland and other countries, for the purpose of exciting the infatuated populace to acts of violence, rebellion, and murder; so also, are there hundreds of Jesuits at work in England at the present moment,—all restless, all eager, in poisoning the sources of information to the public mind—in sapping the foundation of national Protestantism—in filling our newspapers and periodicals with Anti-Protestant arguments and Pro-Popish falsehoods—preparing, every day, new mines, and hatching, every day, fresh

plots against the great bulwarks of our national Zion. MAY our beloved country awake to her dangers, and may she be saved from the ruthless fangs of "Wolves in sheep's clothing."

BEWARE OF THE JESUITS!!!

CITY OF LONDON PROTESTANT ASSOCIATION.

FUNDAMENTAL PRINCIPLES.

THAT the holy Scripture is the revealed will of God to man, and contains the sole and sufficient rule of faith.

That it is the right and duty of every one, to make himself acquainted with the holy Scriptures, and judge for himself, with such literary aid as may be necessary for him, and such help as God may have given him, and in dependance on Divine teaching, what is the doctrine there delivered to us.

That the influence of true religion over a people, forms the best security for their individual rights and liberties, and is the surest basis of national prosperity.

That the British Constitution acknowledges in its principles and laws the sovereignty of Almighty God, and the supreme authority of his holy word; and that as a safeguard to the Protestant liberties of Great Britain, the succession to the throne is wisely limited to Protestants.

That the integrity of the Protestant faith, and the civil and religious privileges we have so long enjoyed, are endangered by the assaults of Popery and Tractarianism.

That the Church of Rome is zealously exerting itself to destroy the Protestant character of the Constitution, and to render the declaration of Protestantism, made by the Sovereign on ascending the throne of these realms, fruitless.

That, to counteract these efforts of the Church of Rome and the Tractarian party, all who venerate the Word of God and value the British Institutions, to whatever portion of the Church of our Divine Saviour they may belong, should be called on to co-operate, in pointing out to the peo-

ple the peculiar dangers of the present time, and in taking measures to acquaint them with the real character and operations of Popery, and to inspire them with a just sense of the blessings and benefits of our Protestant faith, succession, and Constitution.

That one great principle of the British Constitution, is,—the support of the Established Church by the Legislature and the nation, as the national instrument for giving religious instruction to the people at large, and thus fulfilling the duty which a Christian state owes to God; combined with the free and full toleration of all systems of religion whose tenets do not operate against the peace of society: and therefore that all the members of the Association must consider themselves as pledged to the support of this principle.

RULES.

1. That the objects of this Association shall be, to endeavour with the Divine blessing, to rouse the dormant spirit of Protestantism among all classes of this city, and to impress upon them the necessity of using every lawful exertion to resist the encroachments of the Church of Rome, and in a Christian spirit to endeavour to convince its members of the dangerous errors and soul-destroying principles of Popery.

2. That all persons professing faith in the Holy Trinity, and who venerate the sacred Scriptures as their only rule of faith, assenting to the fundamental principles, may be members of this Association.

3. That the Association be under the control of a President, Vice-Presidents, Secretary, and a Committee of eighteen persons, to be chosen annually from the members.

4. That the Committee, of whom three shall form a quorum, shall have power to regulate all matters relating to their own Meetings, and those of the Association; to fill up vacancies in their body, and generally to conduct and manage its affairs and funds.

5. That all members shall subscribe four shillings a-year, or upwards, for the objects of the Association.

6. That the Association meet monthly, for the purpose of admitting new members, and stirring up and encour-

raging one another to persevere in this laudable work ; and that the speakers at such Meetings be chosen by the Committee.

7. That no reference whatever be made by any speaker to the difference of opinion, as regards discipline, existing among the Protestant Reformed Churches.

8. That the Committee shall have power to suspend, and if after careful investigation at the next Meeting it be found necessary, to expel any Member, who may be found guilty of any act tending to injure the interests of the Association.

9. That all proceedings be opened with prayer.

Communications may be addressed to Mr. Owtram, the Secretary, at 22, Cloak-lane, Queen-street, Cheapside.

THE CONFESSIONAL.—THE MORTMAIN LAWS.

In a preceding number of our periodical,* we made remarks on three Bills then before Parliament. One of those Bills, we are happy to say, has been since thrown out. We refer to the Bill introduced by Lord John Manners, "to alter and amend the Laws relating to the Disposition of Property for pious and charitable Purposes."

The House of Commons divided the 4th of March, on the second reading of the Bill, when there was found to be a majority of 60 to 24 ; the numbers being, for the second reading 24

Against it . . . 60

Majority 36

This is so far gratifying—but Lord John Manners has declared his intention to persist in bringing the question forward again and again.

We do not blame the Honourable Member for acting up to what he believes right ; but let us also do the same, let us be as pertinacious and strenuous in opposing, as he, or others

may be in the introduction of measures fraught with such serious evils to our civil and religious Institutions.

The tone and nature of the debate was more satisfactory than most of the discussions which have lately taken place on questions in which Popery has been concerned. There has been too often a sort of morbid sickly sentimentality, a mawkish sensibility, as though it were impossible for any one to be right but Rome, her emissaries and advocates ; and that to oppose her, or plans for her aggrandizement, were folly of the worst and most glaring description.

Much might be adduced in corroboration of the statements made in our former article. The following cannot be read without deep sympathy for the unhappy victim, now no more, and strong abhorrence of the system under the auspicious influence of which such atrocities could be perpetuated.

We give the statement as taken from the "Times," of Friday, March 13, and leave our readers to make their own comment, and application :—

"PRIESTS, WOMEN, AND FAMILIES.

—A trial took place at the last assizes of the Herault which created great sensation. The following are the circumstances of the case, as stated in the indictment. Emilie Vidal, the daughter of a man of large property at St. Pons, was married to Corbiere, a physician, and in due time had a child, of which she became so fond as to neglect all her other duties. To divert her mind into the right channel, she was placed particularly under the direction of M. Dousset, the curé of the village of Felines d'Hautpool, near St. Pons, in which the Corbieres lived, with the hope of his exciting in her the religious sentiments in which she was deficient. Soon afterwards the child died, and the priest took the opportunity for turning the affections, or rather the passions, of the mother towards himself, and ultimately succeeded in seducing her. Availing himself of the influence he had thus acquired over her, he got her to sign notes of hand in his favour, and at last to make a will, leaving him a large part of her fortune, over which she had the control, under the pretence of saying perpetual masses for

* See "Protestant Magazine," for March, 1846. The article referred to has since been published separately, as a pamphlet, and may be had of the Association.

her soul. The husband was at last made acquainted with these infamous proceedings, and went to the house of the priest to reproach him with them. During the altercation which ensued, Dousset made an attempt to stab M. Corbiere with a knife, but he escaped unhurt out of the house. As he was going away, the enraged priest took up a gun and fired at him. Again he escaped, the charge having only touched his coat. Another violent scene took place between them some short time after, and the paramour struck the husband a violent blow on the breast with an iron bar. M. Corbiere was immediately seized with phthisis, which he attributed to this injury, and soon after died. Dousset then conceived the following stratagem for securing to himself the whole of Madame Corbiere's fortune. He prevailed upon her to consent to marry his own father, a very aged man, to whom her property was to be made over, and which he, the priest, would inherit on his parent's death. But this plan could not be carried into execution until the legal term of her widowhood was expired. To overcome this difficulty, and the consequences which delay might produce, he made the two parties sign a mutual contract of marriage, under very heavy penalties. This was on the 5th March in last year, only a month after the death of M. Corbiere. He at the same time made each of them sign a bond for a sum, left in blank, to be paid to him, in case the marriage should not be solemnized. This he afterwards filled up himself with a very large penalty. These transactions, on being made known, excited suspicion that M. Corbiere, the husband, had been poisoned, and the magistrates ordered an exhumation and autopsy of his body. No traces of poison could be discovered; but Dousset was indicted for an attempt to murder the deceased by the blow with the iron bar, and also for endeavouring by fraudulent means to deprive M. Vidal, the brother and heir of Madame Corbiere, of the property to which he would succeed on her death. After a long hearing, in which all the facts stated were fully investigated, the jury delivered a verdict declaring the

prisoner guilty of fraud, but acquitting him of the charge of attempting murder. The Court condemned him to close confinement, with labour, for eight years, and to be exposed on the pillory in the market-place of Montpellier. When this judgment was pronounced, Dousset spoke not a word, nor did he show the slightest emotion."
—“*Galignani's Messenger.*”

AN HEBREW ANTHEM TAKEN FROM THE SERVICE FOR THE RECEPTION OF THE SABBATH.

COME, my beloved to meet the bride; the presence of the Sabbath let us receive. Come, my beloved, and keep and remember (the Sabbath-day), both words did the one peculiar God cause us to hear, with one expression; the Eternal is a unity, and his name is unity; to him appertaineth renown, glory, and praise. Come, my beloved, &c. Come, let us go to meet the Sabbath-day, for it is the fountain of blessing; in the beginning of old was it appointed, for though last in creation, yet was it first in the design of God. Come, my beloved, &c.

O thou sanctuary of the king! O royal city! Arise and come forth from thy subversion; thou hast dwelt long enough in the abode of calamity, for he will now pity thee with kindness. Come, my beloved, &c.

Shake off the dust! Arise, O my people! and adorn thyself with thy beautiful attire; for by the hand of Jesse, the Bethlehemite, redemption draweth nigh to my soul. Come, my beloved, &c.

Rouse thyself; rouse thyself; “arise, shine, for thy light is come.” Awake, awake, utter a song, “for the glory of the Lord is risen upon thee.” Come, my beloved, &c.

O be not ashamed, neither be confounded, O Jerusalem! “Why art thou cast down? Why art thou disquieted.” In thee, the poor of my people shall take refuge, and the City, Jerusalem, shall be built on her own heap. Come, my beloved, &c.

They who spoil thee shall become a spoil, and they that swallow thee up shall be removed far away. Thy God will rejoice in thee as a bridegroom

rejoiceth in his bride. Come, my beloved, &c. On the right, and on the left, wilt thou be extended; and the Eternal wilt thou revere, through the means of a man, the descendant of Pharez, will we rejoice, and be glad. Come, my beloved, &c.

O come in peace, thou crown of thy husband. Also with joy and mirth in the midst of the beloved and faithful people. Enter, O bride. Come, my beloved, to meet the bride, the presence of the Sabbath let us receive.

ASTONISHING ACCURACY OF THE BIBLE.

AN astonishing feature of the Word of God is, that notwithstanding the time at which its compositions were written, and the multitudes of the topics to which it alludes, there is not one physical error—not one assertion or allusion disproved by the progress of modern science. None of those mistakes which the science of each succeeding age discovered in the books of the preceding; above all, none of those absurdities which modern astronomy indicates in such great numbers in the writings of the ancients—in their sacred codes, in their philosophy, and even in the finest pages of the fathers of the Church, not one of these errors is to be found in any of our sacred books. Nothing there will ever contradict that which, after so many ages, the investigations of the learned world have been able to reveal to us on the state of our globe, or on that of the heavens. Peruse with care our Scriptures, from one end to the other, to find there such spots; and while you apply yourselves to this examination, remember that it is a book which speaks of everything, which describes nature, which recites its creation, which tells us of the water, of the atmosphere, of the mountains, of the animals, and of the plants. It is a book which teaches us the first revolutions of the world, and which also foretells its last: it recounts them in the circumstantial language of history; it extols them in the sublimest strains of poetry, and it chants them in the charms of glowing song. It is a book which is full of oriental rapture, eleva-

tion, variety, and boldness. It is a book which speaks of the heavenly and invisible world, while it also speaks of the earth and things visible. It is a book which nearly fifty writers, of every degree of cultivation, of every state, of every condition, and living through the course of fifteen hundred years, have concurred to make. It is a book which was written in the centre of Asia, in the sands of Arabia, and in the deserts of Judah; in the courts of the temple of the Jews, in the music schools of the prophets of Bethel and of Jericho, in the sumptuous palaces of Babylon, and on the idolatrous banks of Chebar; and finally, in the centre of the western civilization, in the midst of the Jews and of their ignorance, in the midst of polytheism and its idols, as also in the bosom of pantheism and of its sad philosophy. It is a book whose first writer had been forty years a pupil of the magicians of Egypt, in whose opinion the sun, the stars, and the elements were endowed with intelligence, reacted on the elements, and governed the world by a perpetual alluvium. It is a book whose first writer preceded, by more than nine hundred years, the most ancient philosophers of ancient Greece and Asia—the Thaleses, and the Pythagorases, the Zalususes, the Xenophons, and the Confuciuses. It is a book which carries its narrations even to the hierarchies of angels—even to the most distant epoch of the future, and the glorious scenes of the last day. Well, search among its fifty authors, search among its sixty-six books, its 1189 chapters, its 31,173 verses, search for only one of those thousand errors which the ancients and the moderns committed, when they speak of the heavens or of the earth—of their revolutions, of the elements; search, but you will find none.—*German of Gausson.*

MISCELLANEOUS.

CHOICE OF ASSOCIATES AND FRIENDS. —Impelled by the ardour of juvenile feeling, and destitute of the weariness commonly acquired by a farther advance in the voyage of life, the young are little aware of the dangers which

arise from irreligious fellowships, the fatal rock against which many a goodly bark launched forth into the ocean of the world, by the hand of parental anxiety, and fraught with rich stores of knowledge and moral worth, has struck, and split, and sank to rise no more.

The cup of social pleasure which is not consecrated to virtue and to God, may sparkle in the view, and contain some ingredients which in the moment of participation, are peculiarly stimulating to the spirits, and agreeable to the taste;—but it is forgotten that it is nevertheless, an intoxicating and poisonous draught, which tends to undermine the moral constitution, and to produce the worst evils.

When apprised of their peril, youth are commonly disposed to think they are able at any time, either to secure a safe retreat from unholy companionship, or to withstand its pernicious influence. But it would be well to remember that however sincere their resolutions may be, it requires a far greater degree of fortitude, prudence, and stability of character, to guard effectually against the danger, than usually belongs to their period of life, and that few have ventured unbidden, and in the spirit of self confidence upon such an unequal contest, without giving in the sequel, melancholy proof of having overrated the strength of their moral principles — *Muston*.

A MOTHER'S LOVE.—There is an enduring tenderness in the love of a mother to a son that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude. She will sacrifice every comfort to his convenience; she will surrender every pleasure to his enjoyment; she will glory in his fame, and exult in his prosperity: and if adversity overtake him, he will be the dearer to her by misfortune; and if disgrace settle upon his name, she will still love and cherish him; and if all the world beside cast him off, she will be all the world to him.

THE DOOM OF POPEY.—When God shall arise in awful majesty to judge the world,—when he shall make inquisition for blood—where will Po-

pey stand then? Will she dare to repeat her horrible doctrine that the blood of God's saints is of no more value than the blood of thieves, murderers, and robbers. God will teach her differently. God will teach her then, that the blood of his people cannot be shed with impunity; that as the blood of Abel cried aloud to God for vengeance, so the blood of his slaughtered servants calls, trumpet-tongued, to the Almighty, for judgment upon Rome. When God shall bare his arm and grasp the thunderbolts of his vengeance, where will Popery stand then? will she, can she, endure the power of the holy God? To whom then will she cry? To the blessed Virgin? She will rejoice over her downfall? To the saints? They will shout in a holy rapture of joy and praise to God, for bringing into judgment, the accursed system, which blasphemed his glorious majesty, and dishonoured their names. Will Peter save her? He and all the holy apostles and prophets are described in the Revelations as rejoicing over her. Will angels save her? No; the armies of heaven shall unite in one song of triumph: the vault of heaven shall ring with the triumphant shout, Halleluiah (Rev. xix. 1—3), and her smoke shall rise up for ever and ever.

ASCETICISM.—The conduct of the ascetic often conceals under an assumed sanctity, the worst feelings of the heart. How frequently has it been made the cloak of covetousness and the subterfuge of pride!

Nor is religion less libelled by the churl who pours contempt upon the common civilities of life:—or by the pharisaical spirit, which under the pretence of superior purity, acts as though it would be contaminated by coming into ordinary contact with human nature.—*Muston*.

BOOKS.—It is chiefly through books that we enjoy intercourse with superior minds; and these invaluable means of communication are in reach of all. In the best books great men talk to us—give us their most precious thoughts, and pour their souls into ours. God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are

the true levellers. They give to all who will faithfully use them, the society, the spiritual presence of the best and greatest of our race. No matter how poor I am; no matter though the prosperous of my own time will not enter my obscure dwelling. If the sacred writers will enter and take up their abode under my roof; if Milton will cross my threshold to sing to me of paradise, and Shakspeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man, though excluded from what is called the best society, in the place where I live.

HOLY EMULATION.

Every Christian's prayer ought to be the same as that of an apostolic Bishop of former days, who says, "I pray God that the time may be drawing near, when the strife between Christians will not be like that between the aspen and the poplar leaves, as to who shall rustle most and make most noise, but like the olive and the vine-trees, who shall yield most fatness and bear most fruit."

GOD'S RICHES OF PROVIDENCE.

He who fed his prophet by the ravens, made the widow's cruise to yield an unfailling supply, brought relief to a famishing city by the instrumentality of four leprous men, and so multiplied by his blessing a few loaves and fishes, that the multitude had enough and to spare, can never want resources for the fulfilment of all that he has promised.

CABINET.

REVERENCE the writings of holy men, but lodge not thy faith upon them, because but men; they are good posts but no fountains. Build on Paul himself no longer than he builds on Christ; if Peter renounce his Master, renounce Peter. The word of man may convince reason, but the Word of God alone can compel conscience.

The work of Heaven is not likely to be done by a tongue set on fire of hell.

The fruits of the Spirit are like links in a chain—one draws on another.

He who acquires his learning at

the expense of his morals is the worse for his education.

POETRY.

[FROM A CORRESPONDENT.]

The two following Hymns were composed by Bishop Heber. We do not know that they have ever before been published:—

LORD! whose love, in power excelling,
Wash'd the leper's stains away,
Jesus! from thy heavenly dwelling,
Hear us, help us, when we pray.

From the filth of vice and folly,
From infuriate passions' rage,
Evil thoughts and hopes unholy,
Heedless youth and selfish age.

From the lusts whose deep pollutions
Adam's ancient taint disclose,
From the tempter's dark intrusions,
Readless doubt and blind repose,

From the miser's cursed treasure,
From the drunkard's jest obscene,
From the world, its pomp and pleasure,
Jesus! Master! make us clean.

Lord of mercy, and of might!
Of mankind the life and light!
Maker, teacher, infinite!
Jesus! hear and save!

Who, when sin's tremendous doom,
Gave creation to the tomb,
Did'st not scorn the Virgin's womb,
Jesus! hear and save.

Mighty monarch! Saviour mild!
Humbled to a mortal child,
Captive, beaten, bound, revil'd,
Jesus! hear and save.

Thron'd above celestial things,
Borne aloft on Angel's wings,
Lord of lords, and King of kings!
Jesus! hear and save!

Who shall yet return from high,
Robed in might and majesty,
Heed us! help us when we cry!
Jesus! hear and save!

NOTICES OF BOOKS.

History of the Reformation in the Sixteenth Century. By J. H. MERLE D'AUBIGNE, D.D. A New Trans-

lation, by HENRY BEVERIDGE, Esq., Advocate; with a portrait of Luther. Collins: Edinburgh and London.

Vols. I., II., and III., are now before us, a new translation from the edition of 1842, and in which a translation of all the Latin notes and quotations is given.

This excellent work of D'Aubigné, is now brought out at so moderate a price as to secure for it a very extensive circulation. The more widely it is known and read, the better will Protestants be armed against the torrent of Popery, which now, like an inundation, threatens, if not resisted, to sweep down all before it.

High Treason.—The Trial of Archbishop Laud, in 1644, for traitorously endeavouring to subvert the Laws by arbitrary Government, and to reconcile the Church of England with the Church of Rome. Compiled from authorized records by the Rev. JOHN SPURGIN, Vicar of Hockham, Norfolk.—Pp. 101. Norwich: Muskett, Old Haymarket. London: L. and G. Seeley, 169, Fleet-street.

ON reading this tract, which is well worthy the perusal of our readers, it is remarkable to observe how similar are the efforts which are now making, to those which were made by some, two centuries ago, to demolish the work of the Reformation, and build up again amongst us the errors and superstitious ceremonies of Rome. However such efforts may seem for a time successful, their plots will, sooner or later, recoil with terrific force, upon those who contrive them.

The Protestants of this country are not prepared for Popery, and though statesmen and theologians, taking advantage of their position, may seek to force it on them, they never can bring about a reconciliation between the Bible-reading people of this country, and the Romish apostasy.

INTELLIGENCE.

THE ANNUAL MEETING of the PROTESTANT ASSOCIATION will be held (p.v.) in the Large Hall, EXETER HALL, on WEDNES-

DAY, May 13, 1846. Chair to be taken at twelve o'clock.

ENGLAND.—*Bristol*.—Several of the Sisters of Charity have just established themselves in Pritchard-street, Bristol.—*Bridgewater*.—A Popish chapel has just been opened in this town, and already numbers a considerable attendance.—*Beverley*.—A Popish chapel has been opened during the past month in this town.—*M. D'Aubigné*.—This eminent divine has written a long letter, previous to his departure from England, to the Bishop of Chester, on the state of religion in this country. M. D'Aubigné, though fully assured that England will always sustain her Protestant character, cannot but lament that whilst the progress of enlightenment on the Continent is making hard against Popery, the tide in England is moving exactly in the contrary direction.

WALES.—A short time since, we stated that it was intended to introduce into the Principality several priests from Brittany, as the Breton and Welsh languages have a great affinity. Three priests have lately been imported, and it is expected that others will soon follow.

IRELAND.—*Reformation in Dublin*.—We never witnessed such a mass of human beings within the walls of a Church, as we beheld in Saint Audoen's on Sunday, March 1; and have never seen a more attentive or silent congregation, though some men even fainted by reason of the heat and pressure. Whatever inconvenience the people might have suffered from these circumstances, they were amply repaid by witnessing the interesting ceremony of one priest of the Church of Rome, the Rev. William Davock, and ten other respectable persons, formally and publicly abjuring the errors of Romanism, and embracing the Protestant faith—the ancient and primitive faith of the Church of Ireland, before it was corrupted by the human and modern inventions of the Italian creed. The Rev. Thomas Scott preached on the sacred occasion on the subject of the Atonement.—*Dublin Statesman*.

FOREIGN.—*Constantinople*.—The Armenian Patriarch has pronounced

his excommunication and anathema on "Gospel Readers." The effects have been most deplorable. Fathers and mothers who have Gospel-reading children, have turned their sons and daughters out of doors, in a state of destitution, lest the curse they have incurred should spread through the whole family. Many of the excommunicated have been dismissed from their employment. None of their countrymen will buy of them, none will sell to them. Many have been refused the license necessary to enable them to carry on their various trades, and subjected to other persecutions.—*Portugal—Riot against the Jesuits.—Oporto, Friday, March 13, 1846.*—Since my last, there has been a most serious disturbance in Oporto. On Sunday last, the Society for the Propagation of the Faith, held an Assembly in one of the principal churches of the city. Shortly after the commencement of the sermon, a voice was heard from amidst the congregation, exhorting the preacher to elevate his tone. This was followed from the pulpit by a rather untoward attack on the Christian principles of part of the multitude assembled, and this untimely accusation gave birth to a general tumult. All was now one scene of tumult and confusion. The cavalry was called out, and on its arrival the congregation made its retreat, amidst loud yells and hootings, of "Down with the Jesuits!" "Death to the Jesuits!" The infantry next arrived, and seeing the attitude of defiance which the people had taken, were proceeding to measures, which, tending to exasperate more the mob, were desisted from. The cavalry, likewise thought it more prudent to sheathe their swords; which act threw a calm over the ebullition of popular feeling, and night closed the scene.—*Malta.*—Disturbances have been created here by the Papists, because the Governor would not permit masquerades on Sundays.—*Persecution of an American Missionary.*—An intense excitement has been created at

Athens concerning the Rev. Jonas King, American missionary. Mr. King was charged with uttering impious and injurious language respecting the Virgin Mary. He defended himself against the charges in the columns of a newspaper, and quoted the opinions of the early Greek fathers, and especially the sentiment of Epiphanius, Bishop of Cyprus, whose feast is still observed by the Greeks. This father says expressly, "Let the Father and the Son and the Holy Ghost be worshipped; Mary let no one worship." This increased the excitement, and induced Mr. King to prepare and publish a book of about 220 pages in his defence, in which he quoted largely the sentiments of the early Greek fathers, and showed their agreement with himself. About 900 of this volume had been circulated among the most distinguished men in Greece, and others, and by many was well received, who declared their entire conviction that the Virgin Mary ought not to be worshipped. But the Greek ecclesiastics raised an opposition, and threats of violence were made against Mr. King. He has been excommunicated, and summoned before the courts.—*"American Paper."* Recent accounts state that the excitement still continues. Several copies of the book have been seized and burned, but this only makes the demand for it the greater. Mr. King is still in great peril.—*Romish Toleration.*—The "Allgemeine Zeitung," of Feb. 18, under the head of "Vienna," says:—"The Government will not publish any decree relative to the Catholic Dissidents; it will content itself with prescribing to the authorities the following course:—The foreign Catholic Dissidents shall not be admitted; they will be made to retrace their steps at the frontiers. Those of the country who have embraced the new doctrine will be allowed to expatriate themselves, for the Government will recognise no other confession than that already existing."

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THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah viii. 20.*

No. 74.

MAY, 1846.

VOL. VII.

REPORT OF THE NORWICH PROTESTANT OPERATIVE ASSOCIATION.

THE year 1845 adds one more link to the chain of troublous, if not disastrous, events in the history of British Protestantism. The godless and indiscreet desire for change which reigns in the minds of great masses of our countrymen, and directs to an unhallowed subversion of the fundamental element of our constitution—Protestant ascendancy, has, during the past year, received a manifest token of discouragement from the parliamentary counsels of our country; the Papacy has gained a step in advancement—*endowment in perpetuity*; Protestantism has sustained a heavy discouragement and fore-warning of future betrayal. In such case, the Truth-loving and loyal Protestant (in the confidence that he is discharging a needful Christian duty, and committing the result to the will of his Heavenly Master,) should arouse himself with increased energy in contending for and upholding the great principles of Church and State policy under which our beloved

country has gained unprecedented national prosperity, and the knowledge of God's Truth has been perpetuated amongst her people.

In the conscientious persuasion of this duty, your Committee have first to notice, that they have deemed it advisable to make some alterations in the style and rules of the Association, and they have, after due consideration, adopted the style of "*The Norwich Operative Protestant Association, for making known the principles and practices of Popery, and maintaining and promoting the sound Protestant principles of the Church of England.*" The alterations of the rules are in accordance with this style, but effect no very material change in our practical details.

Your Committee have the pleasure to state, that the operations of the Association have been conducted in their usual course of Tract distribution, occasional Lectures, and Meetings, and they cordially bring to remembrance the proceedings of the Meeting held on the 8th of March last, when James Lord, Esq., attended, and addressed an attentive auditory on the prevailing

topic of the day, the Maynooth Endowment Bill. A Meeting was also held in May, for the purpose of petitioning the House of Lords on that Anti-Protestant Act, a Petition was adopted, numerously signed, and forwarded for presentation to that House. In recording the assembling of the Members of the Association in October last, your Committee are assured that they express your unanimous feeling, when they speak of the gladdening spirit and heartfelt happiness which they experienced on once again seeing the worthy and venerated president of the Society, John Cator, Esq., presiding in person, and they earnestly trust his late visit may, in the providence of God, be the presage of a happy repetition.

The anniversary of the Papal Gunpowder Plot was commemorated on the 5th of November last by a numerously attended Meeting, and your Committee beg to tender to those Members and Friends of the Society, who kindly addressed that Meeting, their most grateful acknowledgments for the manly, constitutional, and Scriptural sentiments propounded in favour of the principles espoused by the Association.

Your Committee also beg to express their deep sense of the service rendered by those gentlemen who have delivered lectures to the Society during the past year.

Your Committee have also to register the kind attention of the Committee of the "Prayer Book and Homily Society" in making a most acceptable gift of Homilies and other Tracts to the Association.

The library of the Society has received an addition of many useful and entertaining works, from donors and by purchase.*

There is also one other subject which has been presented to, and engaged the

attention of, your Committee, namely, a proposition to unite in one common band with the County Association, which, until now, has been separate and distinct in its operations. The effect of such an union, they feel, would be to produce a concentration of action, which would more effectually work out, both in the County and City, the objects in which the Societies are mutually engaged.

In conclusion, your Committee would earnestly impress that the threatening aspect of the times urge strongly upon the Protestant to bear in mind the words of Holy Writ, "Remove *not* the ancient land-mark which thy fathers have set." The constant propagation of unbelief and factious principles carried on by means of Popish, Infidel, and Radical publications, and the vast increase of a population yearly outstripping all the united efforts of the Church of God to lead them to a knowledge of the Truth, and to conduct them in the ways of loyalty, virtue, and morality, demand most pressing the support of the National Church, with her powers unimpaired and extended, and of those other Protestant Institutions which have not yet been wrested from the nation by the faithless hands of God-forgetting politicians. Let us be firm in our attachment to the Church of our fathers, England's greatest barrier against the encroachments of all enemies of Truth, liberty, and order. Let us be ardent in desire to see her, in the words of an eminent statesman, "great and powerful: to see her foundations laid low and deep, that she may crush the giant powers of rebellious darkness: to have her head raised up to that Heaven to which she conducts us: to have her open wide her hospitable gates, by a noble and liberal comprehension, but to have *no breaches in her walls*; to have her cherish all those who are within, and pity all those who are without; to have her a common blessing to the world, an example, if not an instructor, to those who have not the happiness to belong to her. To have her give a lesson of peace to mankind, that a vexed and wandering generation may be taught to seek for repose and toleration in the maternal bosom of Christian Charity, and not in

* The formation of Protestant Libraries, and the introduction of standard and interesting works on Protestantism into those libraries already formed, whether Parochial and Lending Libraries, or those of Mechanics' Institutes, is most important. The Protestant Association have published a series of works adapted to this object.—Ed.

the harlot lap of infidelity and indifference."

Then rally around her, by dangers unaw'd,
The Church of our Fathers,
The Church of our God.

ROMISH PRIESTS IN CANADA.

EXTRACT of a letter from Rev. W. Scott, Wesleyan Missionary, dated St. Clair, Port Samia, January 8th, 1845.

The efforts of the Papacy, in various parts of the world, to destroy true Christianity, and substitute its own direful errors and institutions, are now the subject of common observation. Priests and Jesuits are almost everywhere to be found, insinuating themselves amongst the people, and striving to promote the advancement of the Papal system. During the past year an extraordinary effort was made among the St. Clair Indians by them; but, by the blessing of God, they have not succeeded. At one time three Priests together made a sudden and unexpected descent upon this fair portion of the Lord's vineyard. One of these I had always seen at Manitoulin Island, when three several times I have visited that place; and he is now a fluent speaker in the Ojibeway language, and therefore well adapted to this mischievous undertaking. God, however, "taketh the wise in their own craftiness, and disappointeth the hope of the hypocrite."

On the arrival of these Priests of Romanism, a temporary chapel, toward the upper end of this Indian reserve, near to the village of Port Samia, was erected, and pictures and crucifixes were hung all around it, in mimic grandeur and mock solemnity. The French and Indian Roman Catholics who reside near this place were sent for, and a great display was to be made on the approaching Sabbath. The Priests visit the Indians on this reserve from house to house, and invite them to attend; and other messengers are sent among the Indians, using every means to entice them "only to behold their superior way of worship." That there should be great excitement was not surprising. Many

inquiries were proposed to me by some of our Class-Leaders respecting the claims of Popery; and they were satisfied of its unscriptural character and ruinous tendency. Nor could the jesuitry of the priesthood divert these faithful men from their allegiance to Christ, and their attachment to Wesleyan Methodism.

Previously to the Popish display I had given notice that on the same day I should deliver two discourses on the doctrines, discipline, and fruits of Popery. Our Indian friends were delighted with this announcement, and made it a duty to invite all their friends to attend our services. The allurements of Popery were in vain. Our chapel was filled, and the Indians listened with intelligent attention to the discourses delivered in the morning and evening. Only a very few went to the Popish mass-house; and, though their ceremonies were continued through the week, yet the Wesleyan Indians were firm and unflinching. I know of only two exceptions—one woman and one man. You, my dear Sirs, need no information as to the duplicity and vileness of Popish Priests; but it may be useful to state a few facts which transpired here, and which are further illustrations of Romanism.

The Priests, while here, were continually active, creeping into houses, both early and late. In one Indian's wigwam there was a sick child. The parents are pious and intelligent Wesleyans. The Priest sympathizes with their afflictions; and, acting upon deep parental affection, proposes a remedy. That remedy was baptism by a Romish Priest. He had the effrontery to assure the mother that the child would quickly recover, and would not again be liable to sickness and disease. What could be more easy? What more desirable? "There could be no harm in trying," thought the mother, almost persuaded. Hearing of this Popish game, accompanied by my interpreter, I immediately repaired to the wigwam. The wicked lies and deception of the Priest were unveiled, and the parents affectionately warned not thus to renounce Christianity, deny the good providence of God, and be ensnared by this mischievous scheme. They were mercifully preserved, and saw

the design of the Priest. The child was even then recovering; and, committing it to the care of God, the babe was restored, and Popery defeated.

One or two instances may also be given, to show the manner in which the Priests were overcome by real Christianity. Dunickwenene, a Class-Leader, was visited by two Priests. They began to speak well of Methodism, but represented their own religion as vastly superior. It had come down from the Apostles, and was the only true religion. "Well," said the Indian, "I wonder, I wonder: I know some Roman Catholic Indians, and some Frenchmen too; they get drunk, they fight, they quarrel, they do not love one another. Now," said he, "look at me: I was the worst Indian on this reserve, drinking and fighting, and committing all manner of wickedness. I heard the Gospel, turned from my sins, have been a Christian some years, and have ceased to do evil. See me—I am a new man. If your religion be so very superior, why does it not produce better effects? I do not believe you." This was an argument not to be gainsayed. The Priests became angry, and left the Indian, feeling he was too strong for them.

With another Indian Class-Leader, Jonas Coe, a Priest entered into conversation; and, seeing an Indian translation of one of the Gospels, began to disparage its merits, and deny its correctness. "The Missionaries put in what they please," said the Priest; but this Indian could read and understand English. He asked the Priest to read a passage in Indian; and then, taking down his English Testament, turned to the same passage there; and, desiring the Priest to read that also, asked if that was not a fair translation, and both alike the word of God. The Priest acknowledged the truth, and said they were right. "Are you the interpreter here?" said he. "No," said the Indian; "but I have been taught to read the word of God, and know that what our Missionary teaches agrees therewith." And so the Priest again changed the conversation, and soon left him. Ah! these Priests can do but little mischief where the power of godliness is felt, and where they dare not use coercion.

Another more recent event has had a good effect on the Mission—an Indian man renouncing Popery. He came to me with a sorrowful countenance, having a crucifix suspended from his neck, and deploring his condition. He said he had been deceived by representations of Popish superiority; he had lost his happiness, and among the Papists he found there was no love. He was sorry for having left his Methodist brethren, where he was always happy, and wished to renounce Popery. He did so in the public congregation, and handed me his crucifix. I took occasion to describe the enormities and follies of Popery; and a happy impression was produced. The Indian was threatened by the French Papists; but he is firm, and thankful for his deliverance from these enemies of vital religion.

With heart-felt gratitude, therefore, do I record the goodness of God in preserving the St. Clair Mission from the deadly influence of Popish superstition. The visit of the Priests is only a matter of history: its effect is not visible, except in attaching the Indians more closely to our Wesleyan form of vital Christianity. We have not laboured in vain; but the present position of the Mission strikingly proves that the good Spirit of God himself produced the glorious change which has been wrought among the Indians of the St. Clair River.

MALTA PROTESTANT COLLEGE.

FIRST OCCASIONAL PAPER ISSUED BY
THE COMMITTEE.

It is with feelings of heartfelt gratitude to Almighty God that the Committee of the Malta Protestant College announce to their friends and subscribers the opening of the School which is intended to form the groundwork of their future College.

This may be considered as the accomplishment of a very important part of their undertaking, and in thus intimating it, a brief statement of the steps by which it has been attained may not be uninteresting.

The confidential communication signed by their Noble Chairman was so liberally responded to by a large

number of those to whom it was addressed, as to justify the Committee in dispatching an agent to Malta, about fifteen months ago, for the purpose of purchasing a suitable site. This mission was executed to their entire satisfaction. With the assistance of a gentleman resident at Valetta (whose services have been truly valuable), a desirable property, with extensive buildings already upon it, was procured. It is situated at St. Julien's Bay, a delightful and salubrious spot, about two miles from Valetta, and it is pronounced by those who are acquainted with the Island to be a most eligible situation for an educational establishment, possessing unusual advantages for promoting the health and comfort of the students.

The buildings already upon the property are commodious, and the Committee determined to take immediate steps to render them suitable for the reception of Fifty Pupils, with the necessary accommodation for the Masters.

In this part of their work the Committee have been greatly indebted to Mr. Scamp, the architect of the church lately erected at Malta by the munificence of the Queen-Dowager, under whose able direction a wing has been added to the original edifice, which completes the arrangement.

The cost of the original purchase was 2,500*l.*, and the addition has been made at an expense of about 500*l.*

During the progress of these works the Committee experienced considerable anxiety lest, in consequence of a peculiarity in the law of Malta, they should be disturbed in the possession of the property by some hostile party. They are thankful, however, to state that the year of redemption has expired without any such attempt having been made.

The next point which occupied the attention of the Committee was the appointment of officers for the Institution, and in this part of their work it is difficult for them to express how deeply they have felt its importance, and their need of Divine guidance.

For the office of Vice-Principal they have selected the Rev. Samuel Gobat, a gentleman already well known as the indefatigable Missionary to Abyssinia,

and as an Oriental scholar of the highest standing. His mature judgment and devoted piety, added to his intimate knowledge of the Oriental and modern European languages, render him a valuable acquisition to the infant Institution.

To the important situation of First Master your Committee have appointed, provisionally, the Rev. John Hickman, M.A., of St. John's College, Cambridge. Mr. Hickman was strongly recommended to them as a man of sound religious views, and one who has already had great experience in tuition.

The only other appointment yet made is that of Mr. Zeller to the office of Assistant Master, also provisionally. Mr. Zeller is a native of Switzerland, the son of a very distinguished schoolmaster, and was warmly recommended by His Excellency the Chevalier Bunsen.

The Committee further intend to select a pious and learned member of one of the English Universities for the important office of Principal, but this they have postponed for a few months.

Under the management of the teachers already named, the Institution was opened on the 3d of February last, an account of which event has just been received. The kind friend at Valetta, to whom allusion has already been made, writes that the impression made upon those who were present on this occasion was of the most pleasing character, and affords much hope of future success.

Your Committee have the gratification to add, that the Lord Bishop of Gibraltar has, with much kindness and cordiality, accepted the office of Visitor; the venerable Bishop of Calcutta has extended his patronage to the Institution; and his Excellency the Chevalier Bunsen, Ambassador from his Majesty the King of Prussia, has allowed his name to be placed on the list of the Provisional Committee. To these sources of encouragement the Committee feel bound to add the very gratifying letters which they have received from many of the principal merchants and bankers in the Mediterranean.

Guided and prospered thus far in their undertaking, your Committee.

humbly trust that, by the blessing of Almighty God, they will be permitted, without delay, to carry out their original plan to its full extent. For this a sum of 15,000*l.* (including 5,000*l.* already collected), will be required, and the Committee earnestly appeal to those kind friends who came so generously forward at the commencement of the undertaking to aid them now in securing its completion.

The work is of the most urgent importance. Its object is nothing less than to spread the pure light of revealed religion, with the blessings of moral and intellectual cultivation, amongst nations now sunk in the lowest state of degradation.

It is to raise up from amongst themselves Missionaries, whose feet shall be beautiful upon the mountains, who shall publish the Gospel of Peace, who, through Divine mercy, shall recall the members of the fallen Asiatic Churches to their first love, and be instrumental in leading even the darkened sons of Africa to stretch forth their hands unto God.

It is, as an important, though subordinate, end, to spread far and wide the light of literature and of science, and, if God permit, to sow the seed which, in due time, may yield for these lands a goodly band of men qualified to promote the best interests of society, in the learned professions, or in the various departments of commerce.

In venturing to anticipate these results, your Committee humbly commend their Infant Establishment to Almighty God, with the earnest prayer, that it may now and at all times be so conducted as to promote his glory, and to diffuse those blessings which He is pleased in His unerring Word to connect with the honour of His name, viz. "peace on earth, and good will towards men."

London, March 14, 1846.

CRIMINALS AND THE CONFESSIONAL.

BRIAN SEERY is no more. He has paid the uttermost penalty of the law, and now in the eternal world he must render an account to Him, "to whom all hearts are open, all desires known, and from whom no secrets are hid."

The wretched man was executed, as our readers are aware, for attempting to murder Sir FRANCIS HOPKINS. He pleaded not guilty to the charge, and even on the scaffold protested, in the most positive manner, that he had no part nor hand in the crime. He was a member of the Church of Rome, and so powerfully were enlisted on his behalf the sympathies of that Church, that a Petition, numerous signed by its priests, was presented to the Lord-Lieutenant on his behalf, and a Roman Catholic Prelate publicly expressed his conviction that he was an innocent and an injured man; but the evidence of his guilt was so clear and convincing that the representative of our gracious Queen, with the concurrence of the judge who tried the case, was constrained to come to the determination that the law should take its course.* We express no opinion upon this particular case; we merely state the facts as they have come before the public, and we take advantage of the excitement which these facts have produced to show that it is possible that a consistent and devoted Romanist, such as BRIAN SEERY was, could protest in the dying hour that he was innocent of a crime laid to his charge, and which he had actually committed; and moreover, that he could call that God, before whom he was shortly to appear, to witness his protestation. We most emphatically and distinctly assert that this is possible; and while we do not pronounce upon the case of Seery, we most unequivocally maintain that the Church of Rome has sanctioned and authorized such moral principles as would *justify the culprit in denying his guilt* as solemnly and earnestly as he did even in a dying hour!

We proceed at once to evidence of an indisputable character—"The Moral Theology of Saint Alphonsus Liguori." It will be necessary to point out the authority of the work on which we ground this most weighty accusation.

1st. The author was canonized in the year 1839, only seven years ago.

* Two men, who were since tried and found guilty of the crime of murder at the assizes of Longford, declared themselves innocent as vehemently and solemnly as Seery.

2dly. Previous to his canonization, theologians appointed for the purpose examined all his works, and came to the conclusion that they contained "*not one word worthy of censure.*"

The following quotation from the circular of the Pope's domestic prelate mentions the fact:—

"And finally on the 18th of May, 1803, Pope Pius VII. confirmed the decree of the Sacred Congregation of Rites, which declared that all the writings of St. Alphonsus, whether printed or inedited, had been most *rigorously examined* according to the discipline of the Apostolic see, and that *not one word worthy of censure had been found*, and made known that the moral system of St. Alphonsus had been more than twenty times *rigorously discussed* with the documents of Benedict XIV., and the rules of the decree of Urban VIII., that in all these examinations, conducted with a view to the canonization of St. Alphonsus and in the definitive sentence of the Sacred Congregation, all agreed with *one heart—unanimous consent—one voice—unanimously.*"—See Roman Calendar for 1845, Dublin, p. 167.

3dly. On the 2d of August the Romanist offers up the following prayer:—

"Oh God, who by the blessed Alphonsus, thy Confessor and Pontiff, inflamed with the love of souls, hast enriched thy Church with a new offspring, we implore that, *taught by his admonitions*, and strengthened by his example, we may be able to come to Thee, &c."

Such, then, is the authority of Liguori's sentiments. The Church of Rome is completely identified with them; yea, each member of that Church implores God that he may be TAUGHT BY HIS ADMONITIONS!

Liguori maintains the lawfulness of equivocation or double speaking, and mental reservation. On the lawfulness of equivocation (vol. i.) he says:—

"*To swear with equivocation*, when there is a just cause, and equivocation itself is lawful, *is not evil.*"

It is only a venial sin to swear with equivocation without a just cause. Having given various examples, he says:—

"These things being established, *it is a certain and common opinion*

amongst all divines, that for a just cause it is lawful to use equivocation in the propounded modes, and to *confirm it with an oath.*"

His definition of a just cause is:—

"*But a just cause is any honest end, in order to preserve a spiritual or temporal good.*"

This definition is most important. How absorbing is the interest of the Church! These are the principles sanctioned, approved by Rome; these are the "*admonitions*" by which the Romanist prays that he may be taught!

He gives some examples of lawful equivocation:—

"Likewise if any one, being invited as a guest, be asked whether the food is good, which in reality is bad, *he can answer that it is good, meaning thereby for mortification!*"

Again: a servant asked if his master be at home—

"Can say he is not *here*, that is to say, not in *this door or window*; or he is not here, so as that he may be seen."

Also Cardenas says:—

"That he can answer that he has departed from the house, by understanding a departure which took place in some time past."

On similar principles an adulteress *can deny her guilt.*

Liguori says:—

"She can assert equivocally that she did not break the bond of matrimony; and if she have sacramentally confessed adultery, she can answer, *I am innocent of this crime, because by confession it was taken away.*"

Where is the husband, who has the feelings of a man, whose blood does not boil within his veins on reading such a passage as this? Liguori goes on to state that she can persist in her denial *even with an oath.*

Now comes the very point in question; one which bears on such cases as that of Brian Seery. Can a culprit deny his guilt, even with an oath? We give the question as put and answered by the *Saint*:—

"It is asked whether the accused, legitimately interrogated, can deny a crime, even with an oath, if the confession of the crime would be attended with great disadvantage?"

Liguori gives a host of authors, who

answer the question in the affirmative, —Cardinal de Seego, Tamburin, Sanchez, Viva, Sporer Cardenas, Lessins, Sa, Filiucius, &c., &c. He says:—

“Many others, with a *sufficient degree of probability*, say that the accused, if in danger of death, or the prison, or perpetual exile, the loss of all property, the danger of the galleys, and such like, *can deny the crime, even with an oath* (at least without great sin) *by understanding that he did not commit it so that he is bound to confess it.*”

He adds, and gives it as the opinion of Elbel, that “*this should be suggested to confessors and penitents.*”

Here then it is taught—1st. That a culprit may deny his guilt, if he be in danger of losing life, &c., &c.

2dly. That a culprit, in denying his guilt and maintaining that he did not commit the crime, by a mental reservation, means that he did not *so commit it that he is bound to confess it.*

3dly. That this mode of equivocation, according to Elbel, should be *suggested to confessors and penitents!*—the confessor instructing the penitent.

And 4thly. That a criminal, provided he has confessed his crime to a priest, may lawfully assert his innocence, because his guilt has been removed by the priest's absolution!

Thus Rome absolutely permits the culprit to deny his guilt, even with an oath; *she* has set her seal and sanction to lying and perjury. The adulterer, the thief, and the murderer can plead not guilty. The adulteress repairs to the confessional—confesses her guilt, and receives absolution. She may then come forth to the world and say, “*I am innocent.*” The thief or the murderer, if in danger of death, may lift up his hand to Heaven—call the “Searcher of all hearts” to witness, and swear in the most solemn and sacred manner that he did not commit the crime, and, in doing so, he is a *consistent and devoted Romanist—a loyal son of the Church.* He acts in accordance with the *admonitions by which he prays that he may be taught.* Such is Romanism in its most refined form—*Romanism as approved in the nineteenth century.*

Hell-born and demoralizing system! —what law will it not evade!—what

obligation will it not trample under foot! There can be no safety for human life, no security for property, none for the most sacred ties of humanity, where Popery is allowed to exert its withering influence—where Romish despotism is permitted to establish its iron sway.

Yet this nefarious system has received the sanction and the support of the British Government; its professors legislate within the senate house. With mad infatuation England has admitted the sworn enemies of her institutions to have a share in her administrations!!! Faithful Protestants have warned their countrymen of the disastrous consequences of such infatuation, but their warnings have been scorned as the ravings of enthusiasts and bigotry—*still facts have so far verified their predictions*; and sure we are, that unless Britain changes her policy she will, ere long, in God's righteous judgment, become involved in difficulties and distresses at home and abroad, from which the wisdom of those treacherous rulers, who have betrayed her best interests to Popery and Infidelity, will fail to relieve her. We have recorded our sentiments on this subject over and over again. The enemy has raged, and timid friends have questioned our discretion, but we wrote as in the sight of God—we take His Word for our guide, and we are not doubtful of the result. “*Posteriority will approve our sayings.*”—*Admiral Herald, March 25, 1846.*

CORRESPONDENCE.

EXTENSION OF THE FRANCHISE IN IRELAND.

To the Editor of the *Protestant Operative.*

SIR,—O'Connell and his gang of Burgh-Quay conspirators will not give their services to a Minister for nothing. The consideration which they are to receive for swelling the ranks of the Free Trade majority is to be an extension of the elective franchise in Ireland. This demand O'Connell openly made in the House of Commons, and Her Majesty's Ministers with the utmost readiness submitted to his will and pleasure. Oh, it is an

ignominious spectacle to see the Ministers of the British Crown crouching at the feet of the modern Goliath, the champion of the Papacy. But with regard to the elective franchise, I believe that the qualification for Ireland was to be fixed at a higher standard than that of England, in order to constitute one of those safeguards or precautionary measures with which the Emancipation Bill was to be accompanied. If it is now to be lowered, or equalized with the English franchise, a pledge given at that time will be broken, and a security will be removed. The influence of O'Connell will also be prodigiously increased by thus giving him a wider range among a lower class of voters.

Another demand made by O'Connell was, that the right of election, which has been taken away from Sudbury, should be transferred to Cork, in order that the arch-agitator may have the nomination to one or two more seats in Parliament. He has actually given notice that he will bring in a Bill for that purpose. O'Connell already has the power, by means of his Repeal Association, of influencing the return of nearly three-fourths of the Members for Ireland. This is the way in which the nation and its rulers are "*giving all their strength and their power to the Beast*," and preparing for themselves a slavery the tremendous effects of which it is fearful to contemplate. Yet how little attention is given by the people of this country to events and transactions in which their religion and liberties are so deeply involved!

I hope there will be a strenuous opposition to the alteration of the franchise in Ireland, and to the transfer of seats in Parliament from England to an Irish county.

DEFENSOR.

MISCELLANEOUS.

THE RIBBON CONSPIRACY.—It is believed that the murders and outrages in Ireland, by whomsoever procured, are almost universally perpetrated by members of the Ribbon conspiracy. That the Ribbon conspirators are *exclusively* Romanists, has been fully

proved by evidence before a court of justice, as will appear from the following trial:—Richard Jones, Secretary of the Irish Ribbon Society, was tried in 1841. Though suspected of having planned many murders, he was merely indicted for being a member of a society. In the opening speech of the Attorney-General, he stated that one of the great evils of the system, was its *exclusively* Roman Catholic character, and that none but the members of that persuasion were received into it. This fact was afterwards proved in the evidence brought forward in support of the indictment; and Jones was found guilty and transported.

ASSASSINATION OF PIERCE CARRICK, Esq.—O'Connell, in his place in Parliament, attempted to palliate, or apologize for this assassination, by endeavouring to show that it was owing to the conduct of the deceased as a landlord or agent. This charge drew forth a reply from Mr. Pierce Creaghe (a friend, or relative), in a letter, which appeared in the public prints; and from which the following is an extract:—

"Mr. Pierce Carrick was a PROTESTANT, and Anti-Repealer, and had supported the Whig candidate at the various elections for his county. He subscribed the anti-repeal declaration. And, as a grand juror and county magistrate, also signed a memorial in favour of the Arms Act: and for this apparent change in his political conduct, he doubtless incurred the displeasure of the Repeal party. A few months before his death he was *publicly denounced, together with other gentlemen, from the altar* of a chapel in the district; a circumstance that ought to be enquired into by a Committee of either House of Parliament.

"PIERCE CREAGHE.

"52, Great Charles-street, Dublin."

CAVILLERS AND BACKBITERS.—Like the gad-fly, they will pass over whole fields of sweet flowers and never light on one, never be attracted by the sweetest or the most lovely; but directly they discern any sore or blemish in a poor afflicted animal, they must

fasten on that and sting it to the quick.

FINE PREACHERS.—Deep wells are often dry; and there are clouds gay with all the hues of light which contain no water, but only mock the husbandman whilst they pass in brilliant career over his parched fields.

DEATH OF BELIEVERS.—The Lord Jesus gathers his sheaves before a storm, just as farmers do; so when you see him gathering ripe saints, be sure that a storm is near.

CABINET.

CHRIST THE THEME OF THE CHRISTIAN PREACHER.—"Had I," said once a pious and celebrated man, "Had I a mountain top for my pulpit,—the wide vault of heaven as my canopy,—and the assembled world for my audience,—the text which I would take for my sermon should be: 'CHRIST CAME INTO THE WORLD TO SAVE SINNERS.'"

Jesus Christ is all in all; and if Christ be yours, all is yours; God is yours, and the good of both worlds is yours; and what can you desire more?

Every man hath his turn of sorrow; whereby (some more, some less), all men are in their times miserable. I never yet could meet with the man that complained not of somewhat. Before sorrow come, I will prepare for it; when it is come, I will welcome it; when it goes, I will take but half a farewell of it, as still expecting its return.

LINES

Written on reading the expression of one who, when describing the beauty of the Protestant burial ground in Italy, exclaimed, "It might make one in love with death, to think of being buried in so sweet a spot."

In love with death! will the poor body know
When worms devour it fading there below,

How sweetly twines the jasmine o'er its head?

How soft the turf beneath the feet that's spread?

How boldly lifts its head this ancient tower?

How sweet the fragrance of that graceful flower?

Ah no! to that alike the cold deep sea,

The barren heath, or loveliest spot will be.

The immortal soul of man alone will feel

A bliss, or woe, that none can ere reveal;

When from the sleep of death the dead arise,

To claim their promised mansion in the skies;

Or, doomed in hopeless misery to dwell,

Deepen the wailings of the lost in hell.

In love with death! oh, sceptic, turn thine eye

To that bright world where Jesus reigns on high;

Where ransomed souls by Him redeemed to God,

Are clothed in garments washed in precious blood;

In dazzling splendour round the throne they stand,

And wave the palm in each victorious hand.

Say, dost thou still the Scripture hope disdain,

Laugh at the fire, despise eternal pain?

Weep, Christian, weep, not genius early dead,

A deeper darker shade hangs o'er his head.

His ashes sleep even on that lovely spot,*

"By some lamented, and by most forgot."

His soul, ah! pity drops the falling tear,

Nor dares with curious hand the veil to rear.

* It is said that the Poet Shelly, who was accidentally drowned in Italy, was buried in the spot he so much admired.

But *faith* can point to brighter worlds
on high,
And join the raptured chorus of the
sky,
For those who die the Christian's
happy death,
And to their Saviour yield their
parting breath.

A. M. L.

INTELLIGENCE.

THE ANNUAL MEETING of the PROTESTANT ASSOCIATION will be held in the Large Hall, EXETER HALL, on WEDNESDAY, May 13, 1846. J. P. PLUMPTRE, Esq., M.P., will take the Chair at Twelve o'Clock. The Rev. Hugh Stowell, of Manchester; Rev. W. McIlwaine, of Belfast; and Rev. C. Prest, will take part in the proceedings.

The ANNUAL SERMON will be preached at the EPISCOPAL CHAPEL, GRAY'S INN ROAD, by the Rev. T. R. BIRKS, M.A., on TUESDAY EVENING, May 12, 1846. Divine Service to commence at Seven o'Clock. A Collection will take place after the Meeting and Sermon in aid of the funds of the Protestant Association.

SOUTHWARK OPERATIVE ASSOCIATION.—A Meeting of the Members of this Association was held in the Parochial School-room, Borough-road, on Tuesday evening, March 31, when the Rev. M. H. Seymour, who has recently returned from a tour on the Continent and a five months' residence in the Papal states, spoke at great length, and gave an interesting detail of the abomination of Popery which he had witnessed at Rome. The chair was taken on this occasion by the Rev. J. Horton, Rector of St. George's. The other speakers were the Rev. G. F. Galaher and Messrs. Basey, Sykes, Binden, and Chant.

DERBY OPERATIVE PROTESTANT ASSOCIATION, April 13, 1846.—On Monday last the Annual Tea Meeting of this important and useful Association was held in the Mechanics' Lecture Hall, Derby. The Meeting was by far the largest of the kind that the Society has ever held; and the arrangement and general management of the affair throughout reflected great

credit upon the Committee, and upon the very active and efficient Secretary of the Society, Mr. E. Webster. About five hundred persons partook of tea, and many came to the hall afterwards who were unable to come to tea. The Meeting was addressed by the Rev. Roseingrave Macklin, President of the Association, who took the chair on the occasion; the Rev. W. Cobb; the Rev. J. Moran; Dr. Bernays; Mr. Sowter, of Castle Donington, and others. The Choir of St. Peter's Church, Derby, assisted by several friends from the Choral Society, added greatly to the enjoyment of the evening, by singing a selection of sacred music from the works of Handel, Neukomm, and other great composers. Mr. Norton, jun., presided at the pianoforte, which he played with excellent judgment, throughout the evening. After the repast was finished, the Rev. R. Macklin rose, and briefly addressed the Assembly. He said he could not but express his deep gratitude to God for the great success which He had vouchsafed to the Society. The Meeting to-night was held under very encouraging circumstances; for at no period of the Society's existence was it in such a flourishing condition as at the present time. The Lord had smiled upon it, and blessed it with great success. The members of the Society knew its position at the present time. As true Protestants, they were surrounded by difficulties and dangers; but they knew where to look in every trying hour; they knew that there was a mighty Arm ever ready to help them, an untiring eye on all their movements; and an Ear ever ready to listen to their supplications at the Throne of Grace. They had no reason, then, to quail or tremble in the slightest degree; but every encouragement to increase their exertions, being sure that the Spirit of the Lord was with them. After some further remarks on the necessity there was for Christian union, the Reverend speaker said there was danger to every Protestant throughout the three kingdoms. Every Protestant, by whatever name he might be called, if really a member of the Church of Christ, was in duty bound to lay aside all petty distinctions, and to feel and sympathize with each other when as-

sailed and afflicted. If the Church of England should be assailed and baited by Popery, then let the Dissenters of England come manfully forward to her assistance. If the Dissenting body of England cared for the value of the truth of God, which in his heart he believed they did, let them join the Church in wielding the sword of truth against the common enemy. Let them wage a holy war—a war which Almighty God would look upon and bless. But it would, very likely, be said by some, "Oh, there is time enough yet; we need not yet unite and come boldly forward; we may rest upon our arms for the present; we will have our ammunition ready, our arms in order against we want them!" This would not do. The enemy was at the very gates of the constitution. The Jesuits were abroad, and for aught known to the contrary, there might be one in the very midst of the Assembly to-night, who would send an account of their proceedings to the Pope of Rome himself! The soldiers of the Vatican were spread over every realm of Europe, and were actively at work. Was this, then, a time for true Protestants to be silent? Was this a time for them to be inactive, when cold, lukewarm, and false Protestants were pretending to support the truth one day, and the next endeavouring to pull it down; when Popery was obtaining in the Houses of Parliament, and the Legislature suffered the Premier to carry such an abominable Bill as the Maynooth Act? Was this false position of the Premier—this double dealing with the truth of Christ, to be tolerated? Were Englishmen and Protestants to stand coldly by, and see their constitution frittered away piece by piece without making an effort to retain it? True it was they were surrounded by dangers; but they had the Lord on their side, and therefore nothing to fear. They might use the language of David, and say, "I will fear no evil: Thy rod and thy staff

they comfort me." The Rev. speaker concluded by an impressive appeal to the matrons in the assembly around him, urging upon them the importance of training up their children in the religion of Jesus and the Bible, by which they would help to raise up a powerful host, who would become "mighty as an army with banners," to the overthrow of Popery, Idolatry, and Superstition throughout the world. The Rev. Chairman then called upon Mr. E. Webster, the Secretary, to read the Report for the past year. The Report stated that since their last Annual Meeting sixty-seven new members had joined the Society; donations to the amount of 29*l.* 10*s.* had been received, which had enabled the Committee to add 150 volumes of books to the library. The reading-room is open every Thursday evening, from eight till ten, and the table supplied with a number of newspapers and periodicals of a standard character. Lectures had been delivered to the Society during the past year, by the Rev. W. Currie, of Liverpool; Rev. J. Moran, Burton-on-Trent; Rev. G. Harvey, of Winsters; Rev. T. P. Blakeney, of Nottingham; Rev. J. Bull, of Birmingham; Rev. R. Macklin; and the Venerable the Archdeacon of Derby. The Report stated that the lectures had been followed by the most beneficial results. The Meeting was afterwards addressed by Dr. Bernays; Mr. Sowter, of Castle Donington; Mr. Hammond, of the Commercial School, Derby; the Rev. W. Cobb; the Rev. J. G. Howard; and the Rev. J. Moran. The Rev. T. P. Blakeney, and several other clergymen and friends who were expected to be present, were absent, from illness and other causes. Votes of thanks were given to Mr. Webster, the Secretary of the Society, for his exertions in its behalf; and to the Rev. R. Macklin, for his kindness in taking the chair. About ten o'clock the National Anthem was sung, and the Meeting shortly afterwards separated.

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FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah viii. 20.*

No. 75.

JUNE, 1846.

VOL. VII.

DUBLIN PROTESTANT ASSOCIATION AND REFORMATION SOCIETY.

THE Fifth Anniversary Meeting of this Association was held on Thursday, April 28, in Whitefriars' Hall. The attendance was both numerous and respectable.

The platform, which presented an improved appearance, having been re-constructed, and on which was placed a handsome chair, the gift of the Wesleyan Orange Lodge, was occupied by a number of clergymen and gentlemen, among whom were Revds. H. S. Owen, Richard Budd, Richard Verschöyle, F. Trench, H. B. Macartney, Alexander Miller, William Magee, J. B. Owen, W. R. Stacke, — Syte, A. Nicholls, P. Henry, — Brett, John Benson, J. C. McCausland, Robert Kingsmore, — Usher, — Shields, — Elwood, Hill Wilson, H. Siddiard, J. Potterton, Mark Caldwell, Charles Archdall, Richard Maunsell, Thomas Maguire, William Simpson, D. A. Percy, W. W. Sillito, Francis Irwin, John Mulloy, Richard George, Edwin Thomas, Francis Thomas, H. R. Halahan, Hugh R.

Prior, T. D. Gregg, John Light, Dawson D. Heather, and D. Creighton; Sir Edmund Waller, Bart.; Messrs. Wilcox, Gwynne, Gerrard, Briscoe, Hewson, Parker; Drs. Richey, M'Leod, and Hyndman; Captain O'Hara; Messrs. Grattan, — Fry, A. B., Thomas H. Thompson, W. F. Taylor, &c., &c. Shortly after twelve o'clock, the chair was taken by The Very Rev. the Dean of Ardagh.

The Meeting was opened with prayer.

The CHAIRMAN said, he had observed the proceedings of that Association for the last five years, and he could say, with respect to that period of time, that his heart had been with their hearts. He had long wished for an opportunity of addressing them. The Protestantism of England was of a twofold nature—political and religious. The former was comprehended in this proposition—the supreme head of the Church of England is the King of England, and the Bishop of Rome has no authority within the realms of that country. Religious Protestantism was, justification by faith alone. So long as

these two parts of their faith unitedly existed in England she enjoyed prosperity. The moment they ceased to co-exist a period of domestic discontent and misery commenced. Now, there had been a revival of Protestantism within the last sixty or seventy years, but it was a revival exclusively of religious Protestantism. The latter was in the ascendant, but political Protestantism had been kept down; and he maintained that all the evils which had come on the country within the last thirty or forty years were attributable to that circumstance. The Bishop of Rome had now jurisdiction in their corporations—in their registries and elections—in the National Board of Education (hear, hear)—in the Poor-law Boards—in the Houses of Commons and Lords; for not a Bill could pass through either which was disagreeable to the Church of Rome—in their own Church; for it was a well-known fact that no Member of the body would be provided for by the Government who did not send in his adhesion to the abominable system of national education—and jurisdiction over the Throne; for the Pope of Rome now shared with the Queen of England a power which, according to the Constitution of the empire, belonged exclusively to Her Majesty—namely, that of conferring dignities on subjects. (Applause.) The Very Rev. Dean denounced the endowment of the College of Maynooth as a national sin, and concluded by saying that he should be extremely happy to render that Association any assistance in his power whenever he was in Dublin. (Hear, hear.)

W. C. ESPY, Esq., then read a Report, which detailed the proceedings of the Association during the past year, and also a financial statement.

The Rev. JOHN MOLLOY moved that the Report and statement of accounts be adopted, printed, and placed at the disposal of the Committee.

The Rev. T. MAGUIRE seconded the Resolution. In doing so, he bore testimony to the willingness of the people of Ireland to receive the Scriptures, and observed that it appeared

to him that that Association had begun to make the dignitaries of the Church of Rome tremble. The statement made by that astonishing man—for he was a man of great mind—John M'Hale, in his letter which appeared in the "Mail," of the 2d of March, had presented the public with the facts that the Bible was making inroads on Catholicity, and that he feared the consequences. (Hear, hear.)

The Resolution was passed unanimously.

The Rev. J. B. OWEN, an English clergyman, moved the second Resolution:—"That it is a paramount duty of all Protestant Irishmen to labour for the promotion of the welfare of their country, and the best interests, both for time and eternity, of their countrymen. That we are convinced that these never can be secured so long as Popery prevails in Ireland, and that hence it is incumbent upon Irish Protestants to give their best exertions in a Christian way to eradicate from their country that false and erroneous system."

The Secretary called on the Rev. Frederiek Trench, of Cloughjordan, to second the Resolution.

The Rev. Mr. GREGG said he had to inform them that Mr. Trench would be found to differ from them not inconsiderably, and to animadvert with something like severity on some of their proceedings. Upon this understanding, Mr. Trench having requested to be allowed to speak there, he (Mr. Gregg) told him that it had been always their practice to allow every objection to be made, provided he allowed them a reply. He therefore entreated that they would be so kind as to lend him (Mr. Trench) their best attention.

The Rev. F. F. TRENCH, of Cloughjordan.—I hope there is not a person in this house that has a more heartfelt admiration of Mr. Gregg than I have, and I recollect that one of the sentiments he expressed on one occasion was, that when he felt himself called upon to do so, he would express his opinions in the face of persons who differed from him even to the extreme. (Hear.) He said, he would not be afraid to go into some

town where there were as many devils as slates on the roofs of houses. (Laughter.) Now, I feel that I am here in the midst of honest men, and surrounded by a vast number of Christian brethren; I have no doubt about that; and though I do decline paying compliments, yet there may be a call for it on some occasions, and I do say I honour Mr. Gregg, I feel respect for his zeal and boldness, I differ very materially from him, and I am sorry to say with you, as to the means whereby our great object is to be accomplished. There is a circumstance mentioned in the Governor-General of India's late despatch concerning the late victory, that suggests what I mean. One of the Sikh princes was killed in battle, and his friends came and asked permission to take away his dead body. Orders were given to allow his dead body to be taken away, because, said the General, he honoured him for the bold decisive character he showed, that he was ready to perish in battle rather than yield. I know Mr. Gregg for that character of boldness, and I feel that it is the privilege of every Protestant to let every person act as they think right, provided they do nothing that violates law. I came here distinctly on the invitation of Mr. Gregg, and he has promised me that I shall have a fair hearing, and I do not ask you not to express your disapprobation to anything I may say that you may consider not right—I ask you to give me a fair hearing. Mr. Gregg put the Resolutions into my hand, and he asked me to move an amendment to any of them. When I looked over the Resolutions, I found that the second Resolution was one that I could most cordially support; and as it is always more agreeable to support than to differ, I feel great pleasure, indeed, in seconding this Resolution. [The Rev. Gentleman then read the Resolution, as proposed by the Rev. Mr. Owen.] I should feel myself unworthy to stand here if I would willingly yield to any individual in giving my assent to that proposition; and I feel that nothing will do good to the peace of this country that deserves the name of good, till they have embraced the

glorious Gospel of the blessed God, the doctrine of justification by faith only, and till they have received holiness as consisting in conformity to the mind and character of our blessed Lord, instead of thinking, as many do, that it consists in external forms and ceremonies (hear, hear); and therefore I do most cordially second this Resolution, and say that no true happiness, no true religion, can be enjoyed in this country till that which we believe to be false religion is eradicated from it. The question is, how is this to be brought about? That is the only difference between us. (Hear.) Now, my dear brethren, what has led me to be here to-day is this: the day before yesterday I was attending one of the clerical meetings, and the question proposed was, Is it right for Christian friends—

Mr. GREGG rose to order.—What passed in these Meetings is perfectly confidential, and I entreat that that feeling which we must all bear to the will of the clergy, may be respected, and that what was said there may not be referred to. I am sure that the clergy are distinctly aware that no mention is to be made of their private conversation in public.

The Rev. Mr. TRENCH.—Well, as this Resolution has been put into my hands, I would wish to speak a few words to it. It alludes to every Christian way in which we can eradicate Popery from the country. Now, my dear brethren, we feel we have but one object in view, and the kindness that I have experienced from you makes me feel that I will experience more of your kindness. I would just wish you to be well-informed on every subject. We all know that ignorance, in the Roman Catholic Church, is called “the mother of devotion,” but general information and knowledge is a great help to Protestantism, and therefore I am sure you would wish to be well informed as to a matter of fact relative to every institution that is connected with the progress of truth in this country. Now, I wish to mention a fact with respect to an eminent person in the Church of Ireland, and who, I should suppose, would be the best informed of any I could name respecting the National

Education Board. Two years ago, I was asked to meet that individual and have conversation with him respecting matters of fact as to the National Board. (Cries of name.) I will name him. It is the present Bishop of Cashel. I met him two years ago, and he said to me, "Mr. Trench, do you mean to say that you can have a national school, and Roman Catholic children in that school, and that you can prevent the priest from coming in to teach the Roman Catholic children?" I said, "My Lord, I mean to say that I can; and I have four national schools in my parish (hisses), and I would not allow a Roman Catholic priest to enter one of them to teach a single Roman Catholic." (Cries of hear, and no, no.) His Lordship said he never knew that before. He knows it now; and I would wish you to consider whether we might not obtain the friends of the Education Board to establish schools where the priests would not be allowed to enter to teach error, rather than, by refusing it, to leave it all in their own hands; and that is one of the ways in which I think the welfare of this country might be promoted. The Reverend Gentleman concluded by seconding the Resolution.

A Gentleman on the platform said, Might I permitted to ask Mr. Trench, where are his Protestant teachers?

The Rev. Mr. TRENCH.—One of my masters is ill of fever, and the other is teaching at the school, I hope, at this present moment. The Protestant mistresses, too, I hope, are teaching at the school at this moment.

In answer to the same Gentleman's question.—Did you employ a Popish master lately? he said, he did not. He afterwards explained, and said, I found in my parish a Roman Catholic school, with a Roman Catholic master, and I found sixteen Protestant children going to this Catholic school. I proposed to this man that he should come with his scholars, and himself, and his sixteen Protestant children, and leave all his Popish books behind him, and act as a monitor.

The Rev. T. D. GREGG rose to re-

ply, amidst loud and long-continued cheering. He said, Mr. Chairman, and my Protestant friends, I shall take Mr. Trench's last subject first, lest I should forget it. (Addressing Mr. Trench.) Sir, you have informed us that you allow no Roman Catholic priest to teach your Roman Catholic children Roman Catholic error. Permit me to say, that I, as an individual, and I fancy I speak the minds of the Protestants of Dublin, give you very little thanks for the admission. (Cheers.) Sir, do you teach them Protestant truth?

Rev. Mr. TRENCH.—I do.

Rev. T. D. GREGG.—Do you announce to them that the Pope is Antichrist, and that the Popish religion is the apostasy?

Rev. Mr. TRENCH.—No. (Hisses.)

Rev. Mr. GREGG.—Do you tell them that the sacrifices of masses are blasphemous fables and dangerous deceits; and do you honestly tell the priests that that is your object?

Rev. Mr. TRENCH.—No, I do not. (Hisses.)

Rev. T. D. GREGG.—Sir, God does not want Roman Catholics to be swindled into the truth. He does not give us any command, to scheme for Roman Catholic converts. (Applause.) He has committed to us the words of the everlasting Gospel, and he denounces as a traitor to himself the man that flinches from its utterance, "in season and out of season," in its length, in its breadth, and in its fulness. (Great cheers.) My Christian friends, if there be a vital error, or to use more correct language, a mortal error, it is to believe, or hold, or teach the people that the mere absence of what is wrong, constitutes Christian rectitude. We stand up to war against the world, the flesh, and the devil, and we must not be satisfied if they are neutral with respect to us, we must denounce, oppose, and overcome them. Therefore, I am, may I ask, are you? for the uncompromising assertion of Protestant truth at all times, and at all seasons. (Cheers.) And I am for pronouncing that man, in fact, a traitor, who flinches from the occupation of that position. (Hear, hear.) Sir, I laugh to scorn the principle that would

teach me that benefits are to be expected from the diffusion of mere secular information as a counteractive to Popery. I believe that Popery is perfectly consistent with an extensive and first-rate secular education. What, Sir, is not Mr. O'Connell educated? Is not Dr. Wiseman educated? are not the cardinals and the priests educated? (A voice, "Some of them.") Ay, and if they all were, they would be just as much priests as they at present are, unless their education were based on "the word and on the testimony." (Cheers.) Sir, you will excuse me, when I say, that there is some slight misconception as to the invitation to this Meeting. I rather think you are here as a volunteer opponent, than as an invited one; but the fact makes little difference. I assured you of a hearing, if you were willing to permit an answer, and sustain its consequences. These consequences are, that you should be compelled to hear and know that the Protestant mind and conscience wholly abhor your National Board (cheers), and, Sir, I *will* be bold, that the Protestant heart regards that man as a traitor that is united with it. (Tremendous cheers.) Sir, you have heard the verdict. I verily believe, that it would be that of all the people of God; and I warn you that you will at length stand before a bar where no subterfuge will be possible; and I beseech you in time to ponder upon your responsibility in this respect. (Hear, hear, hear.) And now, my friends, in respect to the charge. I speak to Mr. Trench in love and affection. If I speak strongly, let him not suppose that my language springs from enmity to his person, (Mr. Trench, "No, no,") or proves anything but Christian concern for his best interests. (Hear.) I now say, that the man who brings in a brother as an offender for a word, has not the spirit of Christianity in him. (A voice from the platform, "No.") What, Sir!—"No?" If I mistake not, the sentiment is Divine inspiration. Does not the prophet say, "Woe unto them who make a man an offender for a word?" A man must be judged by his spirit, and so should an As-

sociation. I used strong language in addressing Dr. M'Hale. I did use very strong language. I avow the composition; nor let Mr. Trench fancy any advantage gained by its repudiation by Mr. Montgomery, who, from being unacquainted with its spirit and motive, might well have been led to judge wrongly of it from an isolated passage. With respect to the Latin quotation, let me ask you, Mr. Trench, did you know where it came from? Sir, that sentence is taken, *verbatim et literatim*, from Martin Luther's Commentary on the Book of Genesis. (Loud cheers, which lasted for some time.) Martin Luther used the language; and I willingly admit that, under ordinary circumstances, its use would be indefensible; but there did strike me to be a parabolic excellence in its use when I employed it, and therefore I borrowed it from Martin Luther; and I confess that I should rather borrow a word from Martin Luther than seek conformity with the spirit of a man who was a supporter of the National Schools. (Cheers.) And now bear with me while I give you a theory. My distinct belief is, that so besotted are the Roman Catholics of Ireland with the Lethan draughts of their apostate system, that the ordinary language of controversial theology is absolutely lost on them. I know them to be rendered so excessively thick-skinned by their system (if I may use the expression with propriety) that they are not so sensitively alive to refinement of expression as Protestants would be. I believe, in fact, that when they hear us treating them with our fine-drawn theories, and metaphysical objections to their system, they view us with scorn, and set us down as weak. Mr. Trench says, that my language was offensive. Sir, I used it because it was. I wished to offend in order to arouse. I wished to use startling and striking language, that the truth of the everlasting Gospel might find an entrance into spirits thus awakened and aroused. Sir, *that* is my principle. (Hear, hear.) I tell you, from my soul, that I love the Roman Catholics of Ireland; and, I will tell you more, I believe they know

it. I am acquainted with many of their leading men and agitators; and my impression is, that they esteem a man more highly, and attend to him more vividly, when they perceive an honest expression of sentiment on his part, divested of what they regard as the cant of Protestantism. (Hear, hear, hear.) Sir, I am not an individual who has benefitted to any great extent from "the march of intellect." I do not go to the National School books for my style of language. I go, Sir, to our standards, to our articles, our liturgy, our homilies—to the language of the men who overturned Popery in former times; and I, for my part, set my seal to the wisdom of the language which they have placed in my hands, and to which I am solemnly pledged as a clergyman. Now, Sir, I shall give you a few extracts from the Homilies. I fear they will not please you much. I apprehend they would be thought little agreeable in the National School-room of Clough-jordan. But this much I will say, that I would never countenance a school in my parish, within which they would not be agreeable. Harken, Sir, how our Church speaks of Pope, Popery, and Popish priests. [Here the Rev. Gentleman read a great number of passages from the Book of Homilies.] I claim for the men who penned these documents and committed them to us for our guidance, not merely to be read as sermons, to be the pattern of the sermons we should write, more of the Christian spirit—I speak it with every feeling of Christian charity—than I am disposed to concede our friend, Mr. Trench. Let me ask you, Sir, do you support the Protestant Orphan Society?

Mr. TRENCH, No!—I will assign the reason, that they will not make Roman Catholics Protestants, that is my only reason! ("Cries of Shame.")

Mr. GREGG.—No, Sir!—Sir, your simple "No!" explains the matter, and I will go much further than the sentence you append to it. Sir, you resist, you oppose the Protestant Orphan Society, you refuse your school-rooms to its advocacy. (Cries of "Shame!") I am not sorry you hear

the indignant expression of Protestant feeling. But when you act in the spirit that you do, I tell you plainly, that I set light by any animadversions you may think proper to make upon any language of mine, borrowed as that language is from the spirit and formularies of our Church, formularies to which she demands, and has received my unfeigned assent and consent. [Here the Rev. Gentleman again quoted the Homilies.] Such, Sir, is the standard to which I desire to be conformed, and I should rather be charged with imprudence in such company, than go to your schools to imbibe the wisdom which they inculcate. (Cheers.) I love my countrymen, my heart burns to set them free; and, I conjecture, that the exertions we use in this place with that view, have tended more to the production of that result, than all the schemes which conspiring prelates, Protestant and Popish, could set on foot to secure their objects, by a mutual compromise of principle. Sir, the Roman Catholics of Ireland are very shrewd; they know how, when two things are brought before them, to "put that and that together." I shall tell you what they can ratiocinate in a few moments; I hope your National Schools, may not spoil their national sense of logic. When they hear my strong language against their systems, and are struck by it, they can say, why do not the priests answer that? why does not Dr. M'Hale answer that? and they can draw the conclusion with sufficient exactness. "Because they cannot;" there is not one single manifesto that we issue from this Association, to the tail of which we do not tie this conclusion, that if it were not true, the priests could thrust it down our throats. We placard the walls with declarations that Popery is the apostasy, and we defy them to do anything of the kind against us or against our Church. Do you know the reason why, Sir? I shall tell you. Because they stand in awe of that which I trust you have found some terrors in—an answer. (Great cheers.) And now, Mr. Trench, you have seen a Protestant Meeting. We have neither tickets of exclusion nor

covenants to enforce order. We throw our doors wide open; if any opponent comes to object, we hear him as we have done you, and in like manner we silence him by the invincible power of truth. (Hear.) We give you credit for the style of your address; you have spoken as a Gentleman, how could a Trench do otherwise? We give you credit for good intentions, but we pronounce you, in point of judgment, utterly defective; and in point of fact, though you know it not, a traitor to your Church, to your country, and to your God. (Loud cheers.) And I am as convinced as I am a living man, that if I stood before the assembled Protestant millions of England and Ireland, and submitted that proposition as a resolution to them, it would be passed with an acclamation as unanimous as that which you here have witnessed. (Cheers.) Sir, with affection, and kindly feeling, I call on you to "hear the Church;" it speaks no unreasonable canons; it determines on grounds of reason and of private judgment; attend to its decisions and save your soul. A spirit has lately taken its flight from our midst; I fear we scarce shall look upon his like again; and I do from my heart believe, that if our departed brother were lying on his death-bed, or if I myself, to-morrow, that my heart would be cheered, and light and happy in proportion as I could assure myself that I bore the cross of a bold, and faithful, and an uncompromising testimony for truth; in proportion, as I could reflect that Popery had been by me loudly and distinctly protested against. In that awful hour I should feel no complacency in the sweets of compromise. I should feel no remorse in recollecting that I had followed the example and employed the language of Christ, his apostles, and his holy Church. Remember, that our Homilies which I have quoted to you, merely retail to us the spirit of our Master, Christ—"Woe unto you scribes and pharisees, hypocrites." "Go ye and tell that fox I do cures to-day and to-morrow, and the third day I shall be perfected." "Ye whited sepulchres, fair without, but within full of dead men's bones, and

all uncleanness." Such was the language of Christ. Such that also of his prophets and apostles, inspired by the same Spirit. This was not the language of compliment; it was adopted with the purpose (I humbly hope so) for which I spoke in a kindred strain, to awaken, arouse, and at last convert. (Hear, hear.) It was the language of the Reformers, through which we sit here secure in the utterance of religious truth. (Hear.) And our children will inherit the security we enjoy, if we walk in the footsteps of those great friends of mankind; but if we become the smooth-tongued race the National Board would teach us to be, you will find the result exemplified very near Cloughjordan. Did you ever hear of a Protestant schoolmaster, Sir, whose brains were knocked out at Cloughjordan? I believe there were two. (Mr. Trench, "No.") Well, one murdered schoolmaster is quite sufficient to exemplify the intolerance and malignity of Popery. (Hear, hear, hear.) Mr. Trench would persuade us that in excluding the priests he keeps the devil out of his schools. I tell you, Sir, that though you may ever so much exclude the devil, if you do not bring in Christ not merely to your schools, but to your heart, I tell you as a faithful ambassador of Christ, you will, on the awful day of account, be cast out into outer darkness, where shall be wailing and gnashing of teeth.

The Rev. Gentleman resumed his seat amid prolonged cheers, and Mr. Trench immediately left the Meeting.

The Rev. Hugh PRIOR moved the Third Resolution:—"That being convinced that Popery has no Scriptural basis to rest upon, and not only so, but that it is repugnant to the Word of God, we believe that the true and only effectual way to oppose it is to hold forth to its members the lights of the Scripture, and constantly present to their minds the written Word as the infallible standard of religious rectitude; and we are further convinced, that in order that this may be effectually done, a platform distinct from the Protestant pulpit is essential. That we believe such a platform to be

erected at the weekly Meetings of our Protestant Association may be expected to be proportionally effective, as the reports of proceedings receive extensive circulation through the public press."

The Rev. Mr. SILLITO seconded the Resolution, which was carried unanimously.

The Rev. RICHARD BUDD moved the Fourth Resolution, to the effect—"That we believe that our rulers and both Houses of Legislature are under the influence of a lamentable indifference to Protestant truth, and its important bearings on the constitutional privileges of the people; and that herein lies the necessity of addressing a petition to those in high places, remonstrating against the criminality of not supporting truth."

The Resolution was seconded by the Rev. W. A. PERCY, and passed.

The Fifth Resolution was moved by the Rev. A. J. MONTGOMERY, and seconded by the Rev. JOHN BENSON. It was as follows—"That we regret to witness as attendant on the progress of Popish influence, a corresponding decay of popular liberty and Protestant privilege, that it is becoming more and more unsafe to speak the truth, more and more temporally advantageous to compromise its demands, and make a truce with the errors of Popery and those who loved them, and that it is plain enough that if Protestants do not rally for their principles, and co-operate to restore the abolished safeguard of freedom, they will leave to their children an inheritance of slavery, and to their country the perpetuated yoke of Popish domination."

The Rev. FRANCIS IRWIN moved, and the Rev. ALEXANDER HURST seconded, the Sixth Resolution:—"That we earnestly call upon those Protestants whose station in society, and whose official opportunities furnish them with knowledge of the incessant exertions of Papists and Popish priests to undermine our Protestant institutions, and to build up Popish power; to reflect upon the disastrous consequences of the dark and intolerant principles of Rome, and the duty which they, therefore, lie under to sustain our Association,

in the moral warfare which it is waging for truth, liberty, and the happiness of Ireland."

The Seventh and last Resolution was moved by THOMAS H. THOMSON, Esq., and seconded by the Rev. T. D. GREGG. It was—"That in contemplating the labours of the Association during the past year, we cannot but feel that there is ground for encouragement—that we gratefully acknowledge the power with which it has wrought on public opinion—that its exertions are attributed in a great degree to the cheering fact that the spirit of the mass of the Protestants of Dublin has grown strong in proportion as efforts have been made to crush it, and their determination to oppose and repudiate the faithlessness of members of their own body has risen with every attempt to obtrude erroneous principles or practices into the Protestant Church, and that in the continuance of our well-designed Association's labours, to enlighten and animate the Protestants of the Irish metropolis, we cannot but hope, under the Divine blessing, for the most important results, not only in this city and in Ireland, but in the United Kingdom; results which, under the Divine blessing, must ultimately operate glorious consequences to the whole British empire."

The Rev. HUGH PRIOR was then called to the chair, when the Rev. T. D. GREGG moved, and the Rev. JOHN BENSON seconded, a vote of thanks to the Dean of Ardagh, after which, the Meeting separated.

PROTESTANT WEEKLY NEWS-PAPER.

To the Editor of the Protestant Operative Magazine.

SIR,—It has been the matter of no small surprise to me, when I consider that in London, the great capital of Protestant England, there is not one purely Protestant weekly paper, or at least, not one that claims the support of the public solely on those grounds. Surely, one ought to be started under the name of "The Protestant," on the same principles which are advocated in your Magazine; and I do not doubt but that it would be

well supported. Two Roman Catholic weekly newspapers! Is there not more activity with them, than with us? Oh, Sir, let us wipe out this disgrace on the Protestantism of our country; and by God's grace, be more energetic in diffusing those principles,—those Protestant principles, which are beyond all earthly value, because they comprise “the truth as it is in Jesus.”

Yours, truly,

A PROTESTANT LIVERYMAN.

May 21, 1846.

sidious designs of Popery in our Protestant Church. Accept my most grateful acknowledgments. You have relieved me from all my pecuniary difficulties, and greatly rejoiced my heart. May God pour upon you the best of blessings, and make humble effort to glorify His holy name, a source of rejoicing to ourselves, and a cause for thankfulness to the whole Protestant Church.

I remain, my Christian Friends,

Your most sincerely obliged,

R. R. FAULKNER.

THE ROUND CHURCH AT CAMBRIDGE.—LETTER OF REV. R. R. FAULKNER.

TO THE PROTESTANT PUBLIC.

MY CHRISTIAN FRIENDS.—It is with feelings of the deepest gratitude that I beg most respectfully once more to thank you for all your kindness, and to inform you that by your generous aid and assistance all my expenses in the work of finishing the Round Church are now discharged. When I look back to the commencement of the late painful proceedings about the removal of the stone altar and credence table, and reflect on the affectionate sympathy shewn towards me by the Protestant public, I can only exclaim, “O give thanks unto the Lord, for He is good, for his mercy endureth for ever.” It is He who, through his blessing on your kind support, has made me, the least and weakest instrument in His Church, the means of effecting the greatest good, and of pulling down one of the strongest holds.

The battle, indeed, was sharp; but the victory is glorious. To God be all the praise—to you be all the benefit. The affectionate expressions of so many who have not only sent me their generous donations, but assured me of their earnest prayers to God for me, “have been abundant also by many thanksgivings unto God;” and I owe to you, my dear friends, a debt of gratitude which I can never repay. For it is through you, under God, that I have been enabled in the present distracted and divided state of the Church, so resolutely and so effectually (thanks be to God) to oppose the in-

WHY AM I A PROTESTANT?

BECAUSE I protest against the errors of the Church of Rome. Such as

I. The doctrine of transubstantiation and the sacrifice of the mass.

II. The supremacy of the Pope.

III. The infallibility of the Church of Rome.

IV. The withholding the Bible from the people and substituting tradition as the rule of faith.

V. The worship of the Virgin.

VI. The invocation of saints as mediators.

VII. The adoration of images and relics.

VIII. The withholding the cup from the laity.

IX. The Latin service.

X. Purgatory; and the power of the priests to forgive sins, and the sale of pardons and indulgences.

Why do I still object to the Endowment of Maynooth?

Because no Act of Parliament can make idolatry agree with Scripture.

Because the above doctrines are still taught at Maynooth, and also that every baptized person, who does not hold these doctrines is held to be a heretic, and is to be dealt with accordingly when the Church of Rome has the power.

WHY AM I OF THE CHURCH OF ENGLAND?

BECAUSE the Church of England is Catholic, Apostolic, ancient, primitive, Scriptural, spiritual.

I. Catholic; as part of the universal Church, of which “Christ is the head.”

II. Apostolic; as built on the foundation of the apostles and prophets; Jesus Christ himself being the chief corner-stone.

III. Ancient; as to her creeds.

IV. Primitive; as to her orders and constitution.

V. Scriptural; as to her Articles.

VI. Spiritual; as to her Liturgy and Homilies.

VII. Her sacraments are ordained of Christ.

VIII. Her ministers are servants of Christ.

IX. Her ministrations are for the glory of God.

X. Her end and aim, the salvation of the elect people of God.

Why do I not leave the Church of England?

Because the Lord Jesus Christ has neither left her nor forsaken her.

MISCELLANEOUS.

GOOD SENSE.—What we call good sense, in the conduct of life, consists chiefly in that temper of mind which enables its possessor to view at all times, with perfect coolness and accuracy, all the various circumstances of his situation; so that each of them may produce its own impression on him, without any exaggeration arising from his own peculiar habits. But to a man of an ill-regulated imagination, external circumstances only serve as hints to excite his own thoughts, and the conduct he pursues has in general far less reference to his real situation than to some imaginary one in which he conceives himself to be placed, and in consequence of which, whilst he appears to himself to be acting with the most perfect wisdom and consistency, he may frequently exhibit to others all the appearance of folly.

GRANT OF CROWN LAND TO THE ROMANISTS.—It is a fact deserving serious attention, that whilst Government are selling the Crown Lands at exorbitant prices to build Churches upon, they have actually made a present of a piece of land at Woolwich, to be a site for a Popish Chapel.

PROTESTANT READING ROOMS.—I have seen Protestant Newspapers, one for each county, at least, recom-

mended in the "Protestant Magazine." This I entirely approve, and beg to ask, if it would prove an advantage to the cause, to have Protestant Reading Rooms as well, especially for our Operatives?—AN INQUIRER.

HARD TIMES.—The times are hard—work is scarce—and many people have very little to do, and very little money coming in for their support. And yet they make the times harder to themselves by going to the races. How often is more money spent in these and similar amusements than is earned in a whole week! and some people are so base as to leave their families destitute, in order to seek these foolish and sinful pleasures. From my heart I pity the distresses of the poor; but I must blame them for wasting their time, health, money, and character, by going to the races. Solomon says, "He that loveth pleasure shall be a poor man;" and so he will, whatever his income may be; for lust is ever craving, and never satisfied. What can such pleasures do for you even as to this life? They only leave you the more miserable when they have vanished away. What can they do at death? Then they will fill the conscience with dread and anguish. What can they do as to the eternal world? Only conduct the soul to everlasting woe. Flee then now, without delay, from the wrath to come; and lay hold on the sinner's only hope, the Lord Jesus Christ, "the Lamb of God which taketh away the sin of the world."

MODES OF SUPPORTING ERROR.—"Error being conscious to itself of its own weakness, and the strong assaults that will be made upon it, evermore labours to defend and secure itself under the wings of *antiquity, reason, Scripture*, and high pretension to *reformation and piety*."

"*Antiquity* is a venerable word, but ill used when made a cloak for error; as the rule must necessarily be, before the aberration from it. The grey hairs of opinion are then only beauty, a crown, when found in the way of righteousness. Copper will never become gold by age. A lie will be a lie, let it be never so ancient. We dispute not by years, but by reasons drawn

from Scripture. When you can tell us how many years are required to turn an error into truth, then we will give more heed to antiquity than we now think due to it.

"If antiquity will not do, *reason* shall be pressed to serve error's turn at a dead lift; and, indeed, the pencil of reason can lay curious colours upon rotten timber, and varnish over erroneous opinions with fair and plausible pretences. But because men are bound to submit human authority and reason to *Divine revelation*, both must give way, and strike sail to the written word.

"Hence it comes to pass that the great patrons and factors for error do, above all things, labour to gain countenance to their errors from the written word; and to this end they wrest and rack the Scriptures, to make them subservient to their opinions; not impartially studying the Scriptures first, and forming their notions and opinions according to them, but bringing their erroneous opinions to the Scriptures; and then, with all imaginable art and sophistry, withdraw and force the Scriptures, to countenance and legitimate their opinions. And because pretences of *piety* and *reformation* are the strokes that give life to the face of this idol, and give it the nearest resemblance unto truth, these therefore, never fail to be made use of and zealously professed in favour of error, though there be little of either many times to be found in their persons, and nothing at all in the doctrines that lay claim to it."

CONTENT AND DISCONTENT.

He who goes into his garden to look for cobwebs and spiders, no doubt will find them; while he who looks for a flower, may return into his house with one blooming in his bosom.

CABINET.

SELF-DEDICATION. — When many of Socrates' scholars presented him with large donations, poor Æschines came blushing to him, and said, "Sir, I have nothing to give which is worthy of you; but I here offer unto you all that I have to give, viz.—myself! and, I beseech you to accept this present,

considering that, though others have given you more, yet none hath left himself so little as I, who have given you myself, and all at once." To whom Socrates made this reply, even as Christ will do to those who present themselves to him; "Thou couldest not have given me any gift more acceptable than thyself; and it shall be my care to keep this gift choicely; and I will return thee back again to thyself better than I received thee."—*Dean Comber.*

AN APPEAL TO PROTESTANT ENGLAND.

BUT in thy heart, heroic England; long
May Luther's voice and Luther's spirit
live
Unsilenced and unshamed. Thou
peerless home,
Of liberty, and laws, of arts, and arms,
Of learning, love, and eloquence di-
vine,
Where heroes bled, and martyrs for the
truth
Have died the burning death—with-
out a groan;
Land of the beautiful, the brave, the
free!
Never, oh, never! round thy yielded
soul
May dawning Popery its rust-worn
chain
Of darkness rivet; in the might of
heaven
Awake!—and, back to Rome's vile
dungeon, hurl
Hersackles base and slavery abhor'd!
Without the Bible, Britain's life-blood
chills
And curdles; in that book, and by
that book
Almighty—freedom can alone be kept
From age to age, in unison with heaven.
Without it, life is but a ling'ring death,
A false existence that begets decay,
Or fevers only into restless life.
Whose blood is madness, and whose
breath despair!
For nor philosophy, with attic grace
Bedeck'd, and dazzling; nor can
science deep,
Sounding with searchful eye the vast
abyss
Of things created; nor politic weal,
Transcending all that earthly patriot
dreams

Of pure, and perfect—our great country guard:
 And though our banners on the four winds waft
 Defiance, in the face of this huge world;
 Our swords flash victory, and our commerce vie
 With more than Tyre, upon her throne of waves
 Once free and famous,—till our country prove
 The banking-centre of all climes and creeds,—
 Reft of her Bible, not a drop remains
 Of holy life-blood in the nation's heart!

From "Luther for the People," the fifth edition, in a cheap form for popular circulation, of Montgomery's Poem, "Luther; or, the Spirit of the Reformation. London: Simpkin and Marshall.

We hope again to refer to this work in a future number.

NOTICES OF BOOKS.

Tractarianism tested by Holy Scripture and the Church of England, in a series of Sermons.—By the Rev. HUGH STOWELL, M.A., Incumbent of Christ Church, Manchester, and Honorary Prebendary of Chester. Vol. ii., 8vo., pp. 308. London: Hatchard and Son, Piccadilly. 1846.

WE have now before us the second volume of these excellent discourses. In the last lecture, the writer beautifully points out not only the duty of opposing error, but of doing it in the spirit of love. "At the same time, brethren beloved, let us see to it that all our doings be done with charity. How hard is it to keep the dew of kindness fresh upon the spirit amid the heats, and blasts of controversy! Yet, without charity, all our zeal will be nothing worth, and though we gave our bodies to be burned, it would profit us nothing. Let us contend for the truth, in the spirit of the truth. Earnestly, not angrily; tenderly, not

bitterly. In this way, however gifted with acuteness of understanding and power of reasoning, you may often avail more with the adversaries of truth, than would the most masterly controversialist, who dipped his pen in gall. The force of kindness and forbearance is often more effectual than the force of argument, and the man who would be proof against your talent, may be taken captive by your temper. Pray much, and heartily, for those whom you oppose; you will find this the best antidote to asperity, and resentment."

We think the perusal of these lectures calculated to aid the reaction which is going on in many friends, once under the influence of what are termed Tractarian principles; and, as such, cordially recommend them to our readers.

INTELLIGENCE.

IRELAND.—*Popish Conspiracy.*—"At length, the Romish priests, no longer able to endure the bare exposure, that the Rev. Roderick Ryder has made of them, in his two letters on their doings in the Confessional, and their art in reconciling 'the murder and the murderer,' as in the case of Bryan Seery, have conspired to injure him. Mr. Ryder has appealed to the laws of his country for protection against perjury and subornation, and libellous defamation; and he proposes by this appeal not only to vindicate his own character from foul and wanton aspersion, but to bring to light the hidden things of darkness."—*Dublin Statesman.*

COLONIAL.—*New South Wales.*—A Popish bishop and several priests left Sydney lately, intending to locate themselves among the islanders of the South Pacific Ocean.

FOREIGN.—*Cologne.*—Several Protestants of Cologne have arrived in Berlin, in order to obtain the King's permission to erect a second Protestant Church in the former city.

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THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah viii. 20.*

No. 76.

JULY, 1846.

VOL. VII.

THE CHALLENGE OF THE REV. R. J. M'GHEE TO THE ROMAN CATHOLIC ARCHBISHOPS OF THE FOUR PROVINCES OF IRE- LAND.

IN the early part of the present year, this devoted, faithful, and unwearied champion for the truth of Christ against the errors of Antichrist, published a letter to Dr. Murray, Roman Catholic Archbishop of Dublin, to the Roman Catholic parish priests of Dublin, and to the President and Theological Professors of the College of Maynooth.

That letter appeared in the "Dublin Evening Mail," and was also sent round to each of the parties, accompanied with a tabular form, pointing out the antiquity of the creed of the Protestant or Christian Church, and the novelty of the errors which are particularly embodied in the creed of the modern Church of Rome, and stamp on her the mark of apostasy.

They were also specially invited to meet him to discuss the points referred to in his letter, and Mr. M'Ghee offered to conform to the Church of Rome, on the simple condition that they could prove the creed of the

Romish Church to have been ever heard of as the creed of the Christian Church, previous to the year 1564, but they took no notice of his letter, and when he subsequently held his great Meeting at the Rotunda, though the platform was divided into two equal sections, one with a chair and seats for the clergy of the Established Church, and the other with a chair and seats for the priests of the Church of Rome, yet none of the latter attended.

Mr. M'Ghee, however, proceeded to deliver his lecture, which was most enthusiastically received, and has since been published with some of the documents referred to, including the creeds of the two Churches, in a *tabular form*.*

To the whole is appended a letter, thus introduced by Mr. M'Ghee, p. 46:—

"The following letter, addressed to the four Roman Catholic archbishops, is necessary to conclude the writer's

* This has been published separately, and is called "The Old Creed of the Christian Church, and the New Creed of the Church of Rome." It may be had at No. 11, Exeter-hall, price 1d.

testimony on this subject. Whenever a Roman Catholic shall assert, in any part of Ireland, that the creed of his Church was heard of in Christendom, as a creed, before the year 1564;—let him go to his priest, bishop, or archbishop, and ask, what is the reason why the archbishop of the province has not received the writer of this letter into the Church of Rome, on the simple condition of proving the fact?

“THE ANCIENT CREED OF THE CHRISTIAN CHURCH.

“*To the Most Rev. the Archbishops of the Church of Rome, in the Four Provinces of Ireland, now assembled in Dublin.*

“Most Rev. Sirs,—It is to be sincerely hoped that any attempt, however humble, to promote peace and concord in our unhappy country will be received by you with complacence if not with encouragement, and that if you feel you can conscientiously co-operate in any measure that has this laudable object in view, you will be anxious and ready to do so.

“There can be no doubt you will admit the following principles as just and true:—

“First—The faith of Christ must necessarily promote peace and love amongst those who sincerely profess and follow it.

“Secondly—It is a fact it did so promote these blessings in the days of the apostles, and among the primitive Christians.

“Thirdly—We must conclude that when this happy effect is not produced, the cause does not exist; in other words, that those who are not taught by their religion to live in peace, and love one another, have not the Apostolic faith in Christ, but must necessarily have departed from it.

“Now, we do not love one another as we ought to do in Ireland. See what contentions there are between Protestants and Roman Catholics; therefore I conclude there must be somewhere a departure from the true profession of the primitive faith; either the Church of Rome has departed from it, or the Church of England has departed from it, or both have departed from it.

“Surely, then, it is the plain duty

of those who have departed from it to retrace their steps, and return to the faith of the Catholic Church.

“If Protestants have departed from it let them return. If Roman Catholics have departed let them return. Let us agree to meet in the unity of the faith of the ancient holy Catholic Church. The profession of faith in which the ancient Church was saved, is one in which we may be saved, yea, the only one in which we can be saved—for if men do not hold it in word or in principle, beyond all question they shall surely perish.

“The Roman Catholics believe that Protestants have departed from this profession of faith of the ancient holy Catholic Church. We say that they have departed from it. Surely this point can be settled. It is for this purpose I take the liberty of addressing you.

“I wish to bring this question to a conclusive issue, and so I venture to address the four archbishops of the Church of Rome, in the four provinces of Ireland, that the Roman Catholics of every province may see how the case stands, and how totally they have been deceived in supposing that the Church of England has departed from the faith of the ancient Catholic Church. I lay down these two facts which I humbly submit to you, Most Rev. Sirs, as not to be contradicted.

“If any person desires to join himself to the Church of England, we propose to him to subscribe and abide by our profession of faith; and this profession of faith is not only the same which was propounded by the four first general councils, but it is the same which the Council of Trent, in her third session, February 4, 1546, declared to be ‘That summary in which all who profess the faith of Christ necessarily agreed, and that firm and only foundation against which the gates of hell should never prevail.’

“If this be true, it must be clear as the sun that the Church of England has not departed from the pure faith of the ancient holy Catholic Church.

“Now, if a person desires to join himself to the Church of Rome, you propose to him to subscribe your profession of faith, which is not only

not the same as ours—the same as that which was set forth by the four first general councils—the same as that which the Council of Trent asserted that it is, the ‘Firm and only foundation against which the gates of hell shall never prevail’—but you call him to subscribe a profession of faith which no Christian Church on earth ever saw or heard of till the month of December, 1564, exactly 282 years ago.

“Now I wish to place this one simple fact prominently before your own view, and that of all the Roman Catholics of Ireland; for I am quite certain that if they knew this one fact, it would not be very difficult to lead them to see that their brethren of the Church of England are not heretics, and that we could easily be united in the ancient holy Catholic Faith again. Then to borrow from your friend, (Mr. O’Connell,) Ireland should be

“Great, glorious, and free,
First flower of the earth, and first gem of the sea.”

“Now, Most Rev. Sirs, I beg while you are, as I understand, assembled in Dublin, to propose to you all, as I have already proposed to the most Rev. Dr. Murray—

“I propose that you should receive me into your Church on one simple condition, namely—That when you bring your ritual with you, and your form for absolving heretics to me to subscribe, you prove to me that the creed which you call on me to adopt, was ever known or heard of in the Christian Church by man, woman, or child, till the year, 1564.

“I invite you, on the other hand, to bring your own edition of General Councils, by Mansi, printed at Rome, and I will undertake to show you, that if the Council of Ephesus be true, a bishop, by the very act of proposing such a creed to a man wishing to join his church, incurs the sentence of being deposed from his office; and also, that by the testimony of the Council of Trent, you propose to me to depart from ‘The summary of faith in which all who professed the faith of Christ up to the year 1546 necessarily agreed’—you call me to leave that which the Council of Trent de-

clared to be the firm and only foundation against which the gates of hell should never prevail.

“Now, most Rev. Sirs, I enclose to you by this post, addressed to the care of Mr. Coyne, the document on this important subject which I have before enclosed to the priests. You can answer whether I write truly or falsely.

“If your creed be that of the ancient Christian Church, the ancient holy Catholic Church of Ireland, then you can on my own offer, demand of me publicly to join your Church by subscribing it.

“But if not, then I entreat you to give up the novelties which the Bishop of Rome added to the ancient creed of Ireland and of Christendom; and for Christ’s sake and your own sake, let us all unite in honest Christian fellowship in subscribing the faith of the ancient holy Catholic Church of Ireland.

“I write this with the hope that all my reverend brethren in the four provinces will follow my example—that they will call for the documents on the creeds which I enclose to you; and that they will then practically prove to our dear Roman Catholic countrymen that they may all yet, by God’s mercy, be brought to unite in the ancient faith of our own old Catholic Church of Ireland, and cast away all novelties which our forefathers never knew.—I have the honour to be, Most Rev. Sirs, your Faithful Servant in the Old Faith,

“R. J. M’GHEE.

“London, April 30, 1846.”

FINAL MEETING OF CENTRAL ANTI-MAYNOOTH COMMITTEE.

At a numerously attended Meeting of the Committee, held at Exeter Hall, on Friday, June 12th, 1846, Sir Culling Eardley Smith, Bart., in the Chair. The Treasurer produced the Balance-sheet of receipts and payments; showing the following totals:—

RECEIVED,	PAID.
2854 <i>l.</i> 18 <i>s.</i> 3 <i>d.</i>	2854 <i>l.</i> 18 <i>s.</i> 3 <i>d.</i>

After which it was

“I.—Resolved, that the account now produced be approved; and that

the cordial thanks of the Committee be tendered to those Protestant friends who have sustained the Committee, in its efforts for Christ's cause by their pecuniary contributions.

"II.—Resolved, That our acknowledgments are also due to the million and a quarter petitioners against the Maynooth Endowment Bill, whose efforts, however ineffectual hitherto for the object immediately in view, have not been, and will not be, unproductive of blessings, civil and religious, to the Church of Christ.

"III.—That we gratefully recognise the hand of Almighty God in overruling the recent inroad on our Protestant constitution, as an occasion for calling forth a most extensive, seasonable, and permanently valuable testimony in favour of scriptural truth and our common Protestant principles; and also as the means of binding together the hearts of brethren of various denominations: And that our best wishes and prayers attend every effort made in good faith, to consolidate by the Divine help, the affectionate union already commenced.

"IV.—That we feel the necessity of contemplating deliberately and prayerfully, the prospects which lie before the Protestants of the United Kingdom: That we cannot disguise from ourselves the probability, that the endowment of Maynooth may become the stepping-stone to a more extensive establishment of the Papal system in Ireland, unless the intentions of statesmen can be counteracted by the united efforts of the Church of Christ: And that we feel it a duty to avow our conviction, that the maintenance of two Establishments, the one Protestant, and the other Popish, would be a policy of an essentially infidel character.

"V.—That, entertaining these views, *The Central Anti-Maynooth Committee do remain organized*; and that the Chairman, the Treasurer, R. C. L. Bevan, Esq., Thos. Farmer, Esq., and R. B. Seeley, Esq., be requested to convene it for business, on the occurrence of any political event which may render its operation advisable.

"VI.—That these Resolutions be published in the Newspapers, and

communicated to the leading Members of both Houses of Parliament."

LUTHER EXCOMMUNICATED AND CURSED BY POPE LEO X.

WHILE these things were passing, the Papacy was renewing its assaults. On the 28th of March, which was the Thursday before Easter, all Rome resounded with a solemn sentence of excommunication. It is the custom at this season to publish the terrible bull *in cœna Domini*,* which is nothing but a long string of curses. On that day the Pope, arrayed in his pontifical robes, hurled his fierce anathemas at Luther.

When Luther was apprised of this excommunication, he published the form of it, with some remarks in that caustic style which he knew so well how to assume. The following is a specimen:—

The Pope.—"Leo, bishop."

Luther.—"Bishop! as much as a wolf is a shepherd; for a bishop's duty is to give godly exhortations, not to vomit forth imprecations and curses."

The Pope.—"Servant of all the servants of God. . . ."

Luther.—"In the evening, when we are drunk; but next morning we call ourselves Leo, lord of all lords."

The Pope.—"The bishops of Rome, our predecessors, have been wont on this festival to employ the arms of justice. . . ."

Luther.—"Which, according to your account, are excommunication and anathema: but according to St. Paul, long-suffering, kindness, love unfeigned."—(2 Cor. vi. 6, 7.)

The Pope.—"According to the duty of the Apostolic charge, and to maintain the purity of the Christian faith. . . ."

Luther.—"That is to say, the temporal possessions of the Pope."

The Pope.—"And the unity thereof, which consists in the union of the members with Christ their head, . . . and with his Vicar. . . ."

Luther.—"For Christ is not sufficient: we have another besides."

The Pope.—"To preserve the holy communion of the faithful, we follow

* This is the same bull as that set up by the Romish bishops in Ireland, 1832..

the ancient rule, and accordingly do excommunicate and curse, in the name of God Almighty, the Father. . . ."

Luther.—"Of whom it is said, 'God sent not his Son into the world to condemn the world.'—(John iii. 17.)"

The Pope.—"The Son and the Holy Ghost,—and by the authority of the Apostles, Peter and Paul, . . . and by our own. . . ."

Luther.—"OUR OWN, says the ravenous wolf, as though God's might were too weak without him!"

The Pope.—"We curse all heretics:—the Garasi, the Patarini, 'the poor men' of Lyons, the Arnoldists, the Speronists, the Passageni, the Wickliffites, the Hussites, the Fratlicelli. . . ."

Luther.—"Because they have sought to possess themselves of the holy Scriptures, and admonished the Pope to be modest, and preach the word of God."

The Pope.—"And Martin Luther, recently condemned by us for a like heresy, together with all his adherents, and all persons, whosoever they may be, who aid or abet him."

Luther.—"I thank thee, most gracious Pontiff, that thou hast proclaimed me in company with all these Christians. It is an honour for me to have had my name proclaimed at Rome at the time of the festival, in so glorious a manner, and to have it circulated throughout the world with the names of all those humble confessors of Christ."

The Pope.—"In like manner, we excommunicate and curse all pirates and corsairs. . . ."

Luther.—"And who is the greatest of all pirates and corsairs, if it be not he who takes souls captive, and binds them in chains, and delivers them to death?"

The Pope.—" . . . especially such as infest our seas. . . ."

Luther.—"OUR seas! St. Peter our predecessor said, 'Silver and gold have I none.' (Acts iii. 6.) Jesus Christ said, 'The kings of the Gentiles exercise lordship over them; but ye shall not be so.' (Luke xxii. 25.) But if a waggon laden with hay must give way to a drunken man, how much more fitting is it that St. Peter

and Christ himself should give way to the Pope."

The Pope.—"In like manner we excommunicate and curse all those who falsify our bulls and letters apostolical. . . ."

Luther.—"But God's letters,—God's holy Scriptures,—any one may condemn and burn them!"

The Pope.—"In like manner we excommunicate and curse all those who intercept any provisions on their passage to our city of Rome. . . ."

Luther.—"He snarles and bites like a dog that is battling for his bone."

The Pope.—"In like manner we condemn, and we curse all those who withhold any privileges, dues, tithes, or revenues belonging to the clergy."

Luther.—"Forasmuch as Christ hath said, 'If any man will sue thee at the law and take away thy coat, let him have thy cloak also;' (Matt. v. 40); and ye have now heard Our commentary thereon. . . ."

The Pope.—"Whatever be their station, dignity, order, authority, or rank, be they even bishops or kings."

Luther.—"For there shall be false teachers among you, who shall despise dominion, and speak evil of dignities," saith the Scripture." (Jude 8.)

The Pope.—"In like manner we condemn and curse all who in any manner whatsoever shall molest the city of Rome, the kingdom of Sicily, the islands of Sardinia and Corsica, the patrimony of St. Peter in Tuscany, the duchy of Spoleto, the marquessate of Ancona, the Campagna, the cities of Ferrara and Benevento, or any other city or territory belonging to the Church of Rome."

Luther.—"O, Peter, thou poor fisherman! how hast thou become master of Rome and so many kingdoms besides? I bid the all hail! Peter! King of Sicily! . . . and fisherman of Bêthsaida."

The Pope.—"We excommunicate and curse all chancellors, counsellors, parliaments, procurators, governors, officials, bishops, and others who shall resist any of our letters admonitory, permissive, prohibitory, mediatory, or executive."

Luther.—"For the Holy See seeks only to live in idleness, pomp and

debauchery,—to rule and intimidate,—to lie and deceive,—to dishonour and seduce, and commit all kinds of evil in peace and security. . . .”

“O Lord, arise! it is not so with us as the Papists pretend; thou hast not forsaken us, neither are thine eyes turned away from us.”

THE SPIRIT OF HIS MOUTH.

INDEPENDENT CATHOLIC CHURCH.

—We understand there is a movement in this city to establish an independent Catholic Church, in accordance with the avowed principles of the Reformation now in progress in Germany. A city German paper contains a call for a pastor of a new Catholic Church. It is understood that the subscribers to this church are numerous, and the main object of their Association is the establishment of a Catholic Church, *Independent of the Pope and Bishops.*—*Cincinnati Gazette.*

Though the errors of Popery have been exposed a thousand times in the most cogent and unanswerable manner, the system still stands green and flourishing, putting forth vigorous branches, and bearing plentifully the fruit of death: and, doubtless, it will continue to outlive all that man can do for its overthrow, until the Lord see meet to blow upon it with the breath of his mouth, when like a hollow tree, or a house built on sand, it will fall, and great will be the fall thereof.

Some indications of this fall are already perceptible, and, like most of the Lord's doings, they come from an unexpected quarter. Not through the instrumentality of Evangelical or Protestant Societies, or from the world's Conventions against Popery—the glory, in these cases, might have been, to some extent, ascribed to man—but through the instrumentality of a previously unknown German priest. Do we, therefore, undervalue the other means? Surely not. They have been blessed in the enlightenment and conversion of many souls, and thus have the seal of God's approbation; and even though they had never been the means of converting

one; it is not the less our duty to preach the Gospel to every creature. But we mean to exalt the glory of God as much as lies in our feeble power, by calling attention to the fact, that he still employs the weak things of the world to confound the strong, yea, things that are not to bring to nought things that are!

We are led to these reflections by reading the foregoing paragraph in a newspaper from Cincinnati. Where the Church of Rome had, with extraordinary pains, and at enormous expense, created a stronghold of Popery—a centre of influence—a perfect metropolis of power, from which to subdue and govern, the immense valley of the Mississippi. Against the progress of Romanism in the West, Home Missionary, American Protestant, Tract, Bible, Sabbath School, and a host of other Societies, have for years directed their unwearied energies without making any perceptible impression. But lo! the Lord only breathes upon it, and the fabric begins to crumble away from among the very fingers of the Pope and the Propaganda.—*Montreal Missionary Record.*

SLOWLY AND STEADILY ONWARD.

OUR Puritan fathers never acted in a hurry, nor with a view to temporary good. They acted on broad, general principles; they laid their foundations deep and strong; they waited patiently for the fruits, and the fruits came; and when they did come, they were worth the having. So must we do; if we would make any real progress, or even retain the characteristic excellences of the Puritan race. This is the policy of our opponents, the Romanists, and it is a wise policy, and they pursue it with an energy and a perseverance, which, if they only had the truth on their side, would make them irresistible.

The men that are needed, are not men who do things with a flash, and then leave all things darker than before; but men who can look far ahead, men who can form and carry out large views; men who, for Christ's sake, are willing to labour amid ob-

scurity, and hardships, and privation, when they know all the while that they would at any moment better their worldly lot by quitting the field. When I was a boy, and lived in Massachusetts, Caleb Strong was the Federal candidate for Governor, and his party were accustomed to placard on the walls and posts in every direction, 'A long pull, a Strong pull, and a pull altogether.' Now this is just what we want for the West: *A long pull, a strong pull, and a pull altogether*; and it is only such men as are capable of helping at such a pull, that we can make good use of in the great struggle between truth and error now going on, and thickening around us.

DIVISION THE WORK OF JESUITISM.

THE secret agency of the dispensed Jesuits had done wonders in splitting into hostile factions the lovers of God's truth in England; and their regular brethren were pointing to this work of their own order here as well as on the Continent, with fiendish exultation; and shouting, to the extent of their voices, to astonished and believing Europe, "Behold the fruits of Protestantism." The order itself, now largely increased in numbers, wealth, and importance, was pledged to the extent of its immense resources for the recovery of England. The English seminaries (splendidly supported by the English Catholics) were theirs. Five of these were already established, and the number of them was increasing continually. The professors of these seminaries were the most eminent men that the order afforded; so they had already acquired a high and deserved character as seats of learning; and were the resorts for education; of nearly the whole of the younger branches of the Catholic nobility and gentry of England; for secular as well as clerical studies were pursued by the students. The clerical students at these seminaries were all candidates for the English Mission. They consisted mainly of English refugees for religion, not, how-

ever, without a sprinkling of ardent enthusiastic dupes of other countries, who, lured by the prospect of the crown of martyrdom, offered themselves voluntarily to share the perils and the glories of the enterprise. For the worldly-wise and crafty rulers of the order knew well the value and importance of the religious fanaticism which had inspired their founder, and were profoundly skilled in the arts of exciting and directing it in their pupils. Trained from early youth to the implicit unhesitating submission of the understanding and conscience in all things to the will of the superior, their *alumni* cared for no dogmas in religion, save those parts of the Romish system which are controverted by Protestants, and acknowledged no religious duties, save those of stirring up the English Papists to rebellion, and the reduction of England to the obedience of the Papacy. Many of the seminarists had found their way to England already; a still larger body was now at the disposal of the conspirators.—From the "Hidden Works of Darkness, or the Jesuits of Ancient and Modern Times," by W. Osburn, Esq., now nearly ready as one of the special series of the Protestant Association.

THE YOUNG CHRISTIAN WITH HIS ROMANIST FATHER BE- FORE THE PRIEST.

A YOUNG man, R. D., one of the pupils in our Institute, at Belle Riviere, went, a short time ago, to visit his parents at L——. His father, although troubled himself by many doubts, thought the religion of his son to be false. R., in despair of convincing his father, who was apprehensive of some mistake in the statements and proofs that were urged upon him, proposed to him that they should go together and see the priest. The father consented, and they went. The priest had just finished saying his mass, and was still in the sacristy. *Father*.—Sir, I bring you my son, that you should prove to him that his religion is false.

Priest.—Oh, look here M. D., it

cannot be proved to him—it is impossible—these people do not believe anything.

R.—I beg your pardon, Sir. For instance, if you would just show me in the Gospel something like—"Confess your sins to a priest," I should confess immediately?

Priest (to the father).—See what he asks now! When they have once listened to that they stick to it, and they will not desist. Tradition is necessary to prove them that, for the Gospel is not complete?

R.—That is not true.

Priest.—Do not insult me.

R.—No, Sir, I did not come either to insult you or to be insulted; I only wish that you should prove to me, from the Gospel, what I have asked you?

Priest.—The Gospel! Nobody can understand it, or rather it could not be understood until the Fathers had explained it.

R.—You say that we need the fathers and the theologians?

Priest.—No doubt.

R.—Well, show me in the Gospel that we need the theologians?

Priest (to the father).—I told you these people will not believe anything. Do you believe that the Church has received the power to forgive sins?

R.—Yes, in the same way in which Peter and the other apostles could forgive, which is—"If thou *believest* thou shalt be saved," and not if thou *confess* thyself, &c.

Priest.—Go away.

R.—But that will not prove that we ought to confess to a priest. There is no other confession but that of St. Peter.

Priest.—Leave there your St. Peter! (Turning himself towards the father.) It is 1800 years since we told them the same thing, and they will not believe any thing. Protestantism is no religion. Every religion must have a priesthood and a sacrifice, and you have neither priesthood nor sacrifice?

R.—What! do you think that the priesthood of Jesus Christ and his sacrifice is nothing?

Priest.—It is 1800 years since this sacrifice is over.

R.—But what does St. Paul say to the Hebrews? Does he not say, "That Jesus Christ is Priest for ever; that his priesthood cannot be inherited by others; that He is sitting at the right hand of God, his father, able to save those that approach God through him, being ever alive to intercede for them; and that having offered himself once in sacrifice, he has consecrated, for ever, such as are sanctified."

Priest.—You are in existence only a few days, and yet you speak of the "sacrifice of Jesus Christ?"

R.—We are in existence only a few days! But you said, yourself, that the same things are told us for 1800 years, and that we will not believe. There is a contradiction in your statement, Sir.

Priest.—You see they will not believe anything (trying to take the father away).

R.—But until now you have not said anything I could possibly believe.

Priest.—You will believe nothing but the Gospel; how can I demonstrate you the truth?

R.—But is not the Gospel the word of God?

Priest.—Go away, as I told you already. (To the father) They are a set of ignorant people that do not understand anything. You ought not to admit your son into your house.

R.—I see what a successor of an apostle you are, Sir.

Priest.—What do you say? What a successor of the apostles I am.

R.—Yes, Sir. Have the apostles taught the fathers to turn their children out of their houses?

Priest.—Go away; leave this place. The Priest went to open the door.

While the young man was going out, he addressed him in these words, "Remember, Sir, that at the day of judgment, you will have to give account before God for your contempt of his Holy Word."

When the father came to the church with his son, the Canadians that saw them exclaimed, he takes his son to confession, and came eagerly to witness it. Many heard the discussion. The father, especially, was very much astonished, that the priest he had thought so much of had not been

able to convince his son, hardly more than a boy, of the truth of the Roman religion. He went all through the market, and told the people of the embarrassment of the priest, and of the victorious assurance of his son, whom he believed to possess the true religion.

The next day, Sabbath, the priest preached, spoke of the Bible, which he compared to a book of medicine, that people cannot understand; and as it is dangerous to compose remedies and help one's self from the directions of such a book, so it is dangerous to read the Scriptures, to make one's creed out of them, and to conform one's life to their directions. However, added he, alluding to Protestants, they are good people, but you must not hear them when they talk religion.

DEATH OF POPE GREGORY XVI.

(From the "Tablet.")

AND yet how weak is the faith of man; or rather, how weak is *our* faith. For with all the encouragements to hope presented by the events of the last fifteen—or, say, of the last fifty—years, we cannot strain our eyes into the darkness of the time to come without trembling for the result. The stake is so great; the human instruments so feeble; the danger so immediate and so pressing.

On Thursday—the great Feast of the Body of our Lord—the Conclave of Cardinals was to meet in order to choose a successor to the defunct Pontiff. Let us hope that the assembling on this day is something more than a happy omen or a fantastic anticipation. Around this Conclave swells and surges a huge ocean of temporal intrigue. Now, at this moment, the Church is (as it were) in the hands of those very men who carried off Christ bound to Pilate.

Temporal sovereignty oppresses her. The power of civil despotism holds her in chains. At this solemn crisis we feel bitterly that the Church is not free: that her hands are in manacles; that she has fallen into the grasp of cruel harpies who are her enemies. Even now they hover about her; obstruct the freedom of her action;

deny her that privilege which in England every dissenting sect enjoys; and impose upon her assembled princes a despotism which it was vainly sought to inflict upon Ireland, and which Ireland would not have endured even if rebellion had been the consequence of her refusal—we mean the Veto.

What makes this Veto, perhaps, less dangerous in practice makes it, however, more dishonourable in appearance. Four states have nominally the power of insulting the Church, by interposing their sacrilegious hands upon the free exercise of its lawful prerogative—Austria, France, Spain, and Portugal. We ask, why do they not add Russia and England? Shortly, we suppose, there will be war in Europe, or threats of war, to determine whether this Protectorate of the Church shall receive the extension we suggest. Of these four powers, Spain is not in the enjoyment of intercourse with the Holy See, and so blessedly forfeits its wrongful right. Portugal, it is thought, is too weak to presume upon the right. Through France, ruled by Deists and Heretics of all kinds, the Devil exercises *one* veto upon the choice of God's Vicar. Through Austria—which has enslaved the Church after her own fashion, basely plays the part of minion to the Northern Antichrist, and keeps the victims of his devilish tyranny in prison, lest their loud words should help still further to blast the character of the tyrant—the Devil exercises a second veto.

Let the Catholics of this empire, those of America, and of all the world, know that the Church, in the election of *their* Spiritual Ruler, is the vassal of Austria and France—that *they*, in this particular, are the vassals of Austria and France! How long shall this disgraceful anomaly continue? Is it said to be part of the Law of Nations? We know not the exact ground upon which the abusive practice is based, but we think that before long the Law of Nations will have to be altered in this particular. The freedom of the Church is a higher thing than any pretended sections of a law which force has imposed upon her. It *must*, and, please God, *will*, be altered and repealed.

MISCELLANEOUS.

THE BIBLE TRIUMPHING OVER INFIDELITY.—It is within the recollection of many, that in the year 1792, on the Continent of Europe, the most desperate and the most deliberate effort was made to crush Christianity once for all. The most celebrated Infidels, Voltaire, and Diderot, and de Lambert, and Hume, and Rousseau, and others—corresponded together; and the maxim they adopted was, "Crush the wretch," meaning the Lord Jesus Christ, the Divine founder of Christianity. They composed the most elaborate productions, penned the most subtle and ingenious essays; and they were so successful that (Be astonished, O heavens! and wonder, O earth!) they actually got an inscription written on the altars and temples of Paris, "No God!" and they got written upon the graves, beneath which the bodies of the martyrs lay, "Death is an eternal sleep"—and proud philosophy, as if to illustrate, by a living example, the close connexion between the Infidel and the fool, fell down and worshipped an infamous woman as "the Goddess of Reason:" whilst all France rang with the tocsin of congratulation, "Now Christianity is entombed, the Bible is destroyed, the Gospel is for ever overthrown!" But was it so? Far from it. What they imagined to be the *tombstones* of the Gospel, was the *platform* of its noblest and its most glorious triumphs; for at that very moment the Missionary Societies started into existence; The Tract Society and the Bible Society appeared as if in answer to a celestial impulse; and an effort was made by believers to disseminate the Gospel, the most unparalleled in the history of Christendom. It seemed as if Christianity, like the palm-tree, shot forth its boughs the more beautifully and extensively, the greater the pressure that was placed upon its roots. Oppressed Christianity rose and swept wide Europe with the speed and splendour of an angel's flight, and so successful have been the efforts then called forth, that the very printing press which Voltaire employed at Ferney, for the printing of his Infidel books, is now, or was lately, employed in the printing of Bibles; the very

house where Gibbon lodged in Geneva, and out of which he sent forth his dazzling speculations, attributing to second causes the work of the first Great Cause, came to be occupied by a branch Bible Society; and the very house at Edinburgh where David Hume lived, and wrote, and died, without God, and without Christ, and without hope in the world, became also a branch depository of the Edinburgh Bible Society.* The clever Infidels of France and Britain learned the lesson themselves, and taught it to Christendom in their utter discomfiture, that "there is no wisdom, nor understanding, nor counsel against the Lord."

Upwards of 100,000*l.* has been raised within the last two years and a half, by the Congregational Union, for educational purposes.

Six thousand pounds have been voted by the Legislature of Jamaica for the building of churches, a portion of which has been set apart for the building of schools.

SYRIA.—*Jerusalem.*—A riot occurred in the Church of the Holy Sepulchre, at Jerusalem, on Good Friday, between the priests of the Greek and Latin Churches. The Latin Fathers repaired in procession to Golgotha, to adore the cross; the Greeks had, however, previously obtained possession of the chapel, and denied them admittance. After some altercation, the two parties came to blows, and the Governor of Jerusalem at length interfered to preserve peace, and ordered a Turkish regiment to clear the place!!

The Emperor of Russia has published a Ukase, ordering all the Jews in Russia to place themselves, before January 1, 1850, in one of the four following classes;—1. Among the burghesses of a town, by the purchase of a piece of land or a house. 2. In a corporation of artisans, after having given the proof of ability required by the law. 3. In one of the three corporations of traders; or 4. In the grand body of tillers of the earth, whether on their own property or under a proprietor. Such Jews as

* See the Rev. Dr. Cumming's Sermons, from which mainly these details are taken.

shall not have placed themselves, by the appointed time, in one of the four classes, will be subjected to such restrictive measures as the Government will think it right to employ.

The Pope is dead—well be it so,
No more they'll kiss his holy toe;
Another Pope his place supplies,
Thus superstition never dies.

CABINET.

GOD is a friend always able and ready to advise. Whenever, therefore, you are at a loss, spread your case before him. He can direct you by his word, or by his Spirit, or by his providence, and sometimes, perhaps, by all three, and lead you by a *right* way, though often seemingly dark and unlikely.

God may sometimes permit the enemies of his people and children to triumph over them. Satan, and all his instruments in his hand, cannot move a step without Divine permission.

When we are hurried with worldly business, let us remember Jesus, who said, "Labour not for the meat that perisheth, but for that which endureth to everlasting life." When assaulted with the fiery darts of the wicked one let us remember Jesus, who was in all points tempted as we are, yet without sin.

THE STAR.

THERE is a star that shines so bright,
Its glory may be seen from far,
It is the happy holy light,

Which Balaam saw, of Jacob's star.

Yes, when the Spirit of our God
Gave visions to his darken'd eyes,

He saw the stem of Jesse's rod,

He saw the glorious sceptre rise.

Britain, thou highly favour'd isle,

This star illumines thee, far and wide;

And glowing 'neath its charming smile,

Thou might'st have lit the world
beside.

But in the kingdom one dark deed,

Aim'd at thy peace a deadly blow,

One king, regardless of his creed,

Unloos'd the chain that bound thy
foe.

Uprose that foe, proclaim'd his power

With wily air and blushing face,

Yet gathering strength from hour to
hour,

Wills now to subjugate thy race.

The Church is in the wilderness,
And many a snare is round her
spread,

Yet in the midst of all distress,
She looks to Him, her living head,

She feels that neither friar nor saint,
Nor aught below, nor aught above,
Of heavenly birth, or earthly taint,
Can separate her from his love.

She glories in his cross alone,
She brightens in each smile he gives,
She gazes on his heavenly throne,
And in his promises she lives.

She breathes no prayer to heaven's
queen,

To whom the Romanists have cried,
What mother ever stood between
The bridegroom and his chosen
bride?

England! thou spring of might and
power,

Thou birth-place of the bright, the
Never, "not even for one hour."

Give place to her that would enslave.

Oh never! never! be it said,

That hearts all noble, bold, and free
Should, by the wily serpent led,

Yield and succumb to Popery,

This be thy long, thy lasting word,

In lands abroad or streets at home,

Long as thy voice shall e'er be heard,

No treaty with apostate Rome!!

IOTA.

NOTICES OF BOOKS.

The Ancient Faith of the Holy Catholic Church, demonstrated in a Lecture delivered in the Rotunda, Dublin, April 18, 1846, and tested by an Appeal to the Roman Catholic Archbishops of the Four Provinces.—By the Rev. ROBERT J. M'GHEE, A.M. London: Seeley, Burnside, and Seeley, pp. 72.

WE have fully referred to the above. Learning, eloquence, and piety pervade the whole. The tabular form will be found particularly useful, to all who wish to have a clear and succinct view as to the creeds of the two Churches of Rome and England.

INTELLIGENCE.

ENGLAND.—It is rumoured that the Rev. F. W. Faber, late Fellow of University College, Oxford, and Rector of Elton, Hunts, is about to become

the founder of a new order of religion, the special principle of which is to be submission to the will of God, as expressed in its motto, *Voluntas Dei!* The patrons are believed to be St. Thomas of Canterbury, and St. Wilford, and the brothers of the order will be instructed to exhibit Christian character principally in its aspect of cheerfulness, and will be employed in assisting parish priests in all the duties which may be properly intrusted to laymen.—*Cambridge Advertiser*.—*London*.—*French Protestant Church*.—On Sunday, May 30, a most interesting scene took place in the French Protestant Church, St. Martin-le-Grand, where two (formerly) Roman Catholic ladies, firmly convinced of the truth of the Protestant faith, and converted under the pastoral guidance and instruction of the minister of the church, presented themselves for the purpose of publicly renouncing the errors and superstitions of the Church of Rome, and rejecting the delusions of Popery, to embrace the religion of Christ.—*Kingston-on-Thames*.—An elegant new Catholic Church is rising rapidly towards completion in this place, or we should more correctly say, at Saberton, a village situate midway between New and Old Kingston. The situation is admirably chosen. It is on the banks of the Thames, having only the high road between it and the river. The length of the church is eighty-two feet, the width forty-eight feet, the height of the tower seventy feet. It will have a nave, aisles, and chancel. There will be a Presbytery, school-room, and cemetery attached, occupying about an acre of ground. The whole is the gift of Alex. Raphael, Esq., and will amount to 10,000*l*.—*Tablet*.

IRELAND.—*Tipperary*.—The Papists of Tipperary have memorialized the Board of Works for a loan of 1,000*l*. to build a chapel in that town.

COLONIAL.—*Nova Scotia*.—Papist churches are in course of erec-

tion at Petite, in the district of Windsor, and at Fergusoni, Cove, and Her-ring Cove.

FOREIGN.—*Rome*.—On May 5, at Rome, Cardinal Acton received into the bosom of the Roman Catholic Church the Rev. J. D. Ryder, his wife, Mrs. Ryder, his sister, Miss Sophia Ryder, and his three eldest children. The Rev. J. Ryder, is the second son of the late Bishop of Lichfield and Coventry, nephew of the Earl of Harrowby, and first cousin of Ambrose Lisle Phillips, Esq., of Grace Dieu Manor. Mrs. Ryder is the sister-in-law of the Bishop of Oxford, Dr. Wilberforce.—*The Beacon*.—*Breslau*.—*The German Gazette of Frankfort*, in a letter from Breslau, 21st May, states, that the Jesuits were seeking to obtain a footing in Prussia. Several young men who had commenced their studies in that place, were about to set out for Rome, to make themselves thoroughly acquainted with the doctrines of that Society, when they would return to the former city.

DEATH OF HIS HOLINESS THE POPE.—On Saturday evening the French Government received a telegraphic despatch from M. Rossi, the French Ambassador at the Court of Rome, dated June the 1st, announcing the sudden death of his Holiness Pope Gregory XVI. that morning between nine and ten o'clock. The real name of Gregory XVI. was Mauro Capellari. He was born at Belluno on the 18th of September, 1765. He was elected Pope on the 2d of February, 1831, and took his seat on the pontifical chair by the name of Gregory XVI.

ELECTION OF A NEW POPE.—The conclave of the Sacred College lasted only two days, opening on the 14th, and terminating on the 16th of June. The new Pope, Cardinal Mastai Ferretti, on ascending the throne of St. Peter, takes the title of Pius IX. He is only fifty-four years of age, and therefore one of the youngest popes ever elected.

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AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

No. 77.

AUGUST, 1846.

VOL. VII.

DUBLIN PROTESTANT ASSOCIATION AND REFORMATION SOCIETY.

THE members and friends of the above Association met on Wednesday evening, July 1, in the Hall of the Association, Whitefriar-street, for the purpose of celebrating the anniversary of the victory of the Boyne. The Meeting was originally to have been held in the Rotundo Gardens, but, owing to the broken state of the weather, and other unforeseen circumstances, the place of meeting was changed to the Hall, which was very tastefully decorated for the occasion with shrubs and flowers, and amongst the latter was a great abundance of orange lilies. Several banners, representing William III. on horseback, which were placed in various parts of the building, had also a most striking and pleasing effect. There were also inscribed, in gold letters, over the chair and on the front of the galleries, such mottoes as the following:—"God save the Queen"—"Lord Lorton and Protestant Ascendancy"—"Earl of Roden and the Orange Institution," &c. A vast number of Orangemen were

present, who wore their scarfs and insignia of office. The Meeting, which was thronged to excess with a most respectable audience, was most orderly and regular all through, and although great inconvenience was caused by the denseness of the crowd and the heat of the building, the assembly listened with the greatest interest to the entire proceedings, which did not terminate till half-past eleven o'clock.

The Rev. ALEXANDER J. MONTGOMERY, who, on his entrance with the Rev. T. D. Gregg, was greeted with enthusiastic cheering, was called to the chair by acclamation.

The Rev. T. D. GREGG then gave out the hymn, "From all who dwell below the skies," which was very effectively sung by the whole Meeting. The Rev. Gentleman then offered up appropriate prayers, after which,

The Rev. CHAIRMAN addressed the Meeting. He said that he considered it the highest honour that his fellow-Christians could confer upon him, to place him in the chair upon that occasion; he could attribute it to no merit on his part, but only to the fact that he had been consistent in the maintenance of his religious and

political principles, a consistency in which he trusted, with God's help, he would ever continue. (Cheers.) It was one of the most sacred and solemn duties incumbent on them to commemorate such victories as those which they that night celebrated as the anniversary of the era of their civil and religious liberty, both of which were now in jeopardy. (Hear, hear.) They were bound to defend their civil liberties, for it was on them, humanly speaking, that their religious freedom rested. (Hear.) It was now a question whether the British nation was to maintain those liberties, or to be degraded beyond any nation on the face of the earth. Yes, the British empire was to be the theatre of the great contest between light and darkness which was taking place, and which was only to terminate by the downfall of the latter, by the restoration of the Jews, and by the Lord Jesus being enthroned as the Supreme Ruler over all. (Applause.) It was to the victory gained at the Boyne Water, that was to be attributed the past glory and prosperity of the British Isles, and it was to that victory that their future welfare, whatever it might be, should be traced. (Cheers.) In contending for the principles then rendered triumphant, they were contending for the liberty and happiness of every Roman Catholic in the country. (Loud applause.) He had, some time since, presented the Association with a work of the Rev. Dr. Croly's, called, "Protestantism the Pole-star of England"—and indeed it was the pole-star of the world as well. (Hear, hear.) In that work was given an account of the state of England, which was either prosperous or the contrary, according as Protestantism was encouraged or damaged. They had been so betrayed that there could be no dependance placed on man; Governments and senators had deceived them. He expressed how shocked he had been at reading the Archbishop of Dublin's statement of the Bible—(groans)—that our translation (the authorized version) was not the Bible. He (the Chairman) did not think that the Word of the Almighty should be confined to one language. (Applause.) At the building of the tower of Babel,

God caused language to be confused and multiplied to defeat the wickedness of man, and it was necessary, to meet the wants of men, that the Bible should be translated into those languages which they could understand. (Hear, hear.) He impressed upon them the fact, that national happiness was inconsistent with national misconduct; and that individual correctness and faithfulness led to national prosperity; and then called on them, in their own spheres, to use their influence for the promotion of truth and scriptural knowledge among the people. The book which he alluded to showed that the maintenance of Popish principles had brought disaster on the country. While the Whigs were in power this was manifest everywhere, both at home and on the Continent; but the rise of British influence in both places, when Sir Robert Peel came into power, it being supposed that he would maintain Protestant principles, was very great. The time had now come when the maintenance of Protestantism depended on the individual exertions of Protestants themselves. (Hear, hear.) He (the Chairman) believed that it depended more on the influence and workings of that Association than any other. (Cheers.) He told them that while, in their intercourse with Roman Catholics, they should be kind and obliging, they should offer the most determined opposition to their false principles, and to those false teachers who taught them, and who were far more criminal than their flocks. (Hear.) They should also support all the Protestant institutions of their country—their Church Education Society—as the only Society which teaches the principles of the national Church, which he maintained were the principles of the Bible; and this they would be convinced of on the perusal of "A Comparison of the Liturgy of the Church with the Bible," by Bailey—a most admirable work, which he would have the pleasure of presenting to the Society. (Cheers.) He would also recommend Bickersteth's "Divine Warning to the Church" to their best attention. They should support the Church Missionary Society, and the Irish Society. (A Voice—"And the

Protestant Association also."—Cheers.) Oh, that of course must be supported. He looked upon it as the mother and mistress of all the Protestant Associations in Ireland. (Cheers and laughter.) Their principles were extending, and he had reason to believe that 60,000 Orangemen would meet that day in one spot in Ulster. (Tremendous cheering, Kentish fire, &c.) He would not commend the conduct of the Orangemen did he not know they were contending for the liberty where-with Christ had made his people free. (Hear.) Their Association was a strictly religious one; they were contending for the cause of God as well as for themselves and their families; they were fighting for the Roman Catholics of Ireland, to deliver them from thralldom and death. (Applause.) In conclusion, the Rev. Gentleman regretted the absence of the Dean of Ardagh, whose invaluable work of "Ireland and her Church" contained a refutation of the Popish assertions against the Church, and an eloquent and triumphant maintenance of her principles. (Applause.)

The hymn, "All hail the power of Jesus' name," was then sung.

The following is the Very Reverend Dean's letter of apology; also a letter from the Rev. Charles Boyd:—

*"Deanery House, Edgeworthstown,
June 29, 1846.*

"MY DEAR SIR,—I am sorry it will not be in my power to attend your Meeting on Wednesday. I am only just returned from England, and expect our bishop here shortly, to confirm; otherwise it would give me very great pleasure to be with you on that illustrious day, when the star of the house of Stuart grew pale for ever.—Yours most faithfully,

"R. MURRAY, D.D.,
Dean of Ardagh.

"Wm. Compton Esq., Esq."

*"Magheradroll Parsonage,
Ballymahinch, June 30.*

"DEAR SIR,—I regret exceedingly that I must deny myself the gratification of being present at the contemplated Meeting of the Dublin Protestant Association and Reformation Society to celebrate the first of July. I beg you will present to the Com-

mittee my best thanks for the compliment paid me, and my mite towards defraying the expense of the Meeting.—I am, Dear Sir, yours faithfully,

"CHARLES BOYD.

"W. C. Esq., Esq., Secretary."

THOMAS H. THOMPSON, Esq., moved the first Resolution, and was loudly applauded. He said his first duty was to apologize, on the part of the Rev. Hugh Prior, for his absence from the Meeting, which was caused by illness. He then read the following Resolution:—"That the victory of the Boyne, under William III. of glorious, pious, and immortal memory, which we this day commemorate, crushed Popish despotism, and invested with effectual bulwarks against tyranny the professors of the true religion; that we deplore the relinquishment of the securities, which were established by the spirit and patriotism of our forefathers; and that we hereby testify, that at the present moment the sincere profession of the Protestant faith is, in Ireland, detrimental to a man's temporal interests, and not unfrequently attended with danger to his person." He considered that there was scriptural warranty for commemorating so glorious a deliverance, and the universality of the custom bore out the idea. (Hear, hear.) It may be said that such commemorations created bad spirit among Roman Catholics. If such were the case, it should not prevent them from celebrating a glorious deliverance, which was not gained by the aid of kings or soldiers, but by the outstretched arm of God. (Hear.) The victory of the Boyne was only the climax of a struggle which had been going on for a century, in order that the Gospel might have free course, that knowledge, enlightenment, and wisdom might increase, and that the Word of God should be the standard of the nation's conduct. He would detail to them a few of the extraordinary events of the early part of the seventeenth century. After the Reformation there still remained some of the spirit of Popery, and of the seeds of civil and religious despotism, and in 1604 there was a great Conference held at Hampton Court

to obtain a new and complete translation of the Bible, to cause an increase of zeal in preaching the Gospel, and to establish full liberty for the clergy in non-essentials. The new translation of the Bible was effected by the Conference, but he did not believe that the other two objects were accomplished. In 1629 a levy of taxes was made with consent of Parliament; and it was at that time that Oliver Cromwell made his first speech, and it was against the public preaching of Popery. In 1637, three gentlemen were pilloried—a barrister, a physician, and a clergyman, had their ears cut off, and were branded with hot irons, because they asserted that surplices were not necessary for the clergy. In 1648 happened one of the most extraordinary events that ever took place in the history of nations—namely, the conviction of the highest authority in England of high treason, and his execution accordingly. After the death of Charles I., Oliver Cromwell governed, and by his maintenance of Protestantism the empire flourished. At his death, in 1660, Charles II., a concealed Papist, was restored, and brought misery and judgment upon the realm; and finally, in 1685, James II. was called to the throne. Then heavy aggressions were made upon the people, who did not submit to despotism, but called to their head William III., of glorious, pious, and immortal memory. (Tremendous cheering, waving of handkerchiefs, &c.) His motto was—"The Protestant religion and the liberties of England." (Immense cheering.) He (the speaker) would ask, could those liberties have been maintained while James had a footing in Ireland? ("No, no.") Well, then, the Protestants of Ireland, with William at their head, gave them battle at the banks of the Boyne, and then was the struggle of the century consummated and brought to an end by the achievement of that glorious victory which they that evening met to commemorate. (Loud applause, Kentish fire, &c.) They were, he may say, within an hour's drive of the Boyne, and living so near to the locality they should be ungrateful and negli-

gent not to keep up the remembrance of the triumph for truth and liberty there effected. The same God that ingulphed Pharaoh's army in the Red Sea led William on to victory, and as Moses and the Israelites sang their songs of triumph, so should they also rejoice with thankful hearts in the blessings which the victory of the Boyne handed down to them. (Applause.)

Mr. LARMINIE, Primitive Methodist missionary, was called on to second the Resolution, and was received with loud applause. He was thankful for what God had been pleased to do for him, through the persecution in past ages of his ancestors; for He had enabled him to commemorate on that night, with the Association, the victory of the Boyne. He was the descendant of a persecuted Huguenot, although he had not much of the Frenchman about him now; for he was an Irishman to the back-bone. ("Hear," and laughter.) He was a Connaught man, but he was a Protestant at all events. (Loud cheers.) He would endeavour to spread Protestantism, which was the religion of the Lord Jesus Christ and of the Bible. (Hear.) With their respected Chairman he would draw a marked line of distinction between Popery and its professors. There were thousands of Roman Catholics who were longing to be freed from Popery, and to embrace the truths of the Bible. He had the key of every Irish heart—the knowledge of the Irish language. (Cheers.) The speaker then delivered a few sentences in Irish, which called forth the cheers of the audience. Why, said he, what I said in Irish was, "Listen to me, and I'll tell you a story," and you did the very contrary. (Loud laughter.) He then told some most interesting anecdotes, and proceeded—Though Popery was politically rising, it was not spiritually rising. He could give names and particulars of Roman Catholics reading the Bible unknown to their Reverences. They can't find it out, and may they never find it out. (Cheers.) He then called upon the Meeting to live as well as profess Protestant principles, and then they would see

their principles flourish and prevail. They would then live nearer their principles than heretofore, and their motto should be, "No Surrender." He concluded by narrating a few more anecdotes about the progress which the Word of God was making among the Irish-speaking portion of the people, and showed that they were enabled by their knowledge of that Word to refute and overthrow all that their priests could say against them.

The Resolution was put and passed, after which a version of the 124th Psalm, to the tune of the "Boyne Water," commencing with—

"Unless the Lord his arm of power," was sung, the whole assembly joining.

The Rev. FRANCIS IRWIN, Ruskey Rectory, moved the following Resolution, and was also very warmly received:—"That we attribute the deplorable condition under which Irish Protestants now exist to their own neglect: that, instead of viewing themselves as a nation of witnesses for God and for his truth, whose mission was the conversion of all the people of Ireland, they considered themselves as a conquering host, whose privilege was the subjection of a party: that we believe their calamities to have sprung from this neglect, and that we believe repentance is not yet too late." He would take up the words of the Resolution and say, that repentance was not yet too late; and the Protestants of Ireland would show that they were not to be put down by a Minister of State. At the battle of the Boyne it was proved that the spirit which animated the Protestants of Ireland was one which neither the world nor the devil could suppress. (Cheers.) That Meeting proved that the Protestant spirit still existed; and although some of the gentry may forget, while enjoying the comforts of life in their castellated mansions, the case of the poor Protestants, still the spirit of these men could not be quenched or put down. (Hear.) The proprietors of land at first kept Protestants upon it to protect them in the enjoyment of their property, but Popery began to be encouraged by the State. They thought Papists

and Protestants were alike, but they had sowed the wind, and were now reaping the whirlwind. They were captivated by the tinkling of Popish gold on their agents' desks, and gave their land to the highest bidder, and the result was, that now, instead of having a Protestant tenantry to protect them, they had a police force and a stipendiary magistracy; instead of whom, they could have as their protectors

"A bold peasantry, their country's pride." But there was a space for repentance, and the Protestants of Ireland would still prove to Papists, Puseyites, and trimming Ministers, that they were members of a Church against which the gates of hell should not prevail; and though the storm may rage around, and angry tempests threaten desolation, they would place their trust in Him by whom the very hairs of their head were all numbered. (Hear, hear.) Protestants had been unfaithful, and if they would, as his friend Mr. Larminie had said, not merely profess but live Protestantism; if they would be epistles known and read of all men, then would they have on their side the Lord as the Captain of their salvation, and in his strength go on conquering and to conquer, till the knowledge of his name would cover the earth as the waters cover the sea. If they were true Protestants, they would show to their Roman Catholic countrymen that their only mode of escape was in the blood of the Lamb, slain from the foundation of the world; in the merits of Him who was willing and able and ready to save them; and that they should therefore cast off their dependence on those roaring lions who were going about seeking to devour. (Hear.) Yes, the priests of the Church of Rome were the emissaries of lies and of the father of lies, Satan. (Hear, hear.) There was an under-current of Protestantism running through the land, and the Bible was read by multitudes in spite of the priests. He (the speaker) had no fear of man; he laughed to scorn the threats of Grattan and the Repealers, and he would speak out his sentiments fearlessly on all occasions. (Cheers.) It was the trimmers, the

cowards, who were disrespected, but they who went with their faces Zionwards feared not to reach the goal. (Applause.)

SIMON ARMSTRONG, Esq., D.L., J.P., Hollymount, seconded the Resolution. He said that he had been called upon to occupy a position which he had little idea of on entering that Meeting. He did not imagine that Connaught would give so large a quota of speakers on the occasion, but he was happy to say that there were as warm-hearted and zealous Protestants in Connaught as in any part of Her Majesty's dominions—men who knew the truth, and loved the truth as it was in Christ Jesus. He cordially and sincerely subscribed the sentiments of the Resolution, and of the speaker who proposed it; and he would contend for these principles through evil and through good report. (Hear, hear.) From the parting address of the Premier, he feared that an attempt was in progress to break up the Church Establishment in Ireland; and that the Whigs would begin their legislation on the Irish Church. That was implied from the words, that Ireland should be put on the same footing, in point of politics and religion, with England and Scotland. Then was the time for men to advocate, profess, and live their principles, and live to the glory of God, so that they should be enabled to shout, "Victory, victory," with their latest breath, through the blood of the Lamb. (Applause.)

The Rev. T. D. GREGG rose to move the following Resolution, and was received with loud demonstrations of applause:—"That we are convinced that if all Irish Protestants, without exception, organized themselves in order to show the nature of Christian laws, and constitutionally to demand their enactment, the power of truth, and the numbers on their side would soon convince the Protestant community of Great Britain that the path of safety ran side by side with the path of duty, and that both led to the ascendancy of truth, its sole maintenance, encouragement, and countenance; and that we are further convinced that so long as British statesmen are led by any expediency to

countenance religious falsehood and to pension idolatrous apostasy, they need not expect aught but overthrow, disaster, and disgrace." The Reverend Gentleman proceeded to say that there never was a crisis more imperatively demanding the anxious consideration of the Protestants of Ireland than the present. Sir Robert Peel had been justified in his original statement that his difficulty would be Ireland—he encountered that difficulty and fell before it. It was O'Connell who turned out the British Ministry; he had organized a power, invested with so much of what appeared formidable in Ireland, that the late Ministry sunk beneath it. In fact, both in Parliament and out of Parliament, the Repeal force was so organized as to constitute a preponderating force; that force being on the side of bad legislation rendered good legislation impracticable, and Peel, in attempting to carry out what he regarded as good legislation, fell. It was then unquestionably the Irish difficulty which destroyed the Ministry. (Hear.) He (Mr. Gregg) did not blame the Repealers, but rather the reverse. Their policy he despised—he considered it mean and paltry. If they realized their object, Ireland, instead of being an integral portion of the greatest empire on the earth, would sink down into a contemptible tenth-rate state, that would exert as little influence upon the condition of the world as did Sardinia, Sicily, or Corsica. (Hear, hear.) Yet such an independency was the professed ambition of the Repealers. Despicable as this policy was, he could not but admire the determination which they manifested. Bound together in an immoveable phalanx, they relied on themselves, and were determined to die on the floor of the House, rather than allow a measure to pass into law which they felt to be at variance with the interests of their country. (Hear, hear.) Had such determination as they manifested been developed amongst the Protestant representatives of Ireland, would the Maynooth Bill have ever become law? (Loud cries of "No," and cheers.) It was then, the Irish difficulty that discomfited Peel. But what was the source

of that difficulty? It was the apathy of Irish Protestants. If Irish Protestants all stood out as that Association did, they would constitute a party on the side of good legislation, which would be an insurmountable obstacle in the way of bad—an Irish difficulty on the right side of the question. The Reverend Gentleman then at much length urged on those present the employment of renewed exertions to create a great party in Ireland, who should be witnesses for the truth. (Hear, hear.) Sir Robert Peel had gone out of office, and, as far as he could make them so, his last words rung the knell of the Irish Church. Such was the sense which they must deduce from his statement, that Ireland should be reduced to a level in religious matters with England and Scotland, whereby he meant that, as the religion of the majority was established in England and Scotland, so should the religion of the majority be established in Ireland. That, no doubt, was what he meant by the equality he spoke of. There was, however, a view of the subject which rendered his statement altogether sophistical. Certainly the religion of the majority was established in England, but then that religion was true; and the religion of the majority was established in Scotland, but that religion was also true. Now, if the religion of the majority was established in Ireland, that religion would be false—a delusion—a snare (cheers); and therefore its establishment, instead of placing this country in point of religion in a like condition with England and Scotland, would create a most injurious inequality between the three countries. As it was, there might be said to be a religious equality between England, Ireland, and Scotland—namely, because the true religion was established in each. (Cheers.) But if Ireland were made an exception, and the false established here, then, indeed, there would be created an injurious inequality—an inequality infinitely greater than could be created by any discrepancy in point of mere numbers. (Hear, hear.) There were two ideas before the world. One was the American idea of liberalism; the other was the old English

idea, much more stern and severe, of rectitude. The American idea was, that the State had nothing to say to any man's religion; that whether he were Jew, Turk, or Atheist, worshipped God, or worshipped Belial, was a matter that the Government should not interfere with. The English idea, instead of growing out of that which could scarcely be denied to be a convenient indifference, was grounded upon some chapters of Deuteronomy, and other parts of the Scripture, which commanded the ruler that if any one bowed down and worshipped strange gods, he should be stoned with stones until he was dead. That was unquestionably the principle of all the Old Testament Scripture, and he repeated, that on that was founded the English idea. Yet here he felt it necessary to draw a most important distinction. The English principle did not warrant the persecution of individuals for conscience's sake, but it did warrant, and demand, too, the extirpation of false principles by the exclusive promulgation of the true. It held unquestionably that the eradication of religious error was a function of the State. He (Mr. Gregg) took it that the only effectual way whereby error could be eradicated, was by sound educational laws—laws to diffuse and propagate right principles. The English idea, then, presented a Government raising, refining, chastening, correcting the national mind, and elevating its subjects in the scale of being, by an active interference to increase the spread of truth amongst them. The American idea allowed every man to do in religion what was right in his own eyes. Of that idea Sir Robert Peel seemed to have become enamoured, and in consequence, he was bound on letting the religion of the majority in Ireland—that religion being false—have a free course through the country, without obstacle, opposition, or protest. He (Mr. Gregg), as an individual, most humbly said that he regarded such a design as utterly wrong; and he could not avoid recollecting with much satisfaction a bold and manful statement which had been made some time since by the men of Fermanagh, in an address to the Queen. They boldly

stated that they would sooner die than see Popery established in Ireland. (Great cheers.) He (Mr. Gregg) was not the man either to approve of violence, or to advise it, and there was nothing that he should expect less from than from the encounter of battalions in a religious war. But he should have little hope for Ireland if he did not believe that there were thousands of Protestants who would take up the language of the men of Fermanagh, and in the spirit of martyrs resolve to provoke death in the most painful form, rather than tamely allow idolatry to be made the national religious profession of Ireland. (Applause.) The Reverend Gentleman, at great length, urged his views upon the Meeting, and concluded by moving the adoption of the Resolution. It was then passed unanimously.

SIMON ARMSTRONG, Esq., D.L. J.P., was then called to the chair, and the best thanks of the Meeting given to the Rev. Mr. Montgomery. The whole assembly then joined in singing the hymn, "Babylon is fallen," and then quietly adjourned to their homes.

MISCELLANEOUS.

THE NEW POPE, AND DR. WOLFF.—Dr. Wolff, in a letter to a friend, says, "It is curious that the present Pope when only Conte Farretti was my fellow-pupil in the Collegio Romano at Rome, from the year 1816 to 1817, when I went over to the Propaganda. He is an amiable, zealous, talented, shrewd, pious, and liberal gentleman, and it is therefore to be hoped that he has transferred these qualities from the simple Conte Farretti to the throne of Pius IX."

Thus goes the world. One of two students, on almost equal ground, becomes a "Sovereign Pontiff," the other, though filling the world with his name, is the humble vicar of the small parish of Isle Brewers, in a retired part of the county of Somerset, where, however, he has the secret reward of ministering to the spiritual wants of an attached congregation, anxious to be taught.

SECESSION.—The Rev. J. G. Wenham, B.A., demy of Magdalen College,

is announced as having apostatized to the Church of Rome. He was recently sent out to Columbo, as chaplain; his Romanistic opinions were well known previous to his departure from England.

Amongst the topics of congratulation connected with the resignation of the Peel Administration, will be the removal, we trust, of the unprotestant *staff* accumulated at the Colonial Office, which we know has operated most unfavourably in the appointments to the Colonial Church.—*Church and State Gazette*.

CONVERSIONS FROM ROMANISM.—In St. Audeon's Church, last July 5, four persons renounced the errors of Romanism, in the usual way, in that church, and signed the renunciation roll. One of the converts, Mr. Hugh McClelland, had been a *protege* of the late Rev. Justin McNamara, Father Maguire's chairman in the Gregg discussion, and was intended for the priesthood in the Church of Rome; but he has now shaken off the yoke of Rome for ever, and embraced the pure faith of the early Irish Church. The Rev. G. Trevennick, Rector of Ballyshannon, read prayers on the solemn occasion, and the Rev. Thomas Scott administered the form of abjuration to the converts, and afterwards preached from the following words:—1 Chron. xxviii. 9, "And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind, for the Lord searcheth our hearts, and understandeth all the imaginations of the thoughts: if thou seek him he will be found of thee; but if thou forsake him he will cast thee off for ever."

Our readers may judge the amount of scriptural information that some of the converts have who occasionally renounce Popery in that Church, by the following fact: Thomas Kerr, a parishioner of St. Audeon's, educated in the schools of the parish, and a convert, obtained the first premium in the highest class, at an examination held in St. Mary's Church, on the 17th ult., by the Society for promoting "the Christian Religion, and the Knowledge of the Gospel."—*Dublin Statesman*.

BRIDPORT.—REVIVAL OF POPEERY.

—On Thursday last the Romish Chapel, situate at the back of the town, in the parish of Bradpole, was opened for public worship with all the gorgeous paraphernalia and pompous ceremony characteristic of the apostate Church of Rome. "High mass" was of course performed on the occasion, *in Latin*, the (sham) bishop of the diocese or district, in full canonicals, being assisted therein by several Popish priests from Devon, Somerset, and different parts of this county. The sermon (in English) was preached by the aforesaid bishop, from the text—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind—and thy neighbour as thyself." This was rather bold for one of the heads of a Church whose fundamental article is, that "*out of its own pale there is no salvation!*" The chapel was densely crowded in every part, chiefly by Protestants (!) of Bridport and its neighbourhood; several of whom, not being "incense proof," were obliged to leave for a purer atmosphere before the "mass" was ended, notwithstanding a plentiful supply of "holy water" was at hand. The "mariolatry" of this church, image-worship, &c., was prudently kept for another opportunity by the preacher, whose sermon seemed to have pleased his *Protestant* hearers; they having, as is reported, contributed very liberally on the occasion! Vespers were chanted in the evening, and a Romish priest, from Birmingham (it is said), addressed a crowded audience of the same description as that of the morning, and *with the like success!* No new converts (or rather *perverts*) from Protestantism have *as yet* been publicly announced; whilst the novelty of the services on the one hand, and the want of sufficient accommodation for the parishioners at the Established Church on the other (so frequently adverted to in our columns), will, it is to be feared, ultimately induce some inconsiderate and lukewarm Protestants to spend a portion of their Sundays, at least, in a place where the poison of Popery will be cautiously though insidiously instilled

into their minds. Parents, guardians, and teachers of youth, among Protestants of all denominations, cannot be too circumspect and vigilant over those intrusted to their care in this respect.

ROME IDOLATROUS.—It is not the private opinion only of some particular and forward men in their zeal and heat against Popery, thus to accuse it of idolatry; but it is the deliberate, and sober, and downright charge of the Church of England, of which no honest man can be a member and a minister who does not make and believe it.—*Archbishop Wake, in Gibson*, vol. ii., p. 339.

CHURCH EXTENSION.—THE CHURCH OF ROME'S RUMOURED DESIGNS.—Among the rumours respecting the spiritual measures now in contemplation, is one that the English hierarchy, in connexion with the Church of Rome, is to be increased from its present number of six bishops to the full complement of two archbishops and twenty-two bishops. The object of this provident scheme is, to make suitable berths for the members of Mr. Newman's party, who have already forsaken the Anglican schism, and for those who are expected to follow their example. England is also to be favoured in the next distribution of cardinal's hats. Lord Clifford, son-in-law of the late Cardinal Weld, is about, we believe, to be raised to that dignity. As his Lordship is a Peer of the realm, a curious question in Parliamentary etiquette may possibly arise out of his elevation, viz., is his Eminence, the Lord Cardinal Clifford, to take precedence of his Grace the Lord Archbishop of Canterbury? The Lords, we know, are guided in the internal arrangements of their House by their own precedents. The last Cardinal who sat in the House was Cardinal Pole; and should no rule to the contrary appear in their Lordships' Journals, Cardinal Clifford's position in the House, will, in the ordinary course of Parliament, be the same as that occupied by his predecessor in the reign of Queen Mary.—*Atlas*.

POPEERY PRODUCTIVE OF INFIDELITY.—"Having," says the Rev.

Blanco White, "to preach, in the execution of my office, to the Royal Brigade of Carabiniers who came to worship the body of St. Ferdinand, preserved in the King's Chapel (*sic!*), I chose the subject of Infidelity, on which I delivered an elaborate discourse. But the fatal crisis was at hand. At the end of a year from the preaching of this sermon, I was bordering on Atheism. If my case were singular; if my knowledge of the most enlightened classes of Spain did not furnish me with a multitude of sudden transitions, from sincere faith and piety, to the most outrageous Infidelity, I would submit to the humbling conviction, that either weakness of judgment or fickleness of character had been the only source of my errors. But, though I am not at liberty to mention individual cases, I do attest, from the most certain knowledge, that the history of my own mind is, with little variation, that of A GREAT PORTION OF THE SPANISH CLERGY. The FACT is certain. I make no individual charge. Every one who comes within this general description *may still wear the mask*, which no Spaniard can throw off without bidding an eternal farewell to his country."—*Practical and Intern. Boid. against Cathol.* pp. 7, 8.

CABINET.

FAITH AND LOVE.—Nothing is better than peace, whereby all war is destroyed, both of things in heaven and things on earth. Nothing of this is hid from you if ye have perfect faith in Jesus Christ, and love, which are the beginning and the end of life. Faith is the beginning, love the end; and both being joined in one are of God. All other things pertaining to perfect holiness follow: for no man that hath faith sinneth, and none that hath love hateth any man.—*St. Ignatius.*

JOY AND SORROW.—Sorrows, by being communicated, become less, and joys greater; sorrow, like a stream, loses itself in many channels, and joy, like a ray of the sun, reflects with a greater ardour and quickness when it rebounds upon a man from the breast of his friend.—*South.*

ON THE DEATH OF CHARLOTTE ELIZABETH.

FRIENDS of the truth, daughters of Britain weep,
For one who loved you lies in death's cold sleep;
No more the lifeless clay feels joy or pain,
Nor shall the feeble pulse ere throb again.
Cold is that heart which late so warmly glow'd,
Silent that pen which late so freely flowed;
Yes, *mourn*, a friend, a faithful sister dead,
Yet *joy* to think her ransom'd soul has fled
To that bright world where joys perennial flow,
Beyond the reach of sin, dark source of woe.
Rejoice to think on those blest words, "Well done!"
With which her Master calls her spirit home.
Thrice blessed hope! thrice blessed Gospel, hail!
The peace thou giv'st not ev'n in death shall fail.
How bright thy light which cheers the silent grave,
How great the love of Him who died to save;
And oh! how dark, how blighting falls the sound,
Which, like the whirlwind, scatters on the ground
The hope that sweetly dries the mourner's tear,
And calms to silence every throbbing fear,—
That ere the much-loved form in death grows cold,
Its spirit shall the Saviour's face behold.
How dread the sound of that abode of gloom,
More dark, more dismal, than the silent tomb:
Where ransom'd souls must penal fires endure,
And thus be made from sin's pollution pure.
Did Jesus die that those who love his name
Should burn and writhe in Purgatorial flame?

Ah! no; His death a full atonement made—

His blood the price for every sin has paid.

And she we mourn this precious truth well knew,

From God's own Word this source of peace she drew.

O Rome! apostate Rome! THY children die

Uncheered, unblest with wisdom from on high.

The sacred volume of Eternal Truth,
That staff of age, that guide of erring youth,

That precious word thou cruelly dost hide,

And wrest its pages to support thy pride.

NOTICES OF BOOKS.

Hidden Works of Darkness; or the Doings of the Jesuits.—By W. OSBURN, 8vo., pp. 214. London: published for the Protestant Association by W. H. Dalton, 28, Cockspur-street, 1846.

THIS is a very interesting work; and as cheapness is the order of the day, we can recommend it also on that account.

The chapters into which the work is divided are—

I. Foundation of the order of the priests.

II. The Jesuits in France.

III. The Puritan Jesuits.

IV. The Anglican Jesuits.

V. Seminary priests.

VI. and VII. The Laudians.

The work will amply repay the attention of the reader, and we hope more fully to notice it in our next number.

Lectures on the Prophecies, proving the Divine Origin of Christianity: delivered in the Chapel of the Hon. Society of Lincoln's Inn, on the Foundation of the late Bishop Warburton.—By ALEXANDER M'CAUL, D.D., Professor of Divinity in King's College, and Prebendary of St. Paul's. London: 1846, pp. 171.

John W. Parker, West Strand. THESE are lectures on a portion of Holy Writ which it appears to us is not sufficiently brought forward in these days.

Science may delight the intellectual, but intellect, whilst it will not be

eluded by religion, will be sanctified, hallowed, and improved by it.

Intellect, unsanctified by religion, is one characteristic of the lost spirits.

Intellect, pervaded by the hallowed influences of a pure religion, conduces at once to the utility and happiness of men. He can then best render to his Maker a reasonable service.

The lectures before us invite, and will receive, attention, as all the productions of Dr. M'Caul must do.

It is, however, to the last two that our attention has been more especially given, because they treat on a subject which has ever occupied our earnest thoughts.

The subject of these two lectures is, the fulfilment of the New Testament prophecies in the history of the Roman Church.

In Lecture VI. the following important passages occur. "The very words marked out by the apostles:—'Mother of harlots' is that which Rome adopts as her distinctive title—a title necessarily distinctive; for there cannot be many mothers. One Church, and one Church alone, can lay claim to maternity. The Church of Rome declares she is that one, the only Church that ever pretended to be the universal mother. O just and righteous judgment of God upon her presumption! O merciful dispensation of an all-wise Providence! O marvellous and judicial blindness of usurping Rome, that led her to adopt not only the character, but the very word specified by the Holy Spirit as the characteristic of the false and faithless Church, the pretender to catholicity. In her most solemn, her peculiar profession of faith, she calls herself the Mother of Churches, and their boasted uniformity of faith, and uniformity of worship, proclaims them to be harlots like herself. She is mother of harlots, and mother of their abominations. She claims to be, and they acknowledge her, as the centre of their unity, and the source of their doctrine. Thus far, then, the pseudo-catholicity of Rome proves that St. John was a true prophet. All that he has predicted concerning her idolatry and her diffusiveness has been fulfilled. We can compare what we now see with

what the prophet wrote, and the evidence of our senses will prove the Divine inspiration of the prediction. But there is another feature still so dreadful, so revolting, so unlike Christianity, as to cause some hesitation, or even to raise a doubt of the correctness of the prophetic picture, or, at least, of the propriety of the application.

"St. John goes on to say, 'I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.' Is it possible that any community, calling itself Christian, and professing faith in the meek and merciful Jesus, should be found imbruing its hands in the blood even of idolaters or persecutors? Is it conceivable that any Church, even of heretics, not to speak of that society which calls itself the Church, the true Church, the only spouse and bride of Christ, should have to answer for the blood of the saints, and of the martyrs of Jesus. The wildest imagination could never have fancied anything more abhorrent from the spirit of Christianity. The feverish dreams of the wicked could hardly produce an image more unworthy of the Gospel. And yet it has been pourtrayed by the pencil of inspiration. St. John presents the picture of an idolatrous and pseudo-Catholic Church glutted with the blood of true and faithful Christians, and history bears witness that it is no phantom of a diseased imagination, but sober and dreadful truth."

INTELLIGENCE.

NAPLES.—*Funeral Oration on the late Pope.*—The *Débats* publishes the following letter from Naples of the 7th of July:—"The honours paid here to the memory of the late Pope were marked by an incident which is much spoken of. The duty of delivering the funeral oration had been confided to Monsignor Luca, Bishop of Aversa, a man of great talent. The Nuncio had sent him word that

the diplomatic corps was to be present, and had recommended him to avoid everything that could give offence, but being confined at the time to his bed by indisposition, the Nuncio had not ascertained what the Bishop intended to say. The orator, after his exordium, which embraced the whole universe, exposed the plan of his address. He commenced with France, and spoke of the commotions to which she had been exposed; deplored the scandal caused by the *Eglise Française* of the Abbé Châtel, and the errors of the Abbé Lamennais; and spoke of the support which, after so many trials, the Pope had found in the religious sentiments of the country, and in the virtues and piety of the King. He then proceeded to speak of Prussia, and alluded to the persecution of the Bishop of Cologne, and, in the presence of the Minister of Prussia, he declared that the late King had been punished by God; he concluded, however, by an eulogium on the present King. Russia came next. He commenced by calling the Emperor the modern Tamerlane; stigmatized with great energy the persecution of the Catholics and the Poles; and then alluding to the interview between the northern despot and the late Pope, called Gregory XIV., another St. Leo, arresting in his nefarious designs the new Attila; and all this in presence of the Russian Minister! Spain, Portugal, and England were treated with the same consideration; but what was strange is, that not a word was said relative to Austria; Prussia and Russia had all the honours of his attack. It is said that the Ministers of these two Powers demanded explanations from the Nuncio, and received an assurance that he had no previous knowledge of the address. However, it is certain that this grave attack from a man so high in the Church has caused a great sensation."

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THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

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SEPTEMBER, 1846.

VOL. VII.

DEVELOPMENT OF TRACTARIANISM.

BUT an express PROHIBITION to pay *any* worship, however sophistically disguised or verbally modified, to a *creature*, can never, consistently or rationally, be developed into the Idolatrous Worship of Mary.

In truth, the miserable expedient of this same System of Development seems to shew pretty clearly that both Tractarianism and Popery (the *latter*, as it has been justly remarked by one of the recent perverts, being the necessary and inevitable development of the *former*) are reduced to the last extremity.

Most curious and instructive is it to note, how, step by step, the ground originally taken up has been abandoned.

(1). *At first*, both Tractarians and Papists boldly appealed to the evidence of Primitive Antiquity. Such was the language of Dr. Pusey and Mr. Newman: and such was the famous boast of the Tridentine Council, *This Faith was ALWAYS in the Church of God*.

(2). On *this* ground they have been met, with a distinct challenge to pro-

duce EVIDENCE: and, after every effort of fabrication and falsification, they silently descended from the *earlier* Fathers to the *later* Fathers; having *now* discovered, that the fourth and fifth centuries were the Golden Age of the Church, and that it required full three hundred years to lick the unformed Church of the Apostles into a tolerably presentable shape.

(3). Still, though the *later* Fathers may have aided them on *some* points; aid, most valueless, without the corroboration of the *earlier*: still even *these* were found insufficient to support the entire huge Babel of scripturally unauthorized Human Inventions.

(4). Baffled and perplexed, yet judicially hardened in their Apostasy, they next, under the auspices of Dr. Moehler and Mr. Newman, resorted to that ingenious modification of the *Quidlibet ex quolibet*, that painful extraction of sunbeams out of cucumbers, which is celebrated as *The Theory of Development*: a theory, which brings out the *notable result*: that, *the further we are removed from the apostolic age, the more pure and*

the more complete will be our Christianity.

(5). Yet even *that* wretched prop gives way: and so, at length, "sith't will no better be," we are exhorted, with the joint COUNTER-EVIDENCE of both Scripture and Antiquity alike staring us in the face, to resort to the Personal Infallibility of the Pope and the so called Catholic Church, as they happen to exist for the time being: Mr. Newman assuring us that he has searched the Bible without the least emolument, and Dr. Moehler rapidly settling the matter by the profound *dictum* that Christ and the Church are strictly identical, and consequently that by virtue of this identification the Church must inevitably be infallible.

3. If such miserable drivelling were not awful, as shewing, how persons, who receive not the love of the truth, may be judiciously given up to strong delusion that they should believe their own lie, it would be positively ludicrous.

The ground, *originally* taken up, has been *entirely shifted*. Nor does the disgrace attach to only a *single* shift: it descends, with perpetual increase, to a *succession* of mutations. To maintain the cherished lie, *per fas atque nefas*, is *necessary to the position* (as Mr. Newman speaks) of both Tractarian and Papist. The original ground of EVIDENCE, therefore, must be relinquished: and the dupes of the silliest System, which human folly ever excoGITated, are finally expected to give in their degraded adhesion, not only *without*, but *against* EVIDENCE.

4. Nevertheless, this state of things, this complete successive shifting of the original ground, this alacrity of sinking from one level to another, is a happy augury for the future. The force of folly can no further go: and, though Tractarianising Popery, like a hunted wild-beast, may finally stand at bay, and may even, through the astounding folly of Modern Liberalism, which seems more inclined to patronise falsehood than truth (for it can scarcely be said to hold them in equal estimation), acquire once more the old and venerable power of persecution for conscience sake; yet the voice of Prophecy, most remarkably

corroborated by the signs of the times, distinctly announces, and *that* at no distant period, the final triumph of sound Religion and the final destruction of the grand Apostasy. We have, indeed, to encounter a time of previous trouble such as never was since there was a nation: but, unless the Bible be an imposture, the end itself is certain.

Meanwhile, by this successful and successive driving of Tractarianism and Popery from one line of defence to another, until, at length, the very citadel, the last resource, is invested: we may behold the Lord gradually consuming the Lawless One, with the spirit of his mouth, and may thus confidentially anticipate his final destruction by the brightness of Christ's still more sensible presence.

That the insolent spirit of domineering tyranny and antichristian persecution is as strong as ever in the harlot Church of Rome, is abundantly clear from the scandalous conduct of the Popish Priesthood in Ireland and of the wretched dupes whom they employ as their tools. Without danger to life and property, no man can quit the ranks of the Apostasy, which our wise Government, after solemnly declaring it to be IDOLATROUS, delights in defiance of an insulted God, to honour and foster and cocker and strengthen. For a practical exemplification of this ruthless spirit in a concentrated form, we need only turn to Dingle and Achill; and, shame to say, the proceedings of the priestly tyrants have actually been encouraged by the infidel approbation of nominal Protestants, while these same nominal Protestants have liberally volunteered their services to calumniate the victims of Popery.

The effort, so conspicuously now making, both in England and on the Continent, to resuscitate the Apostasy, is, I believe, *chronologically* the last: nor is it anything more than might have been anticipated from the sure, though madly slighted, voice of Prophecy. The Ottoman Empire totters to its fall: and the three spirits of Hellish Infidelity, Despotism, Anarchy, and Jesuitical Popery, are already engaged in their allied predicted voca-

tion. The peace of Europe and of the world apparently rests upon the life of a single wise old man. When the obstacle presented by this modern Sobrino shall have been removed, the demons of discord, now scarcely repressed, will be let loose. Revolution will elevate the successful soldier, the revived Buonaparte, of the day, to the imperial throne of military despotism. Then will follow, or rather then will be continued, that fearful material universal war, which is foretold by all the prophets, as occurring at the time of the end and synchronically with the restoration of Israel. And then Popery, budding as it has ever done into Lawlessness and Infidelity, partly through the loathliness of its own corruptions, and partly through such desperate arguments as constitute at once the *delicæ* and the forlorn hope of Mr. Newman and the Romish Priesthood: then Popery, allied with the great God-denying Antichrist, the False Prophet associated with the apostatic Secular Empire under its last governing head, will, by some extraordinary process of violence, come to its end, none helping it.

If we expect a gradual gliding into a new golden age through the medium of peace and prosperity, the nations, as the modern phrase confidently runs, becoming too wise to rush any more into war: we shall, I fear, find ourselves grievously disappointed. The present lull is nothing more than the predicted interval of mercy, placed between the two constituent portions of the last great woe. That no repentance has occurred, no turning away from idols to serve the living God, the present state of what is called *Christendom* sufficiently shews. THEREFORE may we expect those tremendous judgments, through which we must pass, as all the prophets testify, ere we reach that blissful season, when war shall be no more, when real Christianity shall universally prevail, and when a king, through the agency of his faithful servants, shall reign in righteousness. —From *Letters of the Rev. G. S. Faber on Tractarian Secession to Popery*, now published by the Protestant Association.

A POLITICAL DREAM, IN MAY, 1821,

AFTER JOHN BUNYAN.

AFTER hearing the debates in a certain great House on the question of giving political power to Roman Catholics in this Protestant country, I returned home at three in the morning, and being exhausted by the attention I had given to all the speakers, I threw myself on a sofa and fell fast asleep. And as I slept, I dreamed that I approached an ancient castle, surmounted by four turrets:—near to this building was a crowd of people holding a consultation, apparently on some important subject. I inquired of a person who was passing, the name of the place, and the cause of the assembly. He informed me that I was on Tower Hill, and that the crowd was composed of the neighbouring inhabitants, who were then considering the merits of a Petition which had been presented to them from the wild beasts who had inhabited the Tower, praying emancipation from confinement, and an equal participation in all rights and privileges possessed by every tame and harmless animal in the metropolis—also admission to the Select Vestry of the parish, and a share in all offices, emoluments, and advantages, at present enjoyed by the resident inhabitants and householders.

I thought I was in time to hear the Petition read; and it set forth, among other things, "that the brutes were, properly speaking, lords of the creation, being created previously to man: that they were also the original inhabitants and possessors of the British Isles, which were infested by wolves, and other wild animals, before they were discovered by man: that, although they did not deny the truth of certain histories respecting the cruelties, murders, and enormities of many of their progenitors, nor even that they had been sworn enemies both to the human race and to all tame animals, yet that ever since they had become their fellow-parishioners in the Tower they had lived harmlessly and peaceably, molesting no one, and neither biting, tearing, nor devouring anything but

their daily food: that, so far from being injurious, they had contributed very greatly to the emolument and security of the Tower; and that in evidence of this their good conduct they could bring forward the testimony of their keeper, and also that of many monkeys, pelicans, and other respectable and defenceless animals, who had lived for years in the Tower with them in undisturbed security. For these, and other reasons, they prayed emancipation from their present state of oppression and unjust confinement."

Perceiving the favourable manner in which the Petition was listened to, and fearing, as the crowd was rapidly increasing, that I might not be able to escape before the wild beasts should be liberated, I was happy to learn that counter-meetings had been held in Lamb's Conduit and Cateaton-streets, Horsemonger-lane, Houndsditch, and Cow-cross; at which Petitions had been voted and forwarded from the various tame animals in the metropolis against the emancipation of their wild fellow-subjects in the Tower. One of these Petitions stated, "that since the wild beasts acknowledged the lion as their rightful sovereign, swearing obedience to his will and commands, they could not be relied on as trustworthy subjects of King George IV., who was nothing more than a man."

A grave old gentleman entreated Honourable Members coolly to weigh this fair objection—he was, however, silenced by a shrewd and powerful orator, who reminded the assembly that the lions, having for the last 200 years been regularly washed every 1st of April, had been purged by degrees of all their natural ferocity, and would certainly require nothing of their subjects inimical to the peace of the nation at large, or to the authority of their well-beloved human brother on the Throne. The solidity of this argument being confirmed by a loud shout of "Hear, hear!" no one had courage to answer it. Another Petition reminded the Meeting, that the wild beasts were in the constant habit of maintaining that no faith was to be kept either with men or tame animals; and that they were in the

habit of taking an oath, that, should it be considered for the good of the wild fraternity, they might tear and slaughter other animals as a matter of conscience.

Another grave man now entreated the assembly to allow this fact to possess its just and proper weight with them; so that, if they would not listen to the arguments of the tame animals, they would at least regard the acts and confessions of the wild beasts themselves. A flourishing fellow, however, quashed all this by stating that what the wild beasts promised on *their honour* to the tame animals, or to man, was of much more importance than all the oaths they took to their Creator.

After the counter-petitions had all been read, I thought the debate continued as follows:—"Mr. Chairman, all beasts have equal rights—they have been obedient subjects, and peaceable inhabitants."—"What do you mean?" replied a stable-keeper: "why one of them got loose and killed the keeper's wife in the Tower the other day; and a relation of his, at Exeter 'Change, broke out, and ate two monkeys. Another wild beast near Salisbury, attacked the Exeter mail-coach, tore one of the horses, and killed a dog; and wherever they have broken out they have always done the same: and as for the Tower, if they have lived harmlessly there, it has been only for this plain reason, that they have not had the power of doing mischief, which very power you now wish to allow them."

"But," said a lawyer's clerk, "they may be let out safely now, for they are ready to grant security; they will give bonds, and sign and seal anything you please." "Hang it," exclaimed the keeper of the wild beasts, "but they can claw it to pieces as soon as they have signed it." "Sir," said one, "a gentleman has most unjustly reproached wild beasts as bloody and ferocious in their dispositions; I can disprove such assertions altogether, and put beyond doubt the fact, that all wild beasts have at times been generous, grateful, and honourable; in proof of this universal characteristic in wild beasts, I will appeal to the story of Androcles in

history, and to the fable of the Bear, who so carefully whisked the flies from his master's face while he was asleep."

"I'll tell you what," observed an Honourable Member; "you had better let them all out directly; for they have grown so much stronger latterly than formerly, that, if you do not, they will soon force their way out without leave."

No one present seemed to think this argument worth answering, since all remembered our successful opposition to the French Revolution, and the glorious end of the battle of Waterloo. "I am for letting them out," said another, "because I am sure that we enjoy so much light, knowledge, and freedom now, compared with what we did when England was covered with wolves, that neither men, women, sheep nor pigs will suffer themselves to be torn to pieces as they used to be formerly."

Another advocate for the claims, who had been conversant with many foreign menageries in the course of his life,* appeared to think, that so far from there being any real grounds for alarm, the wild beasts, when released would, from the natural principles of gratitude and self-interest, be found among the most orthodox, pacific, and loyal of all His Majesty's subjects, and even afford considerable assistance in keeping in order certain refractory animals, who, under the present system, were often showing their teeth, and giving him considerable trouble; and as this advocate was known to be much in the secrets of Government, his notion seemed to take surprisingly with all, except with those who apprehended, that, when the wild beasts should once feel their own strength, they would set up for themselves, and only concede to this modern champion of their claims the privilege of being devoured last.

Another Member affirmed, that "times were completely altered, and that therefore wild beasts and everything else must be altered too." "Yes," said one, "but what has made the alteration? Has it not been the putting down the power of these

ferocious animals? If you are sensible of the blessings of light, freedom, security, and peace, then keep them while you have them; and if so, you will continue those under control who have never allowed these blessings to other animals than those of their own fraternity." He also added. "Suppose, you let them out, and they should begin their old tricks of tearing and devouring, how are you to get them in again?" He was, however, silenced by cries of "Order, order!" and a reprimand from the Chairman, that his expression, "old tricks," was unparliamentary, and that any reference to future evil could only be speculative.

The facts which had been brought forward were, however, deemed likely to have some effect on the minds of impartial hearers, and it was therefore considered advisable to divert them from close consideration: and, in order to effect this, I thought a lively little old man* stepped forward as a volunteer with a violin under his arm, and said, "Mr. Chairman, I will sing you a song on this subject;" on which he began, and I thought I never heard a more musical voice than that of the old man. He skipped round and round like a bird on his perch, and brought such melodious sounds out of his violin as made all the people cry out, "Hear, hear!" and clap their hands with ecstasy. The following I thought was his song:—

"Through this grand conciliation,
We shall be a happy nation,
Loving grows each savage beast,
Grateful for our favours past.
Blessed day when all are free!
Let them out, my friends, and see."

Now, I suppose, it will be allowed that there was more sound than sense in all this, yet it had such an effect on the hearers, that they seemed indisposed to hear any one else, and there was a general cry of "Question, question!" A member indeed ventured to say, "Mr. Chairman, on a subject of this serious importance to us and to our children, is it to be supposed that we shall allow our-

* The late Marquis of L——y

* A late Member for Bramber.

selves to be fiddled out of our old English understanding and common sense?" But, perceiving that he was against the question, they soon coughed him down; and only one more speaker would they listen to; this was a bald-headed man,* who pleased them much by reminding them that there was once a lioness who used to suffer her keeper to go into her den whenever he pleased; from which circumstance he asserted it was proved that wild beasts were by nature friendly to mankind; and after dwelling most forcibly on this wondrous piece of disinterested hospitality, he added, "One good turn deserves another."

This was enough.—They were now ripe for emancipation; and strangers being ordered to withdraw, I was most happy to find it possible to obey the command, lest I should feel the fraternal hug of so many lions, tigers, bears, and leopards. Just as I was passing Allhallows Barking, I thought some one had conveyed the joyful result of the Meeting to the Tower; and the universal howl, growl, and scream of exultation emitted from the dens of the various animals, terrified me so greatly, that I awoke, and behold it was a dream.

POPERY AND PROPHECY,

BY THE REV. DR. M'CAUL.

IN Rome may be found, even now, the blood of prophets and of saints, and of all that were slain upon the earth. In the first place, Rome is answerable for all the Christian blood shed in wars, produced immediately by Papal pretension, or the maintenance of her religious supremacy. Since the day that the Seventh Gregory proclaimed himself arbiter of kingdoms, and donor of imperial and royal crowns, as well as head of the Universal Church, the stream of time flowed with Christian blood long before the Reformation. Germany and Italy witnessed the long-continued strife between rival emperors, and torrents of Christian blood poured forth by Christian hands at the bid-

ding of a Christian pontiff. Since the Reformation, it has been Popery that armed Christian against Christian, and filled Germany, France, and the Netherlands with mourning, lamentation, and woe. Popish bigotry that forbade even a short repose, again disturbed the public tranquillity, and desolated Germany for thirty years, and moistened its fields with the tears and the blood of its children. These wars, necessarily flowing from Papal usurpations and corruptions, or immediately instigated by Papal or priestly authority, would in themselves go far to prove that in the history of Rome this prediction has been accomplished; but this indirect method of proof is unnecessary. The Church has not been content with mere wars, she has herself wielded the sword of the executioner, and with her own hand kindled the fire to consume the witnesses of the truth. Need I to remind you of that tribunal which, for six centuries, has been the scourge of mankind and the disgrace of Christendom, whose progress through the world has been marked by fire and by blood, or proclaimed by the groans of murdered martyrs? Need I to tell you, that by its diabolical agency the light of the Gospel was expelled from Italy and Spain and Portugal, and that the sacrifices which it offered were thousands of the disciples of the Lord Jesus Christ, of every age and sex and condition? Need I to relate how the Roman Church representative, in council assembled, consigned two ministers of the Gospel to the flames, under circumstances of aggravated atrocity? or how an hundred thousand persons in the Netherlands were murdered within the period of fifty years, for no other crime but the profession of the Gospel in its purity? Need I to speak of the devouring fire that consumed so many of our forefathers, or the infanticidal sword that deprived France of tens of thousands of her best and most devoted children. Nothing (says a layman)—nothing in the Mexican or Carthaginian superstitions (the most execrable of the Heathen world) was ever more execrable than the persecutions exercised in Elizabeth's time, by the Romish

* The late Rt. Hon. G. C——g.

Church, wherever it was dominant. The cruelty of Nero towards the Christians was imitated in Paris, at the inauguration of Henri II., as a part of the solemnity and of the rejoicings. Protestants were fastened to the stake in the principal streets, and the piles were kindled at such times that the king might see the martyrs enveloped by the flames in their full force at the moment when he should pass. The massacre of St. Bartholomew's-day completed the crimes of that guilty city, and made the perfidy of the Romish Church as notorious as its corruption and its inhumanity. The head of Coligny, after having been presented to the king and the queen-mother, was embalmed and sent to Rome, that the Cardinal of Lorraine and the Pope might have the satisfaction of beholding it. Public rejoicings were made at Rome for this cursed event, a solemn service of thanksgiving performed, at which the Pope himself assisted. Happy should we be to be able to say that the cruelty of Romanism held its last festival, but the massacre of 1641—the inhuman persecution of the Hugonots in France, testify that, in the seventeenth century, the Roman thirst for the blood of the saints was not yet slaked; and the similar persecutions of Protestants in Hungary, Silesia, Saltzburg, bring us down to the beginning of the nineteenth century, and prove not only that the prediction of St. John contains nothing impossible, but that it is fearfully and literally true that a society calling itself the only true and Catholic Church—the mother and mistress of all Christians—has rivalled in cruelty the disciples of the ancient Heathen superstitions, persisted for centuries in the murderous persecution of the disciples of Christ, until, as the Scripture expresses it, it has become “drunken with the blood of the saints and with the blood of the martyrs of Jesus.”

APPALLING NARRATIVE.

A BOOK has just issued from the American press, entitled, “Auricular Confession, and Popish Nunneries;” the author is William Hogan, Esq.,

a member of the American bar, *formerly a Roman Catholic Priest*. He commences his pamphlet by a statement of the causes that made him doubt the infallibility of the Roman Catholic Church, and speaks thus:—

“I have often been asked, Why did you leave the Roman Catholic Church? However painful the relation, however heavy the narrative may fall upon Roman Priests, and Bishops, and disreputable to nuns and nunneries, I will answer the question frankly. Several causes induced me to doubt the infallibility of the Romish Church, and to renounce its ministry altogether. Amongst the first was the following:

“When quite young, and but just emerged from childhood, I became acquainted with a Protestant family living in the neighbourhood of my birth-place. It consisted of a mother (a widow lady) and three interesting children, two sons and one daughter. The mother was a widow of great beauty and rare accomplishments. The husband, who had but recently died, one of the many victims of what is falsely called honour, left her as he found her, in the possession of a large fortune, and, as far as worldly goods could make her so, in the enjoyment of perfect happiness. But his premature death threw a gloom over her future life, which neither riches nor wealth, nor all worldly comforts combined, could effectually dissipate. Her only pleasure seemed to be placed in that of her children. They appeared, and I believe they were, the centre and circumference of her earthly happiness.

“In the course of time the sons grew up, and their guardians purchased for both, in compliance with their wishes, and to gratify their youthful ambition, commissions in the army. The parting of these children, the breaking up of this fond trio of brothers and sister, was to the widowed mother another source of grief, and tended to concentrate, if possible, more closely all the fond affections of the mother upon her daughter. She became the joy of her heart. Her education was an object of great solicitude; and having a fortune at her command, no

expense was spared to render it suitable for that station in life in which her high connexions entitled her to move when she should become of age. The whole family were members of the Protestant Church, as the Episcopal Church is called in that country. As soon as the sons left home to join their regiments, which were then on the Continent, the mother and daughter were much alone; so much so, that the fond mother soon discovered that her too great affection for her child, and the indulgence given to her, were rather impeding than otherwise her education. She accordingly determined to remove her governess, who, up to this period, was her sole instructress, under the watchful eye of the fond and accomplished mother herself, and send her to a fashionable school for young ladies. There was then in the neighbourhood, only about twenty miles from this family, a nunnery of the order of the Jesuits. To this nunnery was attached a school, superintended by nuns of that order. The school was one of the most fashionable in the country; the nuns who presided over it were said to be the most accomplished teachers in Europe. The expenses of an education in it were extravagantly high, but not beyond the reach of wealth and fashion. The mother, though a Protestant, and strict and conscientious in the discharge of all the duties of her Church, and not without a struggle in parting with her child and consigning her to the charge of Jesuits, yielded in this case to the malign influence of *fashion*, as many a fond mother does, even in this our own land, of equal and far-famed, though mock equality, and sent her beautiful daughter, her earthly idol, to the school of these nuns. Let the result speak for itself.

"Soon after the daughter was sent to school, I entered the College of Maynooth as a theological student; and in due time was ordained a Roman Catholic Priest, by particular dispensation, being two years under the canonical age. An interval of some years passed before I had an opportunity of meeting my young friend again; our interview was un-

der peculiar circumstances. I was ordained a Romish Priest, and located where she happened to be on a visit. There was a large party given, at which, among many others, I happened to be present; and there meeting with my friend, and interchanging the usual courtesies upon such occasions, she—sportively, as I then imagined—asked me whether I would preach her reception sermon, as she intended becoming a nun, and taking the white veil. Not even dreaming of such an event, I replied in the affirmative. I heard no more of the affair for about two months, when I received a note from her designating the chapel, the day and the hour she expected me to preach. I was then but a short time in the ministry, but sufficiently long to know that up to the hour of my commencing to read Popish theology, especially that of *Dens* and *Antoine de Peccatis*, I knew nothing of the iniquities taught and practised by Romish priests and bishops. On the receipt of my friend's note, a cold chill crept over me; I anticipated, I trembled; I felt there must be foul play somewhere. However, I went according to promise, preached her reception sermon at the request of the young lady, and with the special approbation of the bishop, whom I had to consult on such occasions. The concourse of people that assembled on this occasion was very great. The interest created by the apparent voluntary retirement from the world of one so young, so wealthy, and so beautiful, was intense, and accordingly the chapel in which I preached was filled to overflowing, with the nobility and fashionables of that section of the country. Many were the tears that were shed, when this beautiful young lady cut off her rich and flowing tresses of hair.

"Having no clerical connexion with the convent in which she was immured, I had not seen her for three months following. At the expiration of that time, one of the lay-sisters of the convent delivered to me a note. I knew it contained something startling. These lay-sisters among Jesuits are spies belonging to that order, but are sometimes bribed by the nuns for certain purposes. As soon as I

reached my apartments, I found that my young friend expressed a wish to see me on something important. I, of course, lost no time in calling on her, and, being a priest, I was immediately admitted; but never have I forgot, nor can I forget the melancholy picture of lost beauty and fallen humanity, which met my astonished gaze, in the person of my once beautiful and virtuous friend. I had been then about eighteen months a Romish priest, and was not without some knowledge of their lives; and, therefore, I was the better prepared for, and could more easily anticipate, what was to come.

"I sent for you, my friend, to see you once more, before my death. I have insulted my God, and disgraced my family. I am in the family way, and I must die!!" After a good deal of conversation, which it is needless to repeat, I discovered from her confession the parent of this pregnancy, and that the Mother Abbess of the convent advised her to take medicine which would effect abortion; but that she knew from the lay-sister who delivered me the note, and who was a confidential servant in the convent, that the medicine which the Mother Abbess would give her would contain poison, and that the procuring abortion was a mere pretext. I gave her such advice as I could in the capacity of a Romish priest. I advised her to send for the bishop. 'I cannot do it,' said she, 'my destroyer is my confessor.' I was silent. I had no more to say. I was bound by oath to be true to him. I was one of the priests of the *infallible* Church, and what was honour, what was honesty to me, where the honour of this infallible Church was concerned? I retired, leaving my friend to her fate, but promising, at her request, to return in a fortnight. According to promise, I did return in a fortnight, but the foul deed was done. She was no more!"

A GOOD RESOLUTION.

WALKING down Snow-hill, on my way home on Saturday night, lately, as I came near two apparently working men who were standing together,

I indistinctly heard one of them speak, but not plain enough to understand him; and just as I was passing them, the other replied in a very energetic manner,—“No, I shan’t,—I go to Christ’s Church now, and I’m the better all the week for it.” The determined tone of his refusal, and the heartiness of his acknowledgment, delighted me, and “out of the abundance of my heart,” I exclaimed, “Thank God for that!” What the proposition was, of course, I know not; but from the answer it is clear it was some scheme for the next day, and it is also pretty evident that they had before been companions in a similar matter, or so much stress would not have been laid upon the word now: probably he wished him to attend a lecture at the “Chartist Church,” or Socialist Meeting; or it might be to hear read the trash which issues from the “Sunday Press,” contaminating the minds of our more ignorant fellow-countrymen. Whatever it was, I am satisfied it was something highly improper to be done upon the Lord’s-day, and I felt cheered and thankful to find that in the ranks of our poorer townsmen, who at this time are being worked upon by every artifice which misjudging, ambitious, and wicked men can invent,—that even here, where “Infidelity comes in like a flood, the Spirit of God lifts up a standard against it.” Oh! it is pleasing to hope that he who had experienced so much benefit from attending “Christ’s Church” himself, persuaded his companion to try,—pleasing to hope that they “took sweet counsel together, and went unto the house of God as friends;” that the Holy Spirit would bless the service, so that this poor man may have been an instrument in his Maker’s hands of “saving a soul from death, and covering a multitude of sins.” May he now be a regular devout worshipper in “Christ’s Church,”—may he feel that “religion’s ways are ways of pleasantness, and all her paths are peace;” and, after every attendance in God’s house of prayer, may he gratefully acknowledge that he “is the better all the week for it.”

Happy would it be for England if all her children felt the value of frequen-

ting "Christ's Church,"—wherever situated, in an equal degree with this humble artizan; then the motion for "Church Extension" would not have been postponed session after session to make way for others, which, however important they may appear by themselves, when compared with this, sink into an insignificance far beneath that of the smallest star which twinkles in the midnight sky upon the rising of the glorious sun.

the important office of trustees, would be enabled to select from time to time, those who would not sign the articles in a non-natural sense, but men of honest and sincere minds, knowing and loving "the truth as it is in Jesus," and rejoicing to proclaim to others the glad tidings of salvation.

CABINET.

FOR a man to understand fully the business of his particular calling, and of his *religion*, is usually enough to take up his whole time.—*Locke*.

MISCELLANEOUS.

THE NEW CHURCH AT RAMSGATE.—The foundation-stone of the proposed new church at Ramsgate, was laid on Thursday, 13th ultimo, by J. P. Plumptre, Esq., M.P., in the presence of a numerous concourse of people. Mr. Plumptre, having, with Sir Brooke Bridges, Bart., Rev. C. Plumptre, and other members, arrived at the ground, proceeded to address the Meeting. Preparations were then made for lowering the stone to its proper place, where it was duly fixed by the Hon. Member for East Kent. Prayer was then offered up by the Rev. J. Bates, of Dover, for the Divine blessing, and an appropriate hymn was sung. Mr. Plumptre, then again addressed the Assembly, congratulating them upon their having made the effort, and having been so far successful. "The feelings," he observed, "with which his own bosom was filled, were those of gratitude for the past, and hope for the future. If they had been laying the foundation-stone of an hospital where the temporal wants and the bodily ailments of their fellow-creatures were to be attended to, their maladies relieved or their sufferings alleviated, it would be a cause for the hearts of the philanthropic to rejoice. How much more then, when it was intended to build a house from which spiritual blessings and comfort might be supplied to the surrounding district. Here, he trusted, the doctrines of salvation by faith in a crucified Redeemer would be preached faithfully and fully without *reserve*, and he trusted also, that those who with him would be called on to exercise

BLESSED ARE THE DEAD.—The *world* say, blessed are the living, but God says, blessed are the dead. The world judges of things as they appear outwardly to men; God judges of things by what they really are in themselves, he looks at things in their real colour and magnitude. The world look upon young people coming out like a fresh blooming flower in the morning, their cheeks covered with the bloom of health, their step bounding with the elasticity of youth, riches and luxuries at their command, long bright summer days before them, the world says, "There is a happy soul." God takes us into the darkened room where some child of God lately dwelt. He points to the pale face where death sits enthroned—the cheek wasted by long disease—the eye glazed in death—the stiff hands clasped over the bosom—the friends standing weeping around—and he whispers in our ears, "Blessed are the dead." Whether does God or the world know best? But there is no blessing on the Christless dead; they rush into an *undone* eternity, unpardoned, unholy. You may put their body in a splendid coffin; you may print their name in silver on the lid; you may bring the well-attired company of mourners to the funeral in suits of solemn black; you may lay the coffin slowly in the grave; you may spread the greenest sod over it; you may train the sweetest flowers to grow over it; you may cut a white stone and grave a gentle epitaph to their memory; still it is but the funeral of a damned soul. You cannot write *blessed* where God

has written *curse*d. "He that believeth shall be saved; he that believeth not shall be *damned*."

In the celebration of Divine service the *introduction of novelties* is much to be deprecated, and even *the revival of usages*, which having grown obsolete, have *the appearance of novelties*, may occasion *dissatisfaction, controversy, and dispute*.

It is to no purpose, that a man strives to cajole a reproofing conscience, or coax it into approbation of an evil deed. No effort—no bribe—no sophistry, can silence the inward tongue, which makes itself heard amidst the din and clamour of a vicious world, or in the remotest retreat from it.

THEY tell me that thy soul hath passed from this vain world away,
That now it ranges on the plains of everlasting day,
In bliss and purity to dwell, secure from grief and woe,
In that celestial land above, where joys unnumbered flow.

From sin and suffering thou art freed, for on that holy shore
No dread temptation shall assault, no pain distract thee more;
Thy short probation here is past, thy earthly labours done,
Ended is now thy mortal strife, and paradise is won.

A holy spirit now thou art, before Jehovah's throne,
Where God, the Lord Omnipotent, the mighty great Three, One,
Alone is worshipped and adored, by that angelic throng
Who laud and magnify his name, in one unbroken song.

Before that throe thou wilt with them, in solemn reverence bow:
While wreaths of radiant glory shall be wound around thy brow:
For they who bear the cross below, shall wear the crown above,
And through eternal ages chant Immanuel's dying love.

One pure devoted spirit less, have we to grace our earth,
For who within God's Church below, have we to match thy worth?
A Protestant in heart and life, thou, with the lamp of truth,
Didst strive to lighten up the minds of England's rising youth.

But while the Church's loss we do, we cannot but deplore,
We will Jehovah's blessing seek, his help and grace implore;
And ceaseless strive like thee to live, that we may ever be,
In that pure land of light and joy, from sin and suffering free.

HONORA.

Cottingham, near Hull,
Aug. 4, 1846.

THE noble oaks of England! their mighty fronts they rear,
Which have hail'd the sun, and brav'd the storm, through many a changing year;
And deep and far their roots extend, and wide their branches spread,
And high in greenwood majesty they lift their stately head.

We look upon the forest kings which met our fathers' gaze,
And spirit-stirring feelings rush with thoughts of other days;
Slowly they've ris'n to giant growth, and now they proudly stand,
As if they were the bulwarks and the guardians of our land.

The matchless oaks of England! we ill can brook the sight,
When the forest-axe invades their bound, and strikes against their might;
When the trees, which brav'd the winter-winds, as wild they whistled round,
Bow to the strength of puny man, and thunder on the ground.

But deeper sorrow fills our heart, and glistens in our eye,
As 'gainst our laws and liberties we hear the spoilers cry!
The laws, the rights, our fathers lov'd, for which their blood was spilt—
O, shall we stand and see them fall through base and shameful guilt?

We used to deem our Church and State as stable as our oaks;
But mightiest things, we see, can bend to small and frequent strokes:
Then let us stand, with heart and hand, for the blessings God has given,
And the pray'r, which springs from English hearts, will rise with pow'r to Heav'n.

PROTESTANT CHARADE.

THE Roman Pontiff, swelling high
In his imperial pride,
Boasts that upon my *second*—rest
His power and empire wide.

But *we* have slaked in crystal streams
Of holy writ, our thirst,
And well we know that all his *claims*
In truth, are but the *first*.

My *whole*, poor flower! how bright
thy hue,
How sweet thy scent would be
If that proud Pontiff's withering
hand
Were but withdrawn from thee.

T. C. S. K.

July, 1846.

NOTICES OF BOOKS.

Faber's Letters on Tractarian Secessions to Popery, with Remarks on Mr. Newman's Principle of Development, Dr. Moehler's Symbolism, and the adduced evidence in favour of the Romish practice of Mariolatry. By Rev. GEORGE STANLEY FABER, B.D., Master of Sherburne Hospital, and Prebendary of Salisbury. London: Dalton.

WE have now before us another of the special series of the works of the Protestant Association; nor do we know of one which, in so short a compass, tends so clearly and powerfully to expose the leading doctrinal errors and misconceptions presented in the present day, as to the nature of Popery.

We trust that our readers and friends will assist in giving a very wide circulation to the above very valuable work.

[Notices of other works are unavoidably postponed to our next.]

INTELLIGENCE.

ENGLAND.—*Cheadle*.—A new Popish Church was to be opened here on September 1st.—*Secession to Popery*.—The Rev. John Simpson, vicar of Mitcham, after having previously resigned his living, has been received into the Roman Catholic Church.—*Morning Post*.—*Activity of Popery*.—Fifty new bishopricks it is said were created during the Pontificate of Pope Gregory XIV. In England, the Pontiff created four new apostolic vicariates, committed to bishops *in partibus*.—*Rome and Reform*.—We received last night letters of the 8th instant, from our correspondent in the city of Rome. No event of any importance had occurred there. The new Pope was making numerous small reforms, but the great questions had all been submitted to a council of Cardinals, and ulterior measures were postponed until the report of that body was made. In the meantime the greatest tranquillity prevailed, both in the city and in the provinces, and, as the new Pontiff is deservedly popular, no fears were entertained of that sound state of things being disturbed. M. Rossi, the French Ambassador, presented on the 3th his credentials, and was most handsomely received by the Pope.—*Times*, 18th July.—Mr. Newman is about to pay a long visit to Rome, with the view of completing his preparation for the priesthood.—*Morning Post*.—*Secessions from the Church*.—Dr. Duke, of Hastings, with his lady, and all the members of his family, have, during the last few days, conformed to the Roman Catholic Church.—*Morning Post*.

COLONIAL.—*New Zealand*.—On March the 1st the foundation-stone of a Popish Church was laid in Auckland.

The request of "A Constant Reader," will be attended to in our next.

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THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

No. 79.

OCTOBER, 1846.

VOL. VII.

MOTIVES FOR OPPOSING THE CONTEMPLATED ENDOWMENT OF THE ROMISH PRIESTHOOD IN IRELAND, AND THE CON- TINUED SUPPORT OF MAY- NOOTH COLLEGE.

—
"This [the Maynooth] grant is paying money to undermine the Throne as much as if it had been spent in buying the barrels of gunpowder which were used by Guy Fawkes."—*Speech of Rev. E. Bickersteth.*
—

THE Committee of the Protestant Association have recently adopted the following Address, which contains urgent motives to Christian men to resist the advances made in favour of Popery:—

To all those who in England or Wales, Scotland or Ireland, feel an interest in the various religious Societies for maintaining and promoting Protestant Christianity, whether at home or abroad, the following suggestions are offered, as of special and practical importance, in the present critical position of affairs, with regard to measures now in contemplation for the Endowment of

the Romish Priesthood in Ireland.

The known and avowed inclination of Her Majesty's Ministers to endow the Priesthood of the Church of Rome in Ireland, if the people of this country should be favourable to such a course, imposes upon you the duty of exerting yourselves to the utmost of your power to prevent so dangerous a measure being passed into law.

It appears to be the special duty of this Association to request the various religious Societies in the metropolis and the country, to use their instrumentality, through their various agencies and publications, for prominently pointing out the rapid advance of Popery, its real nature and tendency, as opposed to the glory of God, the salvation of souls, the peace and happiness of families and empires, and its injurious influence upon all Missionary labours.

You justly esteem true religion to be the "pearl of great price." You regard the Bible as your best earthly treasure, and are engaged in a great and good work, whilst endeavouring to circulate that blessed Book, and to make known to others those glorious truths which have imparted peace to your own consciences. You desire that the Word of the Lord should

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have "free course and be glorified." How, then, can you consent, directly or indirectly, to support the Church of Rome, which everywhere seeks to obstruct the progress of "the everlasting Gospel," and to cast before it the dark shadow of tradition?

The faithful missionaries who return from heathen lands, and Christian travellers who have visited the Continent, bear united testimony to the idolatrous ceremonies exhibited by Popery, and its restless opposition to the truth.

Are not many of these ceremonies, as dishonouring to God, as dangerous and destructive to the souls of men, as the superstitions of Pagan countries? How often has the Jew, when exhorted to embrace Christianity, stumbled at witnessing the idolatries of the Church of Rome? He identifies Christianity with Popery, which he sees to be idolatry:—and what must be the result?

Do not those who are employed to circulate the Holy Scriptures in benighted countries where Popery prevails, report constantly the fierce opposition raised against them by the priests of Rome? Are not the proceedings of religious Societies in Great Britain and Ireland oftentimes, either openly or indirectly, obstructed by the active energies of Roman Catholics? Do not the reports, occasional papers, and officers of the Society for Promoting Christian Knowledge, the Missionary Societies, the Scripture Readers' Society, the Bible Societies, the Society for Promoting Christianity amongst the Jews, the Pastoral-Aid, the Foreign-Aid, the City Mission, and other Societies, bear ample testimony to these facts?

Not to speak of the manner in which Rome stealthily works her way, what exhibitions have we recently had of her fixed determination to establish her superstition on the ruins of scriptural and primitive Christianity! What but Popery has been the latent, if not the avowed, cause of the evils brought upon Tahiti? What but Popery has been instrumental in blighting there, for a season, the bright harvest of missionary labour?

Is not the same spirit exhibited in the proceedings which have lately

taken place at Madeira? * Do not the persecutions at Dingle, Achill, and

* Popery in Madeira, or an account of the persecution and oppression of Dr. Kalley, and other Protestants, by the Portuguese authorities at Madeira. By James Lord, Esq. 1843.

The "Times" of the 8th September has the following:—Many points are corroborated by private information which has reached us.

"MADEIRA, August 17, 1846.—The religious agitation which has been carried on in this island for some years has at length led to the committal of serious outrages on British persons and property.

"On Sunday, August 2d, a body of Portuguese subjects being assembled for religious purposes in the house of Miss Rutherford, a crowd collected and demanded that their countrymen (the Calvinistas) should be given up to them. This was of course refused; the mob maintained their position, and at length, at eleven o'clock, P.M., broke into the house, and searched it thoroughly, and having found their countrymen in the kitchen violently assaulted them. At this moment the police and soldiery appeared, and at once dispersed the rioters, taking several of them into custody; the prisoners were, however, discharged from confinement the next morning on the pretext that no one had appeared to make a complaint against them!

"During the following week it became generally known that more serious attacks on British residences were meditated; and on Sunday, August the 9th, at mid-day, a crowd collected round Dr. Kalley's house; the Governor, the Administrador do Concelho, and the British Consul, were on the premises with a guard of soldiers, but no opposition appears to have been offered to the entrance of the rioters, who, having searched the house in vain for Dr. Kalley, proceeded to burn his books, prints, medicines, &c. Dr. Kalley, who had been much alarmed during the previous night by various occurrences, had left the house at three, A.M., and was during the early part of these disturbances concealed in the house of a friend, but, on the arrival of the Royal Mail steamer in the bay, escaped to it, disguised as a female. The mob having missed their prey threatened to search the British Consulate, but desisted from this on the Consul's consenting to go off in his boat at their head, and show them that Dr. Kalley was actually on board the steamer. That gentleman was shortly joined by his family, and proceeded in the ship to the West Indies.

"Several other British families have been threatened. Miss Rutherford, Dr. Millar, and Mr. Tate, with their families, are living on board the William, a Glasgow ship, in the bay, the Consul having declined to answer for their safety, even in

elsewhere in Ireland, clearly demonstrate that Popery still seeks to quench the light which would expose her errors,—to extinguish the flame of pure religion which you by your pious labours would kindle,—and rob mankind of that blessed book,—the Bible, his inalienable birth-right,—his best companion from the cradle to the grave?

What, then, would we now call on you to do? To cease from your labours because they are opposed? No; we would rather call upon you to increase them. But something more must be done than has yet been attempted. You must so exert yourselves that, by the Divine blessing on your efforts, you may no longer, by your representatives in Parliament, support measures, the effect of which is to defeat your own exertions.

Whilst you, whether amongst those who adorn the higher walks of society, or whose lot has been placed by Providence in a humbler sphere, are subscribing, collecting, or in other ways contributing to aid in the glorious work of proclaiming the truth of God, Parliament, *the representative of the nation*, is making grants, the effect of which is to counteract your pious labours; and statesmen are not only continuing the increased grant to Maynooth, but proposing to endow

the priesthood of the apostate Church of Rome!!

Against the national guilt involved in such a measure it is alike your duty and your privilege to protest.

Whilst you are zealously collecting your pence, your shillings, or your guineas to circulate Bibles in all languages, Parliament is granting thousands and tens of thousands and is about to grant hundreds of thousands of the public money, to support the emissaries of the Church of Rome, who will take away those Bibles, whose office and endeavour it is to keep the people in spiritual darkness and bondage.

Whilst you are sending forth faithful ministers and missionaries, whether at home or abroad, the Church of Rome is also sending out her priests, whom the misapplied bounty of this country is training at Maynooth, to counteract their efforts. Whilst you would aid in proclaiming the glad tidings of salvation, through faith in Christ Jesus, the ONLY, but ALL-SUFFICIENT Saviour of sinners, Parliament is granting money to inculcate the doctrines of the Church of Rome.

And what are the doctrines of that Church? Can anything be more opposed to the truth of the Gospel than the Romish doctrines of tradition,—purgatory,—indulgences,—human merits,—the sacrifice of the mass, and the worship of the Virgin Mary,—whom the late Pope did not hesitate to call the sole foundation of his hope?*

The call, then, is now made upon you, to manifest as far as means and opportunity allow, increased devoted-

his own house. Mr. Dyster, Mrs. Freeman, and their families, are living at the Consulate.

"I purposely abstain from giving any of the very conflicting statements as to the proceedings of Dr. Kalley and his friends in this island. These matters, as well as the conduct of all the authorities, both British and Portuguese, will of course be made the subject of a rigorous inquiry by both Governments. A letter, numerously signed, has been presented to the Consul, requesting him to apply for a man-of-war to protect British persons and property in the island, during the present state of anarchy, and avowed powerlessness of the local Government. We can confidently expect security for ourselves from the prompt assistance of the English Government, but I much fear that a long and bitter persecution of the poor native followers of Dr. Kalley is commencing. I am, neither directly nor indirectly, a supporter of Dr. Kalley as a religious teacher, but naturally feel indignant at seeing a countryman abandoned to the mercy of a mob."

* See Encyclical Letter of the late Pope, where the following occurs:—"Now that all these events may come to pass, happily and successfully, let us lift up our eyes and hands to the Most Holy Virgin Mary, who alone has destroyed all heresies, and is our greatest confidence, even the whole foundation of our hope. May she, by her patronage, in this trying situation of the Lord's flock, implore a prosperous result of our efforts, designs, and actions! Let us ask this, with humble prayers, of Peter, the prince of the apostles, and of his co-apostle, Paul: that you may all stand as a rampart to prevent the laying of any other foundation than that which is laid."

ness to the truth you love; and to oppose, as far as your influence and example may extend, the continued support of Maynooth, and the contemplated endowment of the Romish Priesthood.

We would suggest that every one should sign Petitions to each House of Parliament, and Addresses to the Crown, deprecating such unscriptural, such anti-Protestant proceedings.

Ought not the Protestants of this empire to assist their representatives by Protestant energies from *without*, to oppose the Romish influence *within* the House of Commons? Why should not those who have votes in returning Members to Parliament write to their representatives without delay? Why should they not also meet and address them, and earnestly entreat them to oppose any such measure when brought before Parliament? Remind them that Popery is unchanged in its nature. Assure them that you deem it a matter of vital importance, to have those as your representatives in Parliament, who will fully and fairly represent your views on the questions affecting the endowment of Popery. The Protestants of the United Empire have only to do this—*instantly*,—*unanimously*,—*respectfully*,—*but decidedly*,—and they will be instrumental in warding off from their country, an evil of far greater magnitude than has for a long time threatened it.

Statesmen are blamed for being mere men of expediency. Why do not you, by expressing your opinions, constrain them to feel that it is expedient that they should act on principle? However indifferent to Divine truth, or favourable to the endowment of Popery, those who form the Administration of this country may be, they may yet deem it wiser, safer, and more expedient, to yield deference to the Protestant opinions of the united empire, than to quail before the turbulent agitation of the Romish party.

BARBARITY AND SUPERSTITION AT ANCONA.

THE MURDER OF THE CHEVALIER STEWART.

(*Extract of a Letter, dated Ancona,
August 1st.*)

If you have not already heard through the public papers of a shocking crime that has been perpetrated in this vicinity, it is my painful duty to communicate the sad and atrocious deed. Our mutual friend, the Chevalier Abbé Stewart, was, on the 17th ult., most inhumanly and deliberately murdered on the shore between this and Sinigaglia. Poor Stewart put up at Casabrugiate for a few days, for the benefit of sea-bathing, previous to visiting the fair of Sinigaglia. On the morning of the 17th he bathed at a secluded part of the shore, when a peasant approached him and tendered his services to hold an umbrella, which he accepted, and remunerated the man for his trouble, upon which the peasant inquired if Mr. Stewart intended bathing again in the evening. He replied, he should, but would not require his services. However, the peasant dodged him to the shore between four and five o'clock in the afternoon and waited his opportunity for committing his premeditated crime, having prepared, and partly manufactured, a long stiletto since the morning. He took advantage of the moment that Stewart was passing his shirt over his head, and inflicted three stabs, which Stewart received on his left arm, and at once faced his murderer, without weapon or covering to his body, and demanded his intentions. The wretch replied, "Plunder." Poor Stewart pointed to his clothes, watch, ring, and money, and besought him to take everything and decamp, and spare his life. The monster hesitated for a moment, and then rushed again upon Stewart, and stabbed him eight times more, two of which wounds extended to the whole length of the stiletto. Stewart fell, and the murderer made off with his things. Then poor Stewart rose to his feet, wrapped himself in a sheet, and proceeded nearly half a mile, to the nearest cottage, falling twice before he could accomplish the distance.

Medical aid from Monte Marciano soon reached him, but mortal aid was of no avail; about an hour after midnight he expired, praying fervently, and wonderfully composed to the last moment. Half an hour previous to his last gasp, he took up a pen and wrote to his brother, who, I believe is his heir, "Dearest George,—I am dying. T. Stewart." By poor Stewart's description, the assassin was arrested within an hour of the bloody deed. Though there is all necessary proof of the identity of the culprit, yet I apprehend the extreme penalty of the law may not reach him, being under age (nineteen,) according to the laws of this country. I understand that in cases of great atrocity the Pope can lend (as it is called here) a few years to the criminal. The British Consul has represented this case to Rome, as one requiring the exertion of this power, and awaits the decision. The Consul has had poor Stewart's body embalmed, and placed in the church of Santa Maria, preparatory to embarkation for England. Now comes the extraordinary and almost incredible sequel to this most melancholy and dreadful deed. The priests (I presume) having learnt that the deceased belonged to a rich family, began as usual, to speculate upon what might turn up most to their advantage. All at once, a child, a cripple from its birth, was cured by crawling over the coffin, and left his crutches there. The fame of this miracle spread throughout the town and neighbourhood, and the lame and halt flocked in from all sides. Numerous other miracles are said to have been performed,—offerings of wax began to drop in to the Church,—scores of children were brought in to be cured of all kinds of diseases. At length the crowds of deluded beings reached such an extent that the British Consul feared they would destroy the coffin, and accordingly, ordered it to be removed out of the body of the church to a vault; but this was an undertaking of some difficulty, and he was obliged to call in the aid of the *gendarmes* to close the chief entrance to the church, and get the crowd out by a back way, and prevent the populace outside from

rushing in. By half-past nine o'clock at night they succeeded in clearing the church, and removing the coffin. Next morning the church was again beset by crowds, who kissed and adored the ground upon which the coffin had been placed, and strewed it with flowers and garlands. It is said also that the ground has wrought miracles. It is also said that the priests will endeavour to oppose the Consul when he claims the body for shipment, as they hope the family will canonise their relative, and let them reap the advantages attendant upon such ceremonies, leaving the body with them.—*Times*, September 1, 1846.

DESCRIPTION OF POPERY.

THE following masterly description of Popery is from the pen of Sir Edward Sandys, in 1632:—"This being the main ground-work of their policy, and the general means to build and establish it in the minds of all men: the particular ways they hold to ravish all affections, and to fit each humour (which, their jurisdiction and power being but persuasive and voluntary, they principally regard), are well-nigh infinite; there being not anything either sacred or profane, no virtue nor vice almost, no things of how contrary condition soever, which they make not in some sort to serve that turn; that each fancy may be satisfied, and each appetite find what to feed on. Whatsoever either wealth can sway with the lovers, or the voluntary poverty with the despisers of the world; what honour with the ambitious; what obedience with the humble; what great employment with stirring and mettle spirits; what perpetual quiet with heavy and restive bodies; what content the pleasant nature can take in pastimes and jollity; what contrariwise the austere mind in discipline and rigour; what love either chastity can raise in the pure, or voluptuousness in the dissolute; what allurements are in knowledge to draw the contemplative, or in actions of state to possess the practical dispositions; what, with the hopeful pre-

rogative of reward can work; what errors, doubts, and dangers with the fearful; what change of vows with the rash, of estate with the inconstant; what pardons with the faulty, or supplies with the defective; what miracles with the credulous; what visions with the fantastical; what gorgeousness and shows with the vulgar and simple, what multitude of ceremonies with the superstitious and ignorant; what prayer with the devout; what with the charitable works of piety; what rules of higher perfection with elevated affections; what dispensing with breach of rules with men of lawless conditions; turn, what thing soever can prevail with any man, either for himself to pursue, or at least wise to love, reverence, or honour, in another (for even therein also man's nature receives the great satisfaction); the same is found with them, not as in other places of the world, by casualty, blended without order, and of necessity, but sorted in great part into several professions, countenanced with reputation, honoured with prerogatives, facilitated with provisions and yearly maintenance, and either (as the better things) advanced with expectation of reward, or borne with, how bad soever, with sweet and silent permission. What pomp—what riot, to that of their carnival? What severity of life comparable to that of their hermits and capuchins? Who wealthier than their prelates? Who poorer, by vow and profession, than their mendicants? On the one side of the street a cloister of virgins—on the other, a sty of courtezans, with public toleration: this day, all in masks, with looseness and foolery—to-morrow, all in processions, whipping themselves till the blood follow; on one door, an excommunication, throwing to hell all transgressors—on another, a jubilee, or full discharge from all transgressions. Who learned in all kind of sciences than their Jesuits? What thing more ignorant than their ordinary Mass priests? What prince so able to prefer his servants and followers as the Pope, and in so great multitude? Who able to take deeper or readier revenge on his enemies? What pride equal to his making kings kiss his pantufle? What

humility greater than his, shriving himself daily on his knees to an ordinary priest? Who diffculter in despatch of causes to the greatest? Who easier in giving audience to the meanest? Where greater rigour in the world, in exacting the observation of the church laws? Where less care or conscience of commandments of God? To taste flesh on a Friday, where suspicion might fasten, were a matter for the Inquisition, whereas, on the other side, the Sunday is one of their greatest market-days. To conclude: never state—never government in the world, so strangely compacted of infinite contrarieties, all tending to entertain the several humours of all men, and to work what kind of effects soever they may desire; where rigour and remissness, cruelty and lenity are combined, that with neglect to the Church to stir aught, is a sin unpardonable; whereas, with duty towards the Church, and by intercession for allowance, with respective attendance of her pleasure, no law, almost of God or nature so sacred which, one way or other, they find not means to dispense with, or at leastwise, prevent the breach of, by connivance and without disturbance."

RELIGIOUS KNOWLEDGE AMONG THE CANADIANS.

THE following conversation took place between one of the Missionaries' wives and a Canadian woman:—

Missionary.—Do you think of the welfare of your soul amidst your care for the body?

Romanist.—Oh, yes; I say my *chapelet* (beads) every day, and I love God with all my heart, and my neighbour as myself.

Missionary.—Then you are a saint, and without sin?

Romanist.—No. I have sinned.

Missionary.—But you know a single sin deserves hell. How do you who confess yourself a sinner hope to be saved?

Romanist.—I tell you I say my *chapelet* every day. I wear the medal of the Holy Virgin, and I go regularly to confession. What more can one do?

Missionary.—But there is nothing of Jesus Christ in all this; and the Word of God says that he is the only Saviour?

Romanist.—I confess my sins to the Priest, and he forgives them. I need nothing more.

Missionary.—But do you think the Priest can answer for you at the judgment? You are putting a man in the place of Christ, who is the only Mediator spoken of in the Scriptures. I could not take a Priest for my Saviour.

Romanist (going away in a rage).—May the Holy Virgin give you her blessing!

SOUTHWARK ELECTION.

SUBSTANCE OF THE SPEECH OF JAMES LORD, ESQ., ON THE DUTIES OF PROTESTANT ELECTORS.

SHORTLY after the anti-Maynooth agitation, last year, was over, a vacancy occurred in the representation of Southwark. It was deemed important to bring forward a Protestant candidate, in opposition to others, who were in favour of Popery.

Mr. Pilcher, who avowed himself friendly to the Protestant interests, was desirous of securing the votes of the members of the Protestant Association.

A Meeting of the Southwark Association therefore took place on the 2d of September, at which Mr. Pilcher was present. Having been asked several questions, which he answered to the satisfaction of the Meeting, Mr. Lord, who had been invited to take a part in the proceedings, was called on to address the Meeting. He spoke as follows. We insert his observations, though after some lapse of time, because they seem to embody the principles on which Protestants ought to act at the forthcoming election:—

Mr. Chairman and Protestant Friends,—We have met here to deliberate this evening as to the exercise of a power and privilege which forms the peculiar glory of a free and enlightened country. To the exercise of this power, as to the exercise of every other talent, responsibility at-

taches; and it is in order to acquit yourselves rightly in the discharge of that responsibility, that you have assembled. In a free country, like our own, the people, to a very great extent, make their own laws; for they make the law-makers. They have, therefore, themselves to blame for the existence and continuance of bad and wicked laws. Have we none such upon our statute-book? Yes, yes, too many. How came they there? How came those laws which patronize the idolatry against which you protest, to be registered where they are? How! but by your own connivance and neglect. Why do they continue there? Why! only because you do not resolve on removing them. Romish agitation placed them there, —Protestant agitation must remove them. I speak but the solemn, deliberate conviction of my own mind, when I say it, that if the majesty of the British Constitution continues to bow before Popery, it will bow to rise no more. The questions at issue are those which most deeply concern the best and dearest interests of our country, the spread and purity of our faith, the existence of our liberties, the glory of our nation, and the safety of our souls. Man, rightly contemplated, must be regarded not only as a citizen of this world, but as a candidate for citizenship in a better country, even a heavenly one. How shall we get there? The Almighty himself has made this clear. Christ is the way, the truth, and the life. Where shall we gain the needful knowledge? Search the Scripture, is the precept of inspiration, and the blessedness of true religion is, that it best qualifies and prepares men for this world and that which is to come. Now Popery is the reverse of this. Popery is a false religion. Popery would stop up the only way by which sinful man can have access to a throne of grace—puts in so many saints, relics, and mediators, that the Saviour can hardly be got at through them; and then, having thus purposely misled, she puts out the light, takes away or obscures the Bible, lest her errors should be detected, and leaves man in darkness, to grope his way to ruin. On these grounds, and upon these

grounds alone, would I impeach Popery and her advocates. What alliance have Christians with Anti-christ? what, the lovers of light with the agents of darkness? Bear with me for one moment more. The system which is erroneous towards God can never be for the best interests of man. True religion elevates man towards the God who made him, and leads him upwards to his native skies. False religion would degrade Deity to the corruptions of humanity, and lead its votaries down to wretchedness and destruction. Hence, wherever Popery is established, irreligion, immorality, ignorance, superstition, tyranny, and degradation exercise their baneful sway. Time would fail me to point out, and your patience to listen to me doing so, the various ways in which the poisonous effects of Popery operate throughout the length and breadth of society. Let me point you to some facts. Let me enumerate the most Popish, and I shall at the same time enumerate some of the most wretched and degraded portions of civilized Europe. France, Spain, Portugal, Belgium, Italy, Austria, and Ireland—you are my witnesses to prove the truth of my assertion. You know it. Why is not England amongst the number? Thanks, devout thanks be given to the Almighty, that she is not. Thanks, that by his blessing upon the wondrous exertions of our ancestors, the light of Divine Truth has shone upon our island, dissipating the darkness, and melting, with its heavenly radiance, the chains which once held them captives of Rome. Are you not inspired by the recollection of what they have done? Do not your hearts glow with generous sympathy for those who, in Popish countries, have hazarded their livelihood and their lives for the truth's sake? Whether like a Nangle or a Gayer in Ireland, a Dr. Kalley* at Madeira, a Fiorini at Malta, a Ciocci at Rome, or a Ronge, or Czerski,† in

Germany? Yes, their cause and your own are one. They are rising up against the giant Popery, that has long been crushing them, and is now preparing to hurl the thunders of the Vatican against you. Yes, indeed your hearts kindle at the mention of them. Then imitate as you can the examples you admire. As their conduct influences you, let yours also influence others, that thus you may obey the apostolic injunction—provoke to love and to good works. Protestant electors of the Borough of Southwark! the eyes of the whole country are upon you! Stand forward in the hour of trial, and stand firm to the cause of Protestantism, and the victory is yours. Other constituencies will follow your example. Supreme above, all merely local and party considerations place the Protestantism of your country; and whatever differences may exist in minor matters, let the sound, constitutional religion—Protestantism—of your candidate, be the sun, that shall melt before it all the clouds that would obscure its lustre. And you, Sir, when you shall be returned, as we trust you ere long will be, to represent this enlightened constituency in Parliament, I implore you, I intreat you, that you will never betray—as I feel persuaded you will not—the interests confided to you, nor suffer the icy hand of expediency to chill down the Protestantism—the life-giving principle of our constitution.

MISCELLANEOUS.

THE POPE AND PURGATORY.—A miner at Schneeberg, meeting a seller of indulgences, inquired, "Must we then believe what you have often said of the power of indulgences, and of the authority of the Pope, and think that we can redeem a soul from Purgatory by casting a penny into the chest?" The dealer in indulgences affirmed that it was so. "Ah," replied the miner, "What a cruel man the Pope must be, to leave a poor soul to suffer so long in the flames, for a wretched penny! If he has no nasty money, let him collect a few hundred thousand crowns, and de-

* See recent proceedings at Madeira.

† The German movement had not then taken the character which it has since assumed. With regard to Czerski, we must still observe that he has vindicated himself from many of the aspersions cast upon him.—Ed. P. M.

liver all their souls by one act. Even we poor folks would willingly pay him the principal and interest."

THE WHIG REPEAL COMPACT.—The attention of the gentlemen, young and old, composing or lately composing the war party in the Repeal Association, is respectfully solicited to the annexed paragraph from the "Mail," of this evening. "His Excellency the Lord-Lieutenant, representative of our Most Gracious Sovereign has made a special party of kindred spirits to do honour to the man whom Lord John Russell and the Ministers honour, Daniel O'Connell, the Agitator. A grand banquet is to be given to the Demagogue by Lord Besborough on Thursday next, in commemoration of his abandonment of Repeal; and Mr. George Roe, and other Anti-Repeal Whigs have been invited to meet the Liberator (!) on the auspicious occasion. The Premier and the Viceroy are playing their game well. Dan, too, is looking cautiously to the main chance; but Heaven help the poor dupes and gulls throughout the country who still permit themselves to be cheated into the belief that Repeal is not cast to the winds by their treacherous leader."—From the *Times*, Wednesday, September 9, 1846.

THE RATIONAL PART OF THE MIND BROUGHT INTO UNISON WITH THE GLORIES OF NATURE.—Let us not confound the love and perception of the beautiful with the love of God; yet at the same time, we would seek to awaken in the youthful mind, while it is yet tender to receive impressions, the spirit of natural religion. It will make spiritual religion both more lovely, and more freely apprehended. A greater than we have said, that man may

"Find tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing."

And we believe that he is right. Who that hath sat down in the cool of a summer's evening, hath not felt better and wiser in gazing upon the fantastic clouds that form themselves into purple islands around the setting sun? Afar off may be heard the tinkle of the sheep-bell, or the low of

the browsing kine on the sloping meadow; above are the blithe birds carolling; and gazing forth into the depth of the vast, boundless ocean, you look intensely into the blue expanse, fancying that the eye may pierce its filmy substance, and see crystal cities afar off in space. Turning again to earth, you note the sleeping shadows, that unperceived are lengthening into darkness—or your look falls upon the flowers that fascinate you (who but a God could have created such lovely things?)—there they are, bright, beautiful, but frail, teaching us a deep lesson on the brevity of life. While we are admiring their gorgeousness, who does not feel their poetry touch him? If stars be the poetry of heaven, they are the poetry of earth, being likeliest to the stars. The bee is finding a rest for the evening amidst the honey and the sweet odours; breaking the dreary silence and the reverie into which you have been plunged, are the jocund voices of happy children. Who, we ask, gazing upon such a scene as this, would not give himself up to the intense delight that fills his heart? Man, at such moments, is naturally religious; he is elevated by his noble thoughts of the many bright things around him: he dreams of God, of eternity; he forgets the heartless bustle of the world, the ring of gold, and the selfish strife of hearts—and he forgets the toils of life, and the sacrifices of mammon. Such moments are not of often occurrence. Let man, when they *do come*, think there is a deep philosophy to be gathered from such musings, and that they are essentially a natural religion. And that which is here but indicated to him, Revelation makes certain; that which natural religion gives him now and then in scanty measure for a few moments, spiritual religion gives him constantly—boundlessly, for ever!

CABINET.

BEWARE of adorning thy house more than thy soul, and above all give thy care to the spiritual edifice.

The martyr Jerome, of Prague,

when the paper cap was brought, on which were painted demons in flames, took it in his hands and placed it on his head, exclaiming in the words of John Huss, "Jesus Christ who died for me a sinner, wore a crown of thorns, I will willingly wear this for him."

Protestants have distinctions, but they have not different religions.

The final conflict between Christ's true Church, and Antichrist, and their respective chiefs and supporters, both visible and invisible, is set forth in prophecy as most severe. As a nation, as a Church, and as individuals, how may we best prepare to meet it?—*Elliott's Hora Apocalypticæ.*

THE WARNING.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xvii. 4.

"COME out of her,"—the mystic city seated

In pomp and splendour on the seven hills,

Whose sorceries have so long the nations cheated,

Whose cup the intoxicating wine yet fills.

"Come out of her,"—who o'er the many waters

Her blood-impurpled skirt has spread abroad;

Her lies, her crimes, her blasphemies, and slaughters,

About to be remember'd are—with God.

"Come out of her,"—the sentence has been spoken,

And he who judgeth her, the Lord, is strong;

The spell of the enchantress has been broken,

And soon shall cease for aye her syren song.

"Come out of her,"—for fearful is her story,

She sitteth as a Queen; nor care has she,

But in one hour, her grandeur and her glory,

Will like a gorgeous vision vanish'd be.

O, yes.—No fading sunset-splendours, brightening

Her proud decline, the gazer shall deplore;

But suddenly—as struck by wrathful lightning—

Great Babylon shall fall, to rise no more.

From the Lake, and other Poems, reviewed below.

SOLUTION OF THE PROTESTANT CHARADE WHICH APPEARED IN OUR LAST.

THE fancied site on which is rear'd

The Pontiff's pomp and pride—

Nam'd as your *second*—is, I ween,
A rock—'tis soon descried.

But this proud boasting idle proves,

When scanned by Scripture light,

'Tis but your *first*—a sham, as vague
As phantoms of the night.

Your *whole*—the *shamrock*, fair device

Of Erin's verdant isle,

Beneath a purer, holier ray—

With brighter bloom would smile.

CYMMRO.

NOTICES OF BOOKS.

The Lake, and other Poems. London: Seeley, Burnside, and Seeley, Fleet-street. 1848.

THIS is an unpretending little volume. But, like many unpretending little flowers, has much that is sweet, lovely, and beautiful.

It is pervaded with a Christian spirit, and the Protestant feelings of the author are displayed in many of the poems. We have given above, "The Warning," and in the following, the Author points to the Gospel as the lever to raise the Roman Catholics from the state of slavery into which a false religion has plunged them:—

ERIN MAVOURNEEN.

O Erin Mavourneen, while viewing each scene

Of thy beautiful land in her garment of green;

I could grieve to reflect, while thy face is so fair,

What a curse overshadows the mind that is there.

What country on earth boasts a people
like thine,
With feelings all fire, and a genius divine?
But alas! Superstition's malar' withers all,
And turns every kindlier impulse to gall.
Even now in their bosoms a dark spirit
lurks,
Yea, crime in their hearts, like a lava tide
works;
For those who *should guide*, to enslave
them agree,
And they crouch to the despots, *nor dare*
to be free.
But Erin—despair not; thou yet shalt be
bright,
The soul of thy children shall burst into
light;
For the stream of salvation, shall one day
o'erthrow
Every stronghold of death, with its life-
giving flow.

The Jesuits. By MM. MICHELET, and QUINET, of the College of France. Translated from the seventh edition, with the approbation of the Authors, by C. COCKS, B.L., Professor of the living languages in the Royal Colleges of France, &c., &c. London: Longman, Brown, Green, and Longmans.

WITHOUT agreeing in all the views and principles of these eminent opposers of Jesuitism, in France, we are yet very highly gratified with the work in general, and are rejoiced to see so cheap and popular an edition as that now under notice.

How singular it must appear, that whilst, in France, the Jesuits are thus unpopular, our Government should be taking them by the hand in England, and making fresh concessions in their favour!

We shall refer more fully to the contents of this work in our next. Meantime we have no hesitation in saying that it will prove useful, not only to the public in general, but a very valuable addition to the libraries of Mechanics' Institutes, and those of our Operative fellow Protestants.

The Extent, and Moral Statistics of the British Empire: A Lecture delivered before the Young Men's Christian Association. By the Rev. WILLIAM ARTHUR. London: Ay-

lott and Jones; Mason. 12mo. pp. 76.

WE wish all of our countrymen possessed Mr. Arthur's information and missionary spirit. Nor do we see why they should not possess a far greater amount of intelligence, as to the power and responsibility of their country, than many at present have. Surely, to the Christian mind, the contemplation and history of the peaceful triumphs of the Gospel are far more gratifying than the conquests of Alexander, or the victories of Cæsar. The one spreads desolation, the other, happiness, and peace.

Amidst all the acquisition of Pagan poetry, history, and mythology, we fear that even the plainest rudiments of Christian knowledge have been almost overlooked in the educational process. And many a one, to whom the names and pedigree, attributes and characters, of Heathen gods and goddesses, are as familiar almost as household words, know little of the history, and doctrines of Christianity,—have bestowed only a short time to the perusal of the Scriptures,—are almost entirely ignorant of the peculiar nature of Popery and Protestantism,—and are thus prepared as fit tools to the hand of the Jesuits.

We rejoice to see Juvenile Missionary Societies, and the Young Men's Christian Association formed, and cordially wish prosperity to their exertions.

Having taken a rapid survey of the extent, and moral statistics of the British empire, the author thus proceeds at page 72:—

"Gentlemen, permit me one word more. The greatness of England is essentially a Protestant greatness. The dawn of our national glory was the rising of the Bible upon our land. Our greatest acquisitions were made under our most decidedly Protestant Sovereigns. England has grown mighty in proud defiance of the 'Man of Sin.' While other nations have bowed before him, some prostrate in the dust, others gently kneeling, she has sat on high with her foot on his authority, and her smile at his rage. In that elevation, the sunshine of heaven has been

bright over her, when all the countries that obeyed him were scourged with dreadful storms. But the posture of England is hardly what it used to be. There is not now the same haughty distance, the same bold disdain. Her countenance is toward the throne of the spiritual despot, her attitude inclined, her form stooping. She has begun her descent from the high place, where God was wont to bless her. The kings of the earth are moved to meet her, and cry from their place below, 'Hah! art thou become as one of us?' Stay, Britannia, stay! Give not thy power and thy strength unto the Beast; forsake not the seat on which God has smiled. Let men sneer as they may, I solemnly believe, and I think the history of Europe requires me to believe it, that the departure of England from Protestantism must involve her in those national woes which every Popish country attests as the judgment of God on apostasy."

INTELLIGENCE.

FIFTH OF NOVEMBER.—It is intended to hold a Meeting of the members and friends of the Protestant Association (D.V.) in the Large Hall, Exeter Hall, in the evening of the 6th of November next. A sermon will (D.V.) be preached on the *Fifth* of November. Further particulars will be announced.

ENGLAND.—*Ramsgate.*—A lecture was delivered in this town, on Friday, Sept 4, which was numerously and respectably attended. Lieut. Hutchinson, R.N., took the chair. Among others, there were on the platform, Captain Baker, Rev. T. C. Whitehead, Rev. Daniel Wilson, Vicar of Islington, Dr. Beamish, W. Small, Esq. An Association was formed, which appears likely to be of great

service.—*Reading.*—Mr. Lord lectured here on Wednesday, Sept. 23, Rev. C. J. Goodhart in the chair.—*Colchester.*—A lecture is announced to be delivered by Mr. Lord, in this town, on Tuesday, September 29.—*Southwark.*—A Protestant Meeting was held in the National School-room, Borough-road, on Tuesday, September 8, Charles Shaw, Esq., in the chair.

IRELAND.—*A Convert to the Established Church.*—Maria Isabella Keon, eldest daughter of Ferdinand Keon, of Newbrook, county of Leitrim, Esq., solemnly renounced the errors of Popery in Kilcar church, county of Donegal, on Sunday, the 2d of August last. She subsequently signed the roll, and received the sacrament of the Lord's Supper.—*Evening Packet.*—*Reformation in Dublin.*—On Sunday, September 6, we had the gratification of seeing *ten persons* publicly renounce the errors of Popery in St. Audeon's Church. Three of the converts were educated for the Romish priesthood; but they have now abandoned for ever the idea of taking on them that yoke, and have embraced the doctrines of Jesus Christ. One of the converts had been a priest's clerk for upwards of thirty years, and is deeply versed in the mysteries of the profession he has left. All the converts received the Lord's Supper, and signed the renunciation roll in the usual way. The Rev. R. H. M. Eyre read prayers, and the Rev. Thomas Scott preached from the words, "I have found the book of the law in the house of the Lord." (2 Chron. xxxv. 15.) He was listened to by all present with breathless attention. We shall give none of his observations, as we understand that his discourse on that interesting occasion will appear in the first Number of his work, entitled, "The Believer."—*Dublin Statesman.*

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THE PENNY PROTESTANT OPERATIVE.

FOR GOD,

AND OUR



OUR QUEEN,

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah viii. 20.*

No. 80.

NOVEMBER, 1846.

VOL. VII.

THE POPE NOT THE CHIEF SHEPHERD.

How passing sweet is it to the Christian, when thinking of the dangers that surround him and his own weakness and folly, to look up to the Shepherd of his soul! There, indeed, is the wise and skilful Shepherd, who knows his own sheep and calls them by name, who is acquainted with all their wants, and has the power and the will to supply them all. He knows how to bear them in his sympathizing bosom when weary, and to seek them out, and carry them back on his powerful shoulders, when they have strayed from the shelter of his peaceful fold. He knows well how to restore their soul, and lead them in the paths of righteousness and peace, and to heal the wounds they receive from the thorns and briers of this wicked world; no wild boar out of the woods can break into their secure enclosure, for the bosom of the Almighty is their habitation, and the soft breast of Jesus the pillow on which they recline; they dwell in Christ, and Christ in them. The omnipotent arm of their Shepherd God holds back the raging hosts of hell, and restrains the fury of malignant men; the devil is chained, and

can only roar forth his hot rage against them, and hurl his fiery darts at them, with a fetter round his limbs; while every blast of his hellish voice, and every flaming dart from his hellish quiver, only drives the flock nearer to the side of their good Shepherd, makes them nestle closer to his heart and plunge deeper into the depths of his everlasting love. Satan storms and howls in vain against the sheep of Christ; Satan tempts and accuses in vain the soul that has fled for refuge to Christ, and has his outstretched wings spread over him. In the strength of his tender Shepherd, the weakest lamb of the Saviour's fold shall tread upon the lion and the adder; the young lion and the dragon shall he trample under feet. He dwells in the secret place of the Most High, and abides under the shadow of the Almighty. The Lord delivers him from every snare, and suffers not a hair of his head to fall to the ground. The Lord covers him with his feathers, and hushes all his foolish fears, and calms his timid breast, with the sweet assurance, 'Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. . . . Because thou

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hast made the Lord, which is my refuge, even the Most High, thy habitation: *there shall no evil befall thee, neither shall any plague come nigh thy dwelling.*' (Ps. xci. 5—10.) Yes, says the believing soul, I will trust and not be afraid; for thou, O Lord, art my good and tender Shepherd, strong to defend, and mighty to save. Yea, 'though I walk through the valley of the shadow of death, *I will fear no evil*: for thou art with me; thy rod and thy staff they comfort me.' The flock of Christ have to travel, it is true, through a country in the enemy's hands, beset with snares and surrounded with perils; they are weak, it is true, in themselves, and defenceless as silly sheep, but as they travel on through the wilderness, from one end of the flock to the other, there rises up a glorious and exulting shout, 'The Lord of hosts is with us, the God of Jacob is our refuge.' If we pass from the Old Testament to the New, we do not lose this lovely character of our Redeemer: Jesus loved to talk of himself as the good Shepherd, delighted to address his disciples as the sheep of his pasture. Like Joseph, his meat and his drink was and still is to feed his Father's flock. 'Fear not,' he says, 'little flock, for it is your Father's good pleasure to give you the kingdom.' 'I send you forth,' he says to his disciples, 'as sheep in the midst of wolves; be ye, therefore, wise as serpents and harmless as doves.' How carefully, when on earth, did he watch over the interests of his little flock! When he was rudely seized by an armed band in the garden to which he oft resorted, how beautiful his tender care for the sheep, while he, as the Shepherd, submitted, without a murmur, to be led away to prison and to death! 'If ye seek me,' says he, 'let these go their way.' And this he said, we are told, 'that the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none.' Yes, the sheep were preserved and secured, though the Shepherd was smitten! All through his sojourn with them he fed them with Gospel truth, as they were able to bear it, and now, when he is cruelly torn away from them, he gives

them a parting proof of his fidelity and love, as their good Shepherd. Neither did he neglect his flock when he ascended up to the right hand of his Father and their Father, and his God and their God. He gave his flock pastors and teachers after his own heart; he raised up subordinate shepherds who should nourish them with the sincere milk of the word, and feed them with all the fat things of the Gospel Feast; and to every one of these inferior shepherds of his flock, he said, as he did to Peter, 'Lovest thou me? feed my sheep. Lovest thou me? feed my lambs.' Still, still, to this very day, is our spiritual Joseph feeding his Father's flock—nourishing them to everlasting life, with his broken body and his poured out blood, which they spiritually feed upon by faith. 'I,' he says to them every one, 'I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world.' (John vi. 51.) Still does he feed every hungry soul amongst his scattered sheep, and measures out to each their appropriate portion of food in due season. It is he who acts as the chief Shepherd of his Father's flock, appointing the station of every pastor, and enabling them, by the gifts of his grace, to feed rightly the flock of God committed to his charge. It is his blessing breathed upon the bread of life, as it is dispersed in fragments by his ministers to the hungry multitudes, that makes it sufficient to nourish so many thousand souls. Yes, Jesus presides at the spiritual entertainments provided for the refreshment of Zion's pilgrims Sabbath after Sabbath; and as the eye of faith can discern the presence of her Lord in the sanctuary, with the banner of love floating above her, so can the ear of faith distinguish the sweet accents of his voice, welcoming her to the banquet, and dispelling her diffidence, 'Eat, O friends; drink, yea, drink abundantly, O beloved.' 'Whosoever will, let him come and take the water of life freely.'

It is a mistake, a great and an awful mistake, to suppose that Christ

has given his charge as chief Shepherd of his sheep, and head over all things to his Church, into the hands of any other person. No, he, and he alone, has the government upon his shoulders; to him the Father has committed the flock which he purchased with his agonies and blood, and he loves his flock too tenderly and too dearly to commit them to the care of another. He watches over them himself; he feeds them all himself; he knows every pitfall that endangers their safety; he sees every impediment cast in their way; he watches every motion of every foe that prowls around the fold. No mere man could do this. No one but an omnipresent and an omniscient Being could do this. And blessed be God, dear brethren, we have an omnipresent and an omniscient Shepherd to watch over our souls. Men may be mistaken in judging of what is wholesome and good for our souls; and they may lead us to pasture in unwholesome meadows—feed us on the husks of outward forms, instead of the sweet kernel of Gospel truth, and give us to drink of the muddy streams of human tradition, instead of drawing for us the pure waters of life from the well of salvation. But Christ never can make such a mistake as this. He created our souls at first, and he knows what is best for them. The full-grown saint and the tender lamb are equally the objects of his tenderest care: and he opens his hand and supplies them each with the spiritual nourishment they need. The shepherd must be eyes to the sheep to watch over them, wisdom to the sheep to guide them, strength to the sheep to protect them and deliver them from the paw of the lion and the bear, and he must be able to cleanse and purify them when defiled with their march through a filthy land; and all this is Jesus to the sheep of his pasture. He is made of God unto us wisdom, and righteousness, and sanctification, and redemption. He has opened a fountain from his own precious side in which to wash away all our pollutions, and the sanctifying grace of his Holy Spirit is ever at work ripening us for heaven, and preparing us for his

coming. He knows how to revive us with rich cordials when wounded or ready to faint by the way; he knows how to give strong drink to him that is ready to perish; he knows how to allure us to the softest and the richest pastures, and to lead us gently to the quiet and the peaceful river that makes glad the city of our God. He is the only Joseph who is fit to feed his Father's flock. He is no hireling, but the actual owner of the flock. He laid down his life as the price for his sheep; and if we show our value for things by the amount at which we are willing to purchase them, then Jesus must, indeed, consider his flock as most precious and dear. He will not lose what cost him so dearly—he will not suffer himself to be robbed of so costly a treasure. Oh! the folly of forgetting this good Shepherd! Oh! the insatiation of looking to any but Jesus as the chief Shepherd of our souls! If we are not our own because we are bought with a price, so equally are we not Peter's or Paul's, for the very same reason. We are Christ's property. We are the purchase of his blood. 'The Lord himself is our keeper, the Lord is our defence on our right hand.' Peter did not die for us; Paul was not crucified for us; and, therefore, we dare not say, as some of the foolish Corinthians in early times, and the members of the Church of Rome in later times, 'I am of Cephas.' No; for our Great Shepherd and Guide, we can have 'none but Christ, no, none but Christ.'

The Lord our pasture shall prepare,
And feed us with a shepherd's care.

As long as he is content to feed us, we will be content to sit under his shadow with great delight. He is the same yesterday, and to-day, and for ever—as good and careful a Shepherd now as he was in the day that he laid down his life for the sheep.

Peter, indeed, received a commission from Jesus to feed his sheep, and so have thousands besides Peter; but Peter was far, very far from arrogantly supposing that Christ had made him the chief shepherd of the flock of God. No; he felt that what our Lord had said on a former occa-

sion was still most strictly true, 'One is your Master, even Christ, and all ye are brethren.' He never inflated himself with pride, and like Diotrophes and his Romish successors, grasped the pre-eminence, because Christ had said to him, 'Feed my sheep.' He understood the meaning of Christ too well for that. He had imbibed too much of his lowly Master's meek and unambitious spirit for that. In his first general epistle, Peter himself tells us distinctly that he never was the chief shepherd of the flock of God. He speaks to the general body of believers, and he says, 'Ye were as sheep going astray, but are now returned unto THE SHEPHERD and Bishop of your souls.' (1 Peter ii. 25.) Here he emphatically declares that Jesus, and not himself, is *the Shepherd* and Bishop of souls. A little further on, in the same epistle, he addresses himself more especially to the elders of Christ's Church, and uses still more remarkable and emphatic words, which ought to be graven deeply on the heart and stamped vividly on the memory of every Christian prelate, and of every minister who has the charge of souls. 'The elders which are among you,' he says, 'Exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when THE CHIEF SHEPHERD shall appear, ye shall receive a crown of glory that fadeth not away.' (1 Peter v. 1—4.) Here Peter speaks of the second coming of Christ, when he shall give every man according as his work shall be, as the appearing of the Chief Shepherd, evidently looking upon himself as an humble fellow-labourer with the other pastors and teachers of the Church, and recognising in Christ the Great Head and Master of them all, the true Joseph, the beloved Son, to whom was still intrusted the great work of feeding his Father's flock.—*Extract from Dalton's "Life of Joseph."*

A HINT TO ELECTORS.

To the Editor of the Protestant Operative Magazine.

SIR,—I was much pleased with a letter which appeared in your July Number, signed "A Member of the Anti-Maynooth Committee."

The writer of it contrasts the activity of certain legislators in *opposing* the free trade Corn Bill of last session with their indifference, when the atrocious Maynooth Bill of the year foregoing was introduced into Parliament.

Adopting an hint thrown out in that letter, I would respectfully suggest the propriety of printing correct lists of the members of Parliament, whether Peers or Commons, who voted for Maynooth. Let there be two or three columns after each name, for the purpose of adding whether the members voted for the first, second, or third reading—one, or all of them. Such a paper would form a very useful manual for every Protestant elector; so that if one of these recreants should presume to offer himself at the hustings, the elector might at once say to him, "on such a day in the session of 1845, you voted for the endowment of Maynooth, in all, or so many stages of the bill; how is it you can presume to solicit the suffrage of any Protestant elector, after such an act of perfidy?"

The more widely information is diffused, as to the individuals who supported the endowment of idolatry, the better.—I am Sir, your obedient servant,

AN OLD PROTESTANT.

21st Sept., 1846.

FAMINE IN IRELAND.

To the Protestant Children of England, Ireland, and Scotland.

MY DEAR YOUNG FRIENDS,—I am sure you all know that the poor people of Ireland live almost entirely upon potatoes, and you have heard how God has blasted and destroyed the crop of potatoes this year. I am sure that He has done this to punish our sinful land, but I am sure that

He has also done it to give opportunity to his own faithful people to shew the kindness and compassion which he has put into their hearts for their poor suffering fellow-creatures.

Many of you, my dear young friends, have heard of the Missionary Settlement in the Island of Achill; in that place the poor people are followers of the Pope of Rome, who is one of Christ's greatest enemies. At first the people were very angry with the Missionaries for telling them this, but, by God's blessing, a good many of them found out that the Missionaries spoke the truth, and they left the Pope of Rome and his wicked idolatry, and became worshippers of the true God.

Now I must tell you, that this Island of Achill is a very poor place; there is very little corn grown there, and therefore, when God made the potatoes to rot, the poor people were left without any food. I write these lines to you, to ask you to help us to buy Indian meal, and bring it from Liverpool in a ship to feed the poor people. I must tell you we have an Orphan Institution at the Missionary Settlement, in which we have one hundred children, and we have two hundred children more in our Schools, who are all taught to read the Bible, to hate the wicked ways of the Pope, and to love and trust in our blessed Saviour Jesus Christ. I want you to help us to feed these poor children during this year of famine, and you can easily do this by a little self-denial. Suppose that any of you are in the habit of taking only half a glass of wine in the day, the money which that costs would feed one poor child. I mention this to show you how readily you can do what I ask you; I do not mean to say that you all drink wine, but if not, there is some other kind of self-indulgence which you can give up without any real injury to yourselves, for the good of the hungry children of the poor; and and you know how Jesus says, that except we deny ourselves, we cannot be His disciples. To be a Christian, we must be ever striving to be more like Jesus Christ; you know how He had compassion on the hungry people that followed him, and heard his

word; and if you are striving to be like him, I am sure you will do what you can to feed the poor children in Achill, who are learning the word of Jesus, the Holy Bible, in the Mission Schools. The missionaries in the South Sea Islands wanted a large ship to go from Island to Island, to preach to the Heathen, and some good men in England wrote a letter like this to the children, and they gathered all the money that was wanted to buy this big ship, although it cost a great many thousands of pounds. Those children shewed their love to the poor Heathen, and I only want you to shew the same love to our own dear countrymen.

I shall only add one word more. I want you to engage in this good work earnestly and *quickly*—I say *quickly*, for I must tell you that the coast of Achill is so wild and rocky, and the waves on the shore, when the wind is high, so very large, that a ship can only land her cargo safely in fine weather, and therefore unless we get money enough to bring a ship load of corn from Liverpool before winter sets in, I do not know what the poor will do; indeed they must die of hunger. So you see no time is to be lost. Think, dear young friends, how Jesus gave *Himself* for you, and for his sake set about this work of love with all your might. He will be well pleased with your efforts, for he says that a cup of cold water, given for love to his name, shall not lose its reward.

Your collections, if forwarded to me at 41, Upper Baggot-street, Dublin, shall be thankfully received and acknowledged.

I remain, my dear Young Friends,
Your faithful servant in Christ,
EDWARD NANGLE.

ITALIAN BIBLES GLADLY RECEIVED BY THE ROMAN CATHOLICS IN SICILY.

MR. R., the *locum tenens* of the Consul, dined on board: during dinner, he made some observations, and quoted several parts of Scripture in support of them: after dinner, I took him aside; and said, that, as he seemed to be acquainted with many parts

of the Bible, I presumed he had one: he replied, he had not, but, was very anxious to obtain that book: I gave him a Bible; for which he expressed himself very thankful. The same evening, the Bishop of the Diocese came off, accompanied by his Chaplain, Secretary, &c., to pay a visit to the Captain: Mr. R. said to me, "Have you any more Bibles to spare? Can you give one to the Bishop?" Glad of an opportunity of putting into the hands of a Roman Catholic Bishop the pure word of God, I immediately presented him with a Bible; after he had examined it awhile and read some portions of it, he thanked me most heartily, and seemed delighted with possessing it: it passed to his Chaplain, and the rest of his suite, to the number of four; who each begged most earnestly for a copy, nor could I refuse their request. The next day I went into the country, for five days: during this time, many persons from the shore visited the ship; and some of them, having heard that the Bishop had obtained a Bible from me, were very desirous to get some for themselves: one gentleman, in particular, asked the officer who was conducting him and his family round the ship, whether he thought I should be offended if he offered to pay me for some: the officer replied, he could not tell for I was then absent. Other persons made inquiries for the Scriptures when I was away, but I could not ascertain, on my arrival, who they were. The Chief Judge told Mr. R., that he knew I had given a Bible to the Bishop; and wished him to ask me to make him a like present: I took one with me on shore; and Mr. R. accompanied me to the Judge's house: when I presented the book to him, both he and his wife shewed the greatest joy: when I said I feared the type was too small, he replied, that as he had the Sacred Volume, he would find a way to read it; and thanked me over and over again: in vain did I make several attempts to leave the house; and, before I quitted it, the Judge prayed that every blessing from above might attend me: he accompanied me to the door; and would embrace me, according to the manner

of the country, before I crossed the threshold.

MY DEAR READER,—You live in a land of Bibles, but do you value that blessed book? think how great will be the condemnation of those in the great day of account, who have possessed them, and heard them read, but have neglected the precious truths they contain.

PRIESTS' PROTECTION SOCIETY.
—TO THE PROTESTANTS OF
THE BRITISH EMPIRE.

BROTHER PROTESTANTS!—The time has at length arrived for you to shake off sloth and self-indulgence—a crisis has arrived in the history of our empire, in which the best interests of our fellow-subjects are endangered, and our spiritual liberties threatened! The enemy not only have gained admission into our political immunities, but they seek to sap and destroy those very liberties, which, under the grace of God, have extended our dominions, co-extensive with the earth's circumference, and on which the natural sun never sets; and they conspire to paralyze, fetter, and enfeeble the benefactors, through whose credulous and excessive generosity, they have been admitted into the enjoyment and participation of our social and civil blessings.

They design now to requite you for your generous liberality—to forge anew the spiritual chains which have bound down for ages the nations of Christendom in the cheerless and gloomy night of heathenism or Papal darkness. Since the fatal enactment of the Imperial Parliament, in the year ONE THOUSAND, EIGHT HUNDRED, AND TWENTY-NINE, your privileges have been, one after another, removed—your efforts to extend the Redeemer's kingdom attenuated—and the idolatry which Rome teaches, and with which she enslaves her votaries, and labours to enthrall mankind, is set up and encouraged.

It would occupy too much of your time, and of our address, to recount the dispiriting events that have occurred in that short period of seventeen years, from the passing of what is called the "Catholic Emanci-

pation Bill," but, what may be more properly termed, the Protestant Degradation Bill. The evils are numerous—we would enumerate a few.

First,—The Irish Church Establishment has been despoiled of her property and her bishops; her clergy have been thinned and impoverished; their widows left comfortless, and their children fatherless. The sons of the gentry, however naturally endowed with thrilling eloquence and superior intellect, have been too often deterred from entering the sacred ministry, from the fear of persecution and insufficiency of support; and the best of the clergy have been left unprovided for, and unrewarded, from a terror of the enemy, who are even now clamouring for its utter destruction.

Secondly,—The Irish Corporations have been stript of their Protestant character and destroyed, and Romish bodies constituted in their stead—many members of the old Corporations have been bereft of the means of existence by this change, and their children sent penniless mendicants on the world, or to seek an asylum in the Workhouse, to die there degraded, despised, and forgotten. The old Corporations were founded by English sovereigns to maintain Protestantism, and promote its blessings, and to be a bulwark against Popery, and Infidel liberality; but the new, alas! have been devised, in part, to establish an opposite system—to pull down Protestant ascendancy, and to banish truth, to exalt idolatry, and to trample on Christian principle, to profane the name of Deity, to practise perjury, Sabbath-breaking, and rapine, with impunity; and, in a word, to renew the reign of all that is base in politics and false in religion—the reign of Popery! This is partly the object of the new Corporations in Ireland; and, alas! the design has succeeded most miraculously—far better than the contrivers could have imagined, or their most sanguine expectants could have anticipated. The work is done, and the occupants are now left to revel in the undisputed possession of their rapaciously desired supremacy.

Thirdly,—Irish National Educa-

tion. We do not quarrel with this term, but we deplore its abuse, by a nation professing, at least, godliness—professing the very perfection of Christian truth—the *Protestant Faith*. The HOLY BIBLE is the standard of truth—the charter of our salvation; it should be the guide to British greatness, and the luminary of our dominions. To deny this is to disbelieve God, to disown our name and parentage, and to provoke the wrath of Him who made us what we are—to differ from all the nations of the earth.

Under these appalling circumstance, then, what are we to do? Are we to sit down in sloth, to give way to despondency, to grow more and more hardened in sin, and to offer no resistance to the spirit that threatens national bondage, and our utter destruction?

NO—BRETHREN—NO!—We are to learn, from these events, to cease from man, to distrust the arm of flesh, and to stay upon our God. Our only refuge is in Him, and to Him alone we are to look up for deliverance and revival in our cause. Our own strength is perfect weakness; and when adversity has made us sensible of this, we may hope for a renewal of our former greatness, and an extension of those principles—those Protestant principles—which have made Britain what she is, the friend of religious freedom, and the political mistress of the world.

We do not value our political losses, in comparison with our spiritual gains. We believe that light and truth are spreading, and the rays of Christian knowledge are penetrating into the darkest and most remote places of the earth, notwithstanding the efforts that are made by Popery to arrest their progress and dim their splendour. This success more than compensates for the loss of worldly advantages. We dare not despair, while we reflect on these things. Nay, we rejoice rather, that the fold of the Redeemer is extended, and his name magnified. A religious reformation is spreading at home and abroad, notwithstanding the efforts of the Papacy to counteract its progress. On the continent of

Europe, we see the enlightened inhabitants of Germany, of France, of Switzerland, shaking off, in thousands, the false worship and superstition of Rome; while at home, in Ireland, we behold the yoke of Popery yielding to the influence of the gracious Gospel, her priests renouncing the apostasy, and the people giving ear to the message of peace; they are discarding the inventions and impostures of man, and are returning to the ancient early faith of the Irish Church—the faith which was once delivered to the saints of God.

This aspect of affairs is encouraging in the midst of worldly disappointments and deceptions; and evidently points out the way by which the Almighty is working for the accomplishment of his purposes for the spiritual regeneration of the earth, and the salvation of man—not by might, not by power, and earthly wisdom; but, by the word of the everlasting God.

To this last and best and unerring resource, we would now direct your energies, and entreat your constant use and attention. We would call upon you all to be united, according to your means and opportunities, in the application of the one instrument, which God has appointed for the destruction of error—"the sword of the Spirit." With this weapon, you may all fight, and by it, you have the promise of Him who cannot lie, you must and shall prevail.

Let no man say that he has no responsibilities—you all possess them in a greater or less degree—from the Queen to her humblest subject. The clergy of all the Protestant churches are in the forefront of the battle; and it is expected that they shall valiantly do their duty. Were they to do so, their strength in the Lord would be irresistible. They might by union, and prayerful concert sap the citadel of Satan, blow up the fortifications of Rome, and raze and extinguish her fiery devices for the spiritual subjugation of mankind.

With such a glorious and immortal prospect as this before you, we implore you, Brother Protestants of

the Empire, man, woman, and child, to be up and active, vigilant and persevering; cease not till you triumph in the bloodless victory of millions of your race over the empire of the Man of Sin, the enemy of God, and the destroyer of souls.

You can each of you, according to your circumstances, read—you can teach, you can preach, you can circulate books, tracts, and instructions among the people. And, above all things, you can repent of your individual and national sins and iniquities, and spread abroad that word, which the Author of our being has promised shall not return unto him void—that word, which brought life and immortality to light. Do this, and live—neglect it, and like the Assyrian, the Chaldean, the Persian, or the Grecian Empire, you may decline and perish for ever!!

By the mercies of Him who hath called you out of darkness into his marvellous light, by the atonement of Christ, which hath satisfied the justice of God, by the love which constrained Jesus to lay down his life for sinners, of every age, every degree, and of every clime—by the comfort of Him who will shine into every benighted, willing and obedient heart—by the ashes of your pious and martyred ancestors, who braved courageously the faggot and the stake—by the blessings of the Reformation, which shook off the fetters of the Papal yoke, and by the liberty of Him who has restored to you the sonship and adoption of heaven; stand fast, firm and unbending under the banner and clothed in the panoply of Christian truth; and, no matter what others may do, who are apostates to their religion, and traitors to their God, do you "fight the good fight of faith"—lay hold on eternal life—and thus enter into the joy of your Lord.

We remain, Brother Protestants, yours most faithfully and cordially, in the bonds of the everlasting Gospel of Christ,

THE COMMITTEE OF THE PRIESTS'
PROTECTION SOCIETY FOR
IRELAND.

MORALS IN IRELAND.

"CHARITY BEGINS AT HOME."

To the Editor of the Protestant Operative Magazine.

SIR,—I have been much struck by reading the proceedings of recent Meetings of the Church Missionary Society, and the Society for the Propagation of the Gospel in Foreign Parts. At these Meetings noblemen and gentlemen, and prelates, and clergymen have alike insisted upon it as a duty, that this country should exert itself to send the blessings of Christianity to the Heathen nations which Providence has permitted to fall beneath our rule. To all this I most fully assent. It is our duty beyond doubt so to do.

But, Sir, I would seriously, very seriously, ask yourself and your readers these questions; Has not Ireland an infinitely paramount claim upon our attention? how has that claim been attended to? and what is the present state of morals amongst the bulk of its people? Let the newspapers of every day be our guides in replying. In them we see accounts of outrages the most appalling committed upon system, and often in the face of broad day, and in the presence of the passer by, no man laying it to heart excepting the Magistrates and the Police in their official capacities. Crimes, it is true, are committed in Great Britain, but the people as a body hate crime, and assist in detecting it. Therefore, morality to a great extent prevails. The laws are, generally speaking, respected, and the inhabitants dwell in quiet.

But the reverse of this is notoriously the case in Ireland, which may, unfortunately, with justice, be called *Terra Iræ*, a *Land of Ire*, or of Wrath and Bad Passions, though it was formerly "a land of Saints and of Learning." To remedy this state of things many plans have been proposed. Some dictated by political partizanship or religious animosity, and others, by that feeling which has gone by the mistaken application of "Political Expediency," an expression which seems to be in itself devoid

of all true morality. These schemes have all failed, either wholly or partially. And hence it is, that those who from their shrewdness of character and warmth of temperament, might be made indeed "a fine peasantry," are now become so degraded in morals, that they can scarcely be kept in order by the presence of the military and the police.

Sir, ought this state of things to continue for one minute longer? Could not some other plans be adopted which would be founded upon a purely philanthropic basis, free from all mere party considerations? The nobility, gentry, and landholders might do much more than they do. The Clergy of all denominations, and especially the Roman Catholic Clergy, could do *very much* more than they do.

But far better would it be if a Society could be formed totally independent of religious party or political movements, which might charge itself with the endeavour to improve the moral and physical state of the lower orders in Ireland.

And I earnestly hope, that it may forthwith enter into the hearts of benevolent and enlightened men, on both sides of the Channel, to band themselves together, to devise means to civilize Ireland, and thus exert themselves to wipe off the foul blot which now disfigures the scutcheon of the United Kingdom.

Trusting that this letter may operate as a small spark in kindling the flames of benevolence towards Ireland,

I am, Sir,

Your obedient Servant,
PHILO ERIN.

A MODEST APPLICATION.

AT the extraordinary presentment sessions for the baronies of Hove and Ballyroe, county Cork, held on Wednesday, Sept. 23d, an application was put in to improve the Catholic Chapel of Timoleague, to cost 300*l*.

The parish Priest warmly advocated the rebuilding of the chapel by presentment, on the ground of the poverty of the district.

The Chairman wished to know if any one opposed the presentment? (Cries of "No.")

Priest.—I assure you there could be no more useful work.

Chairman.—Have we the power of doing it?

Secretary.—You can grant any public work.

Chairman.—Well, shall I approve of it? (Yes, yes.) At what amount?

Secretary.—300*l.* is applied for.

Priest.—Make it 500*l.*

Chairman.—You will be very well off in getting 300*l.*

A voice.—I'd better put in a presentment for a dwelling-house.

Priest.—Give us 500*l.*, for less will never do it.

Mr. Beamish.—Take this 300*l.*

300*l.* was then presented to build a chapel in the village of Timoleague.

If this hint be acted on by the vigilant Romish clergy in other localities, the great objection against the Labour Rate Act—that it creates "unproductive" works—will be completely removed; for surely it will not be denied that works of this description have been always found to be "productive of incalculable advantages to the pockets of the sanctified clergy."—*Dublin Statesman*, Sept. 29.

"EXTRAORDINARY" PRESENTMENT.

At the Fermoy presentment sessions, held on Thursday, Oct. 1st, in the Roman Catholic Chapel-yard, of Castletown, the parish priest put in an application to build a new Roman Catholic Chapel, 600*l.*

Chairman.—Can we do this?

Priest.—You have a precedent at Timoleague.

Father Collins.—Is it all to be laid out in labour?

Priest.—All in labour.

Chairman.—I don't think the Government will grant it.

Priest.—Let us try them.

Chairman.—Very well.

The application was granted.

At the Ennis presentment sessions the sum of 11,841*l.* was granted for the parish of Dromcliff, of which amount 3,000*l.* was voted for finishing

the new Roman Catholic chapel at Ennis, and 500*l.* for erecting a wall round it. *There were thirteen magistrates present at the Meeting, all of whom were Protestants, (!) with one exception.*

As an appropriate appendage to the above, we subjoin the following from the *Freeman's Journal* (October 5):

—"The Rev. James Browne, parish priest of Ballintubber, had the honour of an interview with the Chief Secretary, accompanied by R. D. Browne, the gifted and patriotic Member for Mayo, for the purpose of calling the attention of the Government to the present unfinished state of the abbey church at Ballintubber, with the view to the application of a portion of the funds now in the hands of the Government, for the relief of distress, to the roofing and completion of this venerable and interesting building; and we are happy to learn that he was received by our excellent Chief Secretary with that courtesy and affability which gain for Mr. Labouchere the most marked acknowledgments from all who have business to transact with the Government. The Right Honourable Gentleman listened with great attention to the Rev. Mr. Browne while he read the Address from his parishioners relative to the abbey. And when he came to the passage, 'that this abbey was the only one in Ireland which, during the darkest days of persecution, had still retained, without interruption, the Catholic service,' Mr. Labouchere expressed surprise, and made some remarks relative to the history of the abbey, indicative of strong feeling in the interests of the building, as a monument of ancient ecclesiastical architecture. In the concluding portion of the Address, where it was stated, 'that on last Sunday the rain poured down in torrents on both the priest and the flock, while they knelt in silent affliction within the roofless walls of this venerated temple, before the old altar, to beseech the Almighty to avert the impending destruction of their falling country,' Mr. Labouchere seemed much affected, and inquired who were the chief proprietors of the parish, and whether they had contributed to the completion of so inter-

esting a work for the benefit of their people in the locality. The Right Honourable Gentleman expressed his regret that the Government had no funds at their disposal which were applicable to the present object of the Address. He then kindly and generously presented the Rev. Mr. Browne with 5*l.*, as a token of the great interest he felt, as a private individual, in the success of his present praiseworthy and arduous undertaking."—*Dublin Statesman*, October 6, 1846.

MISCELLANEOUS.

LUTHER'S ANSWER TO SPOLATIN'S QUESTION, "WHAT IS THE BEST METHOD OF STUDYING THE SCRIPTURES?"—"It is most plain we cannot attain the understanding of Scripture either by study or by strength of intellect. Therefore your first duty must be to begin with prayer. Entreat the Lord to deign to grant you, in his rich mercy, rightly to understand his Word. There is no other interpreter of the Word of God but the author of that word himself; even as he has said, 'They shall all be taught of God.' Hope nothing from your study, or the strength of your intellect; but simply put your trust in God and in the influence of his Spirit. Believe one who has made trial of this method."—*M. D'Aubigné's "History of the Reformation,"* vol. i., p. 320.

VERACITY OF ROMISH CONTROVERSIALISTS.—From long and repeated experience, I am constrained to say, that, where the interests of their Church are concerned, the priesthood of Rome are so entirely the reverse of being scrupulous in regard to truth, that I have long made it a rule never to receive any startling assertion of theirs without previously testing it; and, certainly, wherever their assertion was of an extraordinary nature, I have, upon examination, invariably found them to be falsifying.*—*Faber*.

* Sundry curious instances of detected inaccuracy will be found to occur in the course of these letters. Others of them have already appeared in my *Difficulties of Romanism*.

CABINET.

"CHRIST hath merited righteousness for as many as are found in him. In him God findeth us, if we be faithful: for, by faith, we are incorporated into Christ. Then, although in ourselves we be altogether sinful and unrighteous: yet, even the man, which is impious in himself, full of iniquity, full of sin; him being found in Christ through faith, and having his sin remitted through repentance; him God beholdeth with a gracious eye, putteth away his sin by not imputing it, taketh away the punishment due thereunto by pardoning it, and accepteth him in Christ Jesus AS PERFECTLY RIGHTEOUS AS IF HE HAD FULFILLED ALL THAT WAS COMMANDED HIM IN THE LAW. Shall I say more perfectly righteous, than if himself had fulfilled the whole law? I must take heed what I say: but the Apostle saith; *God made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.* SUCH WE ARE IN THE SIGHT OF GOD THE FATHER, AS IS THE VERY SON OF GOD HIMSELF. Let it be counted folly or frenzy or fury whatsoever, it is our comfort and our wisdom. We care for no knowledge in the world but this: that man hath sinned, and God hath suffered; that God hath made himself the Son of Man, and that MEN ARE MADE THE RIGHTEOUSNESS OF GOD."—*Hooker, Disc. of Justific. § 6. Works, vol. iii., pp. 436, 437.*

THE SINGING OF CHRIST AND HIS DISCIPLES.—MATT. XXXVI. 30.

WHY cease the angel choir
Around th' eternal throne?
Why silent every lyre,
And hushed is every tone?
Wherefore stays your song divine,
Why to earth your ears incline?

Hark! heard ye not the song,
Of earthly voices sweet;
With heart, and lip, and tongue,
In solemn cadence sweet?
But who is He that leads the band,
While all around in reverence stand?

'Tis He, the king of saints!
 Maker of earth and sky;
 Who for a time consents
 To lay His glory by!
 The Lord well pleased accepts the
 praise,
 That His beloved Son doth raise.

NOTICES OF BOOKS.

The Church and the Churches; or, the Church of God in Christ, and the Churches of Christ Militant here on Earth. By the Rev. HUGH McNEILE, Honorary Canon of Chester, and Incumbent of St. Jude's, Liverpool. London: Hatchard and Son. 8vo., pp. 574.

THIS is a very valuable and important work, especially at this critical juncture. The view taken as to the duties of *Christian Nations*, *Christian Statesmen*, and *Christian Freemen*, in their individual and collective capacity, is alike sound and philosophical, constitutional, Christian, and scriptural.

The pages from 500 to the end are of special interest and importance.

The whole work we recommend to the perusal of our readers. It is an excellent volume for clerical libraries, and we should rejoice to see the time when works of this kind shall be read with as much interest, as the trashy and injurious portions of the lighter literature of the day.

INTELLIGENCE.

FIFTH OF NOVEMBER. — ENDOWMENT OF POPEY. — On Friday Evening, November 6th, 1846, a Meeting of the members and friends of the Protestant Association will be held (D.V.) in the Large Hall, Exeter Hall. J. P. Plumptre, Esq., M.P., is expected to take the Chair, at half-past Six o'Clock. Rev. Hugh Stowell, of Manchester; J. E. Gordon, Esq.; Rev. C. J. Goodhart,

of Reading; Dr. Kalley, late of Madeira; and others, will address the Meeting.

On Thursday Evening, November 5, a Sermon will be preached (D.V.) on behalf of the Association, by the Rev. Hugh Stowell, M.A., in Fitzroy Episcopal Chapel, London-street, Tottenham-court-road. Divine service to commence at Seven o'clock.

ENGLAND.—*Islington*.—A Meeting of the clergy and laity of Islington was held on Monday evening, the 19th instant, in the School-room, Church-street, the Rev. Daniel Wilson, the Vicar, in the chair. Amongst the clergy present were, Revds. Edward Hoare, J. B. Mackenzie, and C. F. Childe. The Rev. Chairman, having opened with prayer, pointed out the importance of the present crisis, and the duty of Protestants now to exert themselves in defence of their religion and their country. The Rev. C. F. Childe, J. Lord, Esq., Rev. J. B. Mackenzie, and Rev. E. Hoare, and others, addressed the Meeting, after which a Society was formed to be called the Islington Protestant Institute.—*Norwich Protestant Association*.—Mr. Lord delivered a lecture on Monday evening, 12th Oct., to the members and friends of the above Society. The attendance was numerous, and the various and important points brought under their notice were listened to with much interest. Mr. Lord pointed out some of the various aggressions upon the Protestant Institutions of our country in Church and State, the recent instances of Romish superstition and intolerance, the way in which Popery was endeavouring to counteract missionary labours of Protestants:—and urged the duty of opposing the contemplated endowment of the Romish priesthood, and exhorted each voter, at the approaching election, to stand firm to the Protestant cause.

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THE PENNY PROTESTANT OPERATIVE.



FOR GOD,

OUR QUEEN,

AND OUR

COUNTRY.

"If they speak not according to this word, it is because there is no light in them."—*Isaiah* viii. 20.

No. 81.

DECEMBER, 1846.

VOL. VII.

TRACTARIAN SECESSION TO POPERY.

*To the Editor of the Protestant
Magazine.*

DEAR SIR,—It has been suggested to me by a friend, that, in my fourth letter on "Tractarian Secession to Popery," I have misapprehended the import of the statement, contained in the Preface to Mr. Newman's work on Development, and first put forth by him some years ago anonymously.

His argument runs thus:—

When Mr. Newman used the expression "I am not speaking my own words," he refers, not to any censures of Romish DOCTRINE which had once been propounded by him, but merely to a certain harshness of LANGUAGE in which his censures had been conveyed. This construction is established by the circumstance, that he withdraws his harsh LANGUAGE in consequence of a correspondent having objected to it under the appellations of *name-calling* and *slang*: while it is yet further apparent, from Mr. Newman's concluding remarks, that "an admission of this kind involves no retraction of what he had written in defence of Anglican doctrine."

I. The argument is plausible, and would have had considerable weight, if the various passages, quoted by Mr. Newman *himself* from *his own* writings between the years 1833 and 1837, and then repudiated by him through the expression "I am not speaking my own words," had *all* been nothing more than mere instances of harsh LANGUAGE. But this is not the case. The repudiated passages are of a *mixed* nature. *Some* of them employ, what the delicacy of modern candour (so called) may deem harsh LANGUAGE; though, according to my old-fashioned perceptions, they do nothing more than *call a spade a spade*; but *others*, without any harshness of LANGUAGE, simply specify and then censure Romish DOCTRINES.

I subjoin instances of this *latter* form of censure.

1. In the year 1833, he pronounced Rome to be, doctrinally of course, "a lost Church."

2. In the same year, he spoke of Popery under the name of "the Papal Apostasy."

3. In the same year, he wrote: "If she has apostatized, it was at the time of the Council of Trent." This, whether properly or improperly, sim-

ply determines the *epoch* of the already declared *Papal Apostasy*.

4. In the same year, he additionally wrote: "Their Communion is infected with heresy: we are bound to flee it as a pestilence. They have established a lie in the place of God's truth; and, by their claim of immutability in DOCTRINE, cannot undo the sin they have committed."

5. In the year 1834, he wrote: "She virtually substitutes an external ritual for moral obedience; penance, for penitence; confession, for sorrow; profession, for faith; the lips, for the heart; such, at least, is her SYSTEM as understood by the many."

6. In the year 1837, he wrote: "The second and third Gregories appealed to the people against the Emperor, for a most unjustifiable object, and in, apparently, a most unjustifiable way. They became rebels, to establish image-worship."

II. These several passages, quoted by Mr. Newman *himself* from *his own* writings, cannot be said to be characterized by any such harshness of LANGUAGE as his correspondent denominates *slang* and *name-calling*. They simply specify, and then censure Romish DOCTRINES: and, most obviously, *censure* cannot be conveyed in the tone of *approbation*. But they exhibit no *name-calling*: they are not to be placed in the same category with various rough epithets *also* repudiated by Mr. Newman; such as *profane, impious, blasphemous, gross, monstrous, administering deceitful comfort*; which, however true in *themselves*, as every consistent member of the English Church must believe them to be (for she herself stigmatizes the Popish sacrifices of masses as *blasphemous fables* and *dangerous deceits*), may possibly, in the judgment of his correspondent, be rated as mere *slang* and *name-calling*. Yet *all* the passages given above, which purely censure DOCTRINE without any mixture of harsh LANGUAGE, Mr. Newman repudiates, *just as much* as any harshness of LANGUAGE which he may have employed in *other* passages: and, indeed, the very *form* of his repudiation shows, that he is disowning censure of DOCTRINE *as well as* harshness of LANGUAGE.

"If you ask me," says he to his correspondent, "how an individual could venture, not simply to hold, but to publish, such VIEWS of a communion, so ancient, so wide-spreading, so fruitful in saints, I answer that I said to myself; I AM NOT SPEAKING MY OWN WORDS: I am but following almost a CONSENSUS of the divines of my Church. They have ever used the strongest language against Rome, even the most able and learned of them. I wish to throw myself into their SYSTEM. While I say what they say, I am safe. Such VIEWS, too, are necessary for our position."

Should we ask *why* such VIEWS were necessary for the position of the party, the answer is promptly given by Mr. Newman: "a hope of approving myself to persons I respect, and a wish to repel the charge of Romanism."

1. Now what can such words, as CONSENSUS and SYSTEM and VIEWS, mean? Is it rationally possible, that they can be restricted to mere harshness of LANGUAGE? Was this the *whole* of the SYSTEM and VIEWS and CONSENSUS of such men as Isaac Barrow and Jeremy Taylor, to whom, I suppose, Mr. Newman must allude in the expression "even the most able and learned of them?" Yet, when he was, *ostensibly*, saying what *they* say, and throwing himself into their SYSTEM, and adopting *their* VIEWS, which SYSTEM and which VIEWS comprised a censure of Romish DOCTRINE as well as a severity of LANGUAGE which his correspondent classically denominates *slang*: he was, by his own account, all the while, acting a purely *simulative* part; because, as he tells us, "such VIEWS," the VIEWS to wit of Barrow and Taylor, "were necessary for our position."

2. The VIEWS, then, of these great divines, were, by his own showing, put forth by him, not from any conviction of their *truth*, but merely because the propounding of them was *necessary* for the then position of himself and his party; the *necessity* consisting in a wish to approve himself to sound Anglicans and to repel the charge of Romanism, which, *very truly*, as events have *since* shewn,

was even then beginning to be brought against them.

This very explanation of the necessity, as given by himself, distinctly shews in exact accordance with the passages adduced above, that, what he repudiates, is not *merely* and *exclusively* harshness of LANGUAGE as charitably suggested by my friend, but *likewise* censure of DOCTRINE: for, if his object was "a hope of approving himself to persons he respected and a wish to repel the charge of Romanism;" every object of *this* kind might have been fully answered by a simple censure of Romish DOCTRINE *without* any admixture of harshness of LANGUAGE. In short, what my friend would make the *whole* of Mr. Newman's process, in order to approve himself to persons he respected and to repel the charge of Romanism, is palpably a superfluous work of supererogation.

3. But, whatever Mr. Newman may have deemed the best mode of repelling a charge of Romanism, he now *disavows* the *WHOLE* of what is contained in passages cited by himself from his writings between the years 1833 and 1837: declaring, at the same time, that, in those passages, he was not speaking his own words.

Hence, even then, it was NOT his *real*, though his *outwardly professed* opinion: that Rome is a lost Church; that Popery is an apostasy from the purity of the Gospel; that this apostasy took place at the time of the Council of Trent; that the Romish Communion is infected with heresy, inasmuch as it has established a lie in the place of God's truth; that it substitutes an external ritual for moral obedience, profession for faith, the lips for the heart: and that the establishment of image-worship by the two Gregories, through the medium of rebellion, was sinful.

Mr. Newman, *first*, at considerable length, gives us a bill of fare, setting forth what he deemed necessary for the position of himself and his party, in order that the charge of Romanism might be effectually repelled: and *then*, after a certain interval, when the mask might be dispensed with, and when (as his subsequent conduct

has shown) he was preparing for an open secession to a theological system which had long constituted his *secret* faith, he repudiates his *ENTIRE* bill of fare, with the declaration, that he had not been speaking his own words, but had, merely to serve a present turn, been saying what such men as Barrow and Taylor said, throwing himself into *their* system, and ostensibly adopting *their* views of Popery.

On the whole, when I consider what has *since* occurred, I can view the original anonymous publication of the now acknowledged extraordinary document, which (as he expresses it) is designedly *preserved* in the preface to his work on Development, in no other light than that of a preparatory step toward a public secession to the Church of Rome. With this key, the document is perfectly intelligible. It was necessary for Mr. Newman to let himself down by degrees from the anti-Romish SYSTEM of Barrow and Taylor. As the time approached for his *reconciliation* with Rome (as, I believe, the phrase runs), he could no longer, with common decency, suffer passages to remain uncontradicted, wherein he had declared her to be a lost and apostate Church which had heretically established a lie in the place of God's truth. Hence a retraction became necessary: though a *complete* retraction, including a formal condemnation of the Church to which he *ostensibly* belonged, would *then* have been premature. Meanwhile, the document was printed *anonymously*: and, as Mr. Newman *now* states that he is "desirous of *formally acknowledging* it and preserving it," we must conclude, I suppose, that he had some good reason for not originally putting his name to it, though, as I recollect, his friends all gave out that the paper was his.

III. According to my correspondent, however, Mr. Newman completely settles his real meaning, by his final statement: that "an admission of this kind involves no retraction of what he had written in defence of Anglican doctrine."

Surely, when the gentleman penned this, he must either have forgotten

the AMOUNT of his repudiation, or must have strangely expected that it would be overlooked by others.

His final statement would doubtless be true, if he had repudiated *nothing more* than harshness of LANGUAGE: but we must remember, that, according to *his own* quotations from *his own* writings as given above, he *also* repudiates his temperate censures of Romish DOCTRINE. Now, a repudiation of his self-quoted temperate censures of Romish DOCTRINE must assuredly involve a retraction of what he had written in defence of Anglican doctrine, though it might not *then* be expedient to *put forth* such a retraction. To *continue*, without retraction, a defence of Anglican doctrine, while yet his simulated censures of Romish doctrine are expressly repudiated, is an impossibility: for the two are palpably incompatible; and all our controversial articles are constructed upon this very incompatibility. How could he *continue* to defend Anglican doctrine, nay how could he *ever* have defended it *with sincerity*, if, notwithstanding his professions, he was actually DISBELIEVING that Rome was a lost and apostate Church which had established a lie in the place of God's truth? It is impossible to DISBELIEVE these and the like points without simultaneously CENSURING Anglican doctrine. Now Mr. Newman has *repudiated* ALL these points, with the declaration, that, when he advanced them, he was not speaking his own words. Therefore, if, by such repudiation, Anglican doctrine has been *really* CENSURED, it plainly cannot *continue* to be DEFENDED. In good truth, Popery has such a blighting effect upon Christian integrity, of which we have lately had but too many fearful instances, that I cannot help viewing with much distrust whatever is put forth by a member of the Romish Communions. Some may call this feeling *illiberal*: but, with numerous facts staring me in the face, I cannot divest myself of it. Papal dispensations, inevitably, so far as my own personal experience goes, destroy all Protestant confidence.

IV. I have thought it an act of

justice, and therefore demanded by Christian sincerity, to notice *publicly* the suggestion of my friend: for most sorry should I be, either wilfully to misrepresent Mr. Newman, or to keep back what has been alleged in his vindication. Let him have all the benefit of it. Meanwhile, he himself has not disputed the correctness of my view, though it has been before the public ever since the beginning of February, 1846: and, even if *hereafter* he may think fit to dispute it, availing himself of my friend's very ingenious, though (I fear) not very solid, defence, still, *I* shall stand fully exculpated. When a man *writes* one thing and afterward professes to have *meant* quite another thing, he must not complain of the conclusions obviously drawn from what he has *written*.

G. S. FABER.

Sherburn House, Nov. 3, 1846.

A HINT TO LORD BROUGHAM DURING HIS RESIDENCE AT CANNES.

To the Editor of the Protestant Magazine.

SIR,—Anything that will reconcile us to the occasional exercise of those extraordinary powers committed to our Secretaries of State and Poor Law Commissioners deserves to find a place in your columns, and I observe that you do not deem it unworthy of your powerful pen sometimes to draw comparisons between the liberties of our own and other constitutional Governments. A circumstance has recently occurred at Cannes which may serve as a practical commentary upon the Fifth Article of the French "Charte Constitutionnel," and make the opening of an alien's letters under the sanction of a Secretary of State appear of a very mild and generous nature. A native of Switzerland who has resided eleven years at Cannes, during the greater part of which period he gained his livelihood as a schoolmaster, being regularly licensed (*breveté*) according to the French laws, has been suddenly ejected out of house and home by the Secretary.

of State for the Home Department (Ministre de l'Interieur). The good Swiss could trace his origin to one of those unfortunate Protestant families which were compelled to seek refuge in Switzerland and other countries, in consequence of the revocation of the Edict of Nantes; and previous to the month of July last he had begun to consider himself as again restored to all the privileges of a French citizen, of which his ancestors had been so unjustly deprived. The Sieur C—— occasionally employed his evenings at Cannes in reading the Scriptures with a company of the inhabitants who chose to attend at his house for that purpose; and he committed the further outrage of making some prayers and singing hymns. These meetings attracted the notice and incurred the displeasure of the bishop and the clergy, and being on the eve of an election of a new Chamber of Deputies, it was important for the Government to secure the good-will of the sacerdotal community; accordingly the Préfet, with much less ceremony than is observed with us in opening a foreigner's letters, issued his edict in the following terms:—

“Seeing that the Sieur C—— is a troubler of the public peace at Cannes, we ordain that he be escorted within twenty-four hours out of the French territory.”

(Signed)

This decree having been sent to the Minister for the Interior Department for confirmation, was returned without delay with the word *confirmé*. The result was, that the poor schoolmaster, for the crime of having prayed and read the Scriptures in a private house, was conducted over the frontiers, and turned without a passport into the merciless hands of the Sardinian police.

A memorial was then addressed by the inhabitants of Cannes, signed by fifty of the most substantial householders, in which they ventured to remonstrate against this arbitrary exercise of power, and desired to know upon what grounds and for what crime the penalty of banishment had been inflicted upon their worthy schoolmaster. No answer was given to the respectful re-

monstrance of the citizens of Cannes. On the 31st of August last, the Society for the general interests of Protestantism, of which the Comte Gasparin is President, took up the case, and addressed a Memorial to the Minister of State. After recapitulating the facts as already given, it concludes thus:—

“It does not belong to us to dispute, nor even to question the right which the Government may have to banish foreigners, but that to which we cannot but call the attention of your Excellency is the motive officially given to the measure in question. This motive seems to us to threaten the liberty of Protestant worship in France. The executive power has declared the holding of religious meetings duly notified, though not authorized, (such authorization being irreconcilable with full liberty,) as an act ‘disturbing the public peace,’ and disturbing it to such a degree as to justify measures so unheard of and severe as those which have been taken against several foreigners, whose only crime has been zeal for the Protestant faith. You will understand, Mons. le Ministre, that in learning these facts we have been deeply moved, and have considered it our duty to place before you the expression of our grief and of our fears.”

To this letter the Minister sent an answer, dated September 5, 1846, of which the following is the substance:—

“The complaints that have reached the Society on the subject of this measure, and which are expressed in the letter of the Society, are grounded on a partial view of the case. The authorities, in using the power which the law confers upon them, came to their determination upon serious consideration for public order, and upon the formal representations of the local authorities. This is only a solitary case which it is not possible to connect with any system of Government; and those citizens who profess any of the Dissenting religions ought to be well convinced that the King's Government, faithful to the spirit of our Institutions, does not adopt any tendency which would be

of a nature to undervalue their privileges or trouble their consciences."

Signed by the Under Secretary of State, M. A. PASSY.

This is all the explanation which Mons. le Ministre deigns to give of the most arbitrary act a Government can commit. The Préfet declares that the residence in France of the Sieur C—— is dangerous to public order. The Minister of State declares that the supreme authority only acts on the representations of the local authorities. And upon these grounds the poor Swiss school-master is banished from the French soil; no reason whatever is assigned, except that his presence was dangerous to public order; and the Protestants of France, although legally constituted into Consistorial Churches, are gently reminded that they are Dissenters; that is from the "established" Church of Rome.

From this statement of facts it appears therefore, that a foreigner who is supposed to trouble l'ordre public by reading the Scriptures or holding a prayer-meeting, even although he may be a licensed teacher, may be summarily expelled from the French territory without any reason being assigned; and if he have acquired property and made France his home, he is allowed just twenty-four hours to dispose of all he has, and to be ready at the end of that time to walk away under an escort of gens d'armes, and yet our French neighbours would make the world believe they are living under a free constitution, and in the enjoyment of civil and religious liberty. This is one of the numerous instances of daily occurrence of the subjection of the secular Government in France to the priesthood; and if the influence of that despotic power continues to gain ground as it has done since the conflict began on the educational question, nothing can prevent the scene of persecution being acted over again which disgraced the reign of the modern Nero, Louis XIV. This remarkable instance of arbitrary power has occurred at the place Lord Brougham has fixed upon for his residence. It may be well for his

Lordship to be on his guard and limit the number of his guests whom he may be disposed to harangue to twenty, the number allowed by the French law. At all events, we wish his Lordship joy of the residence he has chosen, where "les autorités locales" have such a keen sense of preserving l'ordre public.

I am quite prepared to furnish you with the original documents relative to this affair; and it may contribute something to the cause of religious liberty, if we can shame our neighbours into something like respect for the rights of conscience.

I am, yours, VIATOR.

IMPORTANT MOVEMENT AT EXETER.

To the Editor of the Protestant Magazine.

SIR,—The following is the copy of a letter addressed by the Protestants of Exeter, to each of the representatives of that city:—

"Dear Sir,—A number of gentlemen attached to the Protestant religion of our country, believing that its best interests are endangered by the repeated concessions made to the demands of Popery, have (in pursuance of a Resolution passed at a numerous public Meeting) associated themselves under the name of a Protestant Committee, for the purpose of opposing all concessions for the future. Though hitherto belonging to different political parties, they desire henceforth to uphold Protestantism as paramount to any party interest. Feeling that it is on the floor of the House of Commons that the religion which they hold dear will be attacked, and must be defended, they are determined, on all future elections of Members of that House, to vote only for those candidates in whom they can place reliance as defenders of the Protestant faith. At present they have reason to fear that whatever party may be in power, some further concessions to Popery in the endowment of its priesthood, will soon be proposed, and they therefore beg to ask of you, as one of the representatives of this city, whether you are prepared

to give such proposed, or any similar one, your earnest opposition—from whatever source it may be proposed to provide the necessary funds?"

It is to be hoped that the example of Exeter will be followed by other places. For if the different constituencies in the kingdom were to proceed upon the same plan, it would be an excellent method for diffusing Protestant feeling throughout the kingdom, and for resisting the further encroachments of Popery.

AN INHABITANT OF EXETER.
Nov. 16, 1846.

PAPAL ENCROACHMENTS.

MR. EDITOR,—It were well that the good people of this country rouse themselves in time, be up, and unite in bodies, to resist, before it is too late, the establishment of Popish priests, and the power of the Pope in this country, unless they are prepared to sit down quietly and be fleeced of their substance, as their ancestors were, in the reign of Henry III., before Wicliffe arose; in proof of this, I send you a short extract from Southey's "Book of the Church," a work of unimpeachable authority, pp. 198, 199.—I am, &c., ALABUM.

"The first discontent in England was provoked by the manner in which the Popes abused their victory in this country. They had acted with consummate policy during the struggle; but rapacity is short-sighted, and a people who gave full credit to all their frauds, and yielded implicit obedience to their pretensions, felt and resented the merciless extortions which were practised upon them, by the Pope's agents, and by the foreigners upon whom the benefices were bestowed. In the reign of Henry III. the Italians who were beneficed here, drew from England more than thrice the amount of the King's revenue, fleeing by means of priests, who were aliens also, the flock whom they never fed. Repeated statutes were made against this evil. A set of Lombards, too, established themselves here in connexion with the Legates, to advance money upon all sums due to the Pope, for which they exacted the

most exorbitant usury, though all usury was prohibited as a sin by the canon law. The Government also began to entertain serious injury from the multiplication of religious houses; apprehensions were entertained that men would be wanting for the service of husbandry and for war, if so many were collected in convents; and a real diminution in the revenue was felt, in the failure of knight-service, and of the rights appertaining to the Crown, upon marriages, deaths, and wardships, accidents to which Church lands were not liable. The statute of Mortmain was passed to prevent further foundations; and from the various devices for evading it, the greater number of our fictions in law have arisen." And again, p. 199:—"The Friars who by their assiduity and boldness, forced themselves everywhere, interfered here with the rights of the Universities, as they had done with those of the secular clergy. Their desire was to recruit their numbers with the most hopeful subjects, and as the most promising youth were brought together to these schools of learning, there were no places where they collected so many novices. The boys whom they inveigled were taught to disregard filial duty: . . . the more averse indeed their parents were to their taking the vows, the greater the merit was represented of the children who made the sacrifice."—And again, the man who opposed them.—"This man was John Wicliffe, whom the Roman Church has stigmatized, as a heretic of the first class, but whom England, and the Protestant world, while there is any virtue, and while there is any praise, will regard with veneration and gratitude."—*From Southey's History of the Church.*

O'CONNELL'S INFLUENCE.

To the Editor of the Protestant Magazine.

SIR,—It is said that the present Government have consigned the patronage of Ireland into the hands of O'Connell. This has been publicly stated by the Lord Mayor of Dublin, and has not been contradicted. In-

deed O'Connell's second son Morgan has already received a sinecure situation worth 1,500*l.* per annum. The arch-conspirator seems now to have the power of setting up and pulling down Administrations. Lord John Russell could never have come into office, had he not, by a previous compact with O'Connell, secured the votes of the sixty or seventy members under the influence of the champion of the Papacy. Lord John Russell is hardly seated in power before the priests grow tired of him, and demand the re-appointment of Sir Robert Peel. They are instantly obeyed, and a coalition is formed betwixt Lord John and Sir Robert. But even this arrangement cannot be made without O'Connell's sanction and promise of support, for the coalescing parties when united, are too weak to stand independently of him and his followers. And conscious as he must now be of his importance, we cannot suppose that he will give his support unless his demands are fully acceded to. Behold, then, the deplorable condition to which the country is reduced! Are not the judgments of God upon the land, and are we not delivered over into the hands of those that hate us?

A FRIEND TO THE PROTESTANT
CAUSE.

Nov. 16, 1846.

ISLINGTON PROTESTANT INSTITUTE.

A SOCIETY has been formed at Islington under the above name, a Committee of twenty clergymen.

They have put forth the following address to the Protestant parishioners of Islington:—

"The Committee of the Islington Protestant Institute have the satisfaction to announce to their fellow-parishioners the formation of this Society. Its object, as the name imports, is the counteraction of Popish efforts, and the support of the cause of Protestantism. The reasons which have led to its formation it is incumbent on the Committee, in inviting the co-operation of their fellow-parishioners, distinctly to explain. They are, how-

ever, anxious to premise, that all controversy, and agitation are utterly alien from their inclination; and glad would they have been had their lot fallen in days when they might, consistently with their duty, have 'joyfully served the Lord in all godly quietness.' But these are not such days. In every part of the world Popery is making rapid advances, and putting forth unprecedented efforts. But to recover her former ascendancy in England is the object of her most sanguine hope, of her highest ambition, and of her special prayers. By different administrations of our Government many a 'heavy blow and great discouragement' has been given to Protestantism. On the other hand, a marked countenance and support have been afforded to Popery; and there seems but too just ground for the general persuasion among well-informed persons, that the speedy and complete endowment of the Romish Church in Ireland is contemplated by the different leading parties of the State.

"Now, the Committee are satisfied that their fellow-countrymen have too much love for Protestant truth and Protestant privileges to allow the nation to be thus unprotestantized without making strenuous efforts to prevent it, were they only sufficiently aware of what Popery is, of what Popery is doing, and of what Popery is expecting to attain. To confine themselves to the first of these points, they are deeply convinced that Popery is, as our Church and Constitution pronounce it to be, a system essentially idolatrous—a system which sets aside the Bible as the only rule of faith—which eminently dishonours God—which disparages the whole work of the Saviour—which fatally ensnares souls—which studiously shuns the light of truth—which on principle enjoins the persecution of those without its pale, and tyrannizes over the consciences of those within—which practically sanctions crime—which casts a blight over social happiness, and is utterly subversive of civil liberty. They regard it as that 'mystery of iniquity,' which is directly opposed to the 'mystery of godliness,' the apostasy whose origin is from

beneath, and whose destruction will be speedy, sudden, terrible. Yet further, the word of God declares—and it is a point which the nation should at this time seriously lay to heart—that ‘those who partake of her sins’ will assuredly ‘receive of her plagues.’

“Such is the deliberate conviction of the Committee as to what Popery still is, as a system. They do not, however, mean to assert that there are no individuals, connected from birth or other causes, with that communion, who in spite of its corruptions have shown piety and charity in their personal character. Nor are they ignorant that its grosser features are, according to times, places, and circumstances, carefully kept in the back-ground; nay, that sometimes that fallen Church appears to be almost ‘transformed into an angel of light.’ But, notwithstanding this, the Committee are persuaded that they can substantiate, to the satisfaction of such as will carefully and impartially examine evidence, the truth of the representation they have now made. To this end, and also with the view of awakening attention, and affording information in regard to this momentous subject, publications will from time to time be issued, and various other means adopted by the Institute.

“The farewell voice of the Bishop of Calcutta will not be soon forgotten. ‘I consider Popery,’ said that revered and zealous prelate, ‘the rampant evil of the times.’ It was the warning of wisdom and experience, of truth and soberness. It found an echo in many a Protestant heart.

“But if these things be indeed so, and felt to be so, ‘the time past must suffice’ to have been torpid and supine. The resolution must be formed in the strength of God, and acted upon, that the Reformation shall not be renounced—that the Constitution shall not be betrayed—that the Bible shall not be surrendered, the rights of the Sovereign invaded, nor the liberties of the people sacrificed.

“It is a duty to act for posterity. Britons have derived their Protestant privileges as a birthright. They are bound to transmit them unimpaired

to their children. By so doing they will, at the same time, act for themselves. Rome is unchanging and unchanged; she has abandoned no one superstition, she has abjured no one persecuting principle. Nor will it admit of a reasonable doubt, that ‘if the Romish Church were fully possessed of its former power, Protestantism would not be permitted to exist.’ The sense, therefore, of danger to ourselves, to our rising families, and to our country, combines with the higher principle of fidelity to Christ and his truth, and forcibly urges to action. The effort must be suited to the crisis. It must be prompt, united, energetic, persevering, prayerful.

“A centre of Protestant union is now presented to the inhabitants of Islington. The Committee invite co-operation and support; and they earnestly hope that the appeal will be responded to by their fellow-parishioners in a manner worthy of their Christian privileges.

“Signed { C. F. CHILDE,
J. G. HEISCH,
W. PITMAN,
D. HAZARD,

“*Honorary Secretaries.*

“Persons desirous of supporting the Society, either as subscribers or free members, are requested to forward their name and address to the Rev. D. Wilson, President, 9, Barnsbury-Park; to G. Friend, Esq., Treasurer, 25, Park-place West, Liverpool-road; or to either of the Secretaries.”

FROM THE DAILY NEWS.

Nov. 3, 1846.

HAMMERSMITH. — EXTRAORDINARY IF TRUE.—Yesterday a young Irish female, named Elizabeth Doolan, aged nineteen years, was brought up charged on the police-sheet with having threatened to drown herself.—Mr. Clive asked her what she had to say in answer to the charge?—The prisoner said she would not deny that she had threatened to drown herself. She belonged to

* “Townsend’s ‘Accusations of History against the Church of Rome,’ published by the Protestant Association.

Frankfield, in the county Cork, and was a Protestant. She left Ireland about three months ago for the purpose of seeing her sister, who lived near Rattcliffe-highway. On going to her sister's lodgings she found she was at Plymouth with her husband, and not knowing what to do or where to go, she wandered about and meeting two women, dressed like ladies, who looked hard at her, she asked them if they could recommend her to an honest lodging, as she had nine sovereigns with her. They said they could, and they took her to a house where she remained a week. She could not tell the name of the street, but she could show the house if any one were sent with her. While she was there she spent part of the money, and was robbed of seven of the sovereigns, and being quite disgusted with the mode of life she was leading, she left at the expiration of the week with the intention of going to the Magdalen Institution in the Blackfriars-road. On her way she was met by a Catholic clergyman, Mr. Moore, who seeing she was an Irishwoman, spoke to her. She told him where she was going, but he said she had better not go amongst Protestants, but that if she would come with him he would keep her for a fortnight till he could get her into a convent. She went with him to his house, where she was three days, after which he took a lodging for her in the neighbourhood of Rattcliffe-highway, where she remained until the fortnight was expired. Mr. Moore then sent her with a letter to another clergyman, the Rev. James O'Neill, in the Grove-road, St. John's-wood, who gave her a shilling to get a bed in the neighbourhood that night, and the next morning he sent her in a cab with a female to the Asylum of the Good Shepherd, where she had been for two months. She had been very kindly treated there, but they wanted her to change her religion and become a Catholic, which she refused to do. She attended mass, but refused to attend confession. The nuns told her that none but Roman Catholics could be saved, and when she expressed her disbelief of this, one of the nuns seized her by

the throat, but she cried out, and the clergyman in the house came to her. Several of the Catholic clergymen, who came to the Asylum, came to talk with her on religious matters, and she got excited from hearing Protestants spoken against: the nuns asking the children taught there where Protestants would go to, to which the answer was, that they would go to everlasting torment. On Saturday evening, being tired of being there on that account, she said she should leave and try and get into some Protestant Asylum, but they refused to let her go, and tried to force her to bed, and being much excited, she did threaten that she would drown herself if they did not let her go. Mr. Clive inquired if any person from the Asylum was in attendance. —Inspector Morgan said, he had sent a serjeant to the Asylum to make inquiries, who was told by the superior that they were not aware of any of the proceedings stated by the prisoner, but that some one should attend at the court to explain. No one was, however, present.—Mr. Clive ordered the prisoner to be removed from the bar, while he considered how to dispose of her: and at a subsequent period of the sitting he gave directions to Inspector Morgan to see that she was taken to the Hammersmith workhouse, in order that she might be passed over to Ireland by the parochial authorities.

DR. WAREING.

To the Editor of the Morning Herald.

November 11, 1846.

SIR,—A Father, Mr. Paley, and Dr. Wareing, have, in their letters revived matters of deep and painful interest to Englishmen.

The father laments the perversion of a son, and complains that it was effected by the trick and stratagem of his tutor. His tutor disclaims the credit or disgrace, which, according to different views, may be attached to him. The father reiterates the charge—implicates Dr. Wareing in the guilt of the transaction, and of granting a dispensation to profess one religion whilst he belonged to another.

The bishop equivocates. Various honest-hearted Englishmen write, expressing their surprise at the glaring dishonesty and deceptive nature of Dr. Wareing's reply. Had they known Jesuitism as well as their ancestors knew it, they would not have felt surprised. But Dr. Wareing, it may be said, has now given an unequivocal denial. Is it so? Even then that were not enough. The end may justify the means. Better, according to Romish casuistry, assert untruths, for which he may be dispensed, than to have his Church open to a true but injurious charge. Dr. Wareing, however, is not so much concerned as his Church. His Church is on its trial. She is charged with countenancing falsehood and deception. Whether she does so or not, she cannot, by any assertion of her own, disprove any more than a criminal at the bar of justice convicted of fraud, can purge himself by asserting his honesty. Other and unsuspicious testimony must be adduced. We must decide by witnesses. Of these we have a host against his Church, too numerous even to mention in your valuable columns. From the writings of one of them alone, a man of sainted reputation, and canonised by the late Pope Gregory XVI. in 1839, St. Alphonso Ligouri, sufficient proof may be derived upon this subject.

But to return to Dr. Wareing. It is clear he denies,—1. That he countenanced an individual professing one religion, and being at the same time of another, for the sake of deception. 2. He says, "I now beg most distinctly to deny, that I, in any way, *beforehand proffered*, or *afterwards granted*, any dispensation or permission to practise a lie, or tell a lie, for any purpose whatever, and that I should be acting against the principles of my religion, and unworthy to hold up my head in society, if I attempted to practise any such disgraceful or preposterous conduct."

His Church justified the evasion in the first instance. It will equally justify it in another.

But, Sir, Dr. Wareing's *quasi* contradiction may be, in reality, no contradiction at all.

I beg your readers closely to observe it. The charge was that the young man was proffered a dispensation. The bishop's defence is, that he did not *beforehand* proffer or afterwards *grant* any dispensation. No charge was made that he had *granted* a dispensation. It was that he had *proffered* one. He denies that he proffered *beforehand*; he does not deny that he *afterwards* proffered a dispensation.

Special pleaders even are not better versed in the subtleties of language and technical expressions than Roman Catholic bishops. They often outwitted our lawyers of ancient days, and seem not yet to have forgotten how to use language rather to conceal than express their meaning.

To have made his denial clear and conclusive he should have said that he neither beforehand gave or proffered, nor afterwards gave or proffered, any dispensation. Till he can do this the charge is not removed. Thus it has taken a Roman Catholic Bishop two letters to deny a statement which an honest-hearted charity schoolboy might have done in one; and the doctor seems farther from his point than ever.

Yours, &c.,

WARY, BUT NOT † WAREING.
Temple, Nov. 10, 1846.

MISCELLANEOUS.

ROMISH UNCTION.—As for Unction used in the Church of Rome; since it is used when the man is above half dead, when he can exercise no act of understanding, it must needs be nothing: for no rational man can think that any ceremony can make a spiritual change, without a spiritual act of him that is to be changed—nor work by way of nature or by charm, but morally, and after the manner of reasonable creatures; and therefore I do not think that ministry at all fit to be reckoned among the advantages of sick persons.—*Bishop Jeremy Taylor's Holy Dying. Eps. Dedi. p. 9.*

CABINET.

I WOULD not advise any one to place his child where the Holy Scriptures

are not regarded as the rule of life. Every institution where God's word is not diligently studied must become corrupt.—LUTHER.

**A HYMN OF PRAISE TO BE USED
UPON THE FIFTH DAY OF NOVEMBER.**

For the Happy Deliverance of King James I. and the Three Estates of England, from the most traitorous and bloody-intended Massacre by Gunpowder: and also for the happy arrival of his Majesty King William on this Day, for the Deliverance of our Church and Nation. By WILLIAM LAING, Undergraduate of Christ's College, Cambridge.

"If it had not been the Lord, who was on our side, now may Israel say; if it had not been the Lord, who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us."—Ps.cxxiv. 1—3.

MUSIC—Mount of Olives.

LORD, we give thee adoration,
High upon thy throne above,
For our rescued Church and Nation,
Through thy grace, and pow'r, and love.

As on this day, men unholy
Sought to ruin Church and State:
But thou, of thy mercy solely,
Didst their hellish plot frustrate.
Likewise, on this day of kindness,
Thou didst to our succour come;
And didst save us from the blindness,
And the tyranny of Rome.

This great day, then, Lord, for ever
Consecrate we to thy name,
Who didst us from death deliver,
To thine everlasting fame.

Gracious God, we pray thee, hear us;
And, as thou hast always been,
So, on this glad day, be near us—
Bless our Nation, Church, and Queen,

God, the Father, we adore thee:
God, the Son, we honour give:
God, the Spirit, we implore thee,
Come, and in thy temples live!

NOTICES OF BOOKS.

Luther and the Reformation: A Lecture delivered before the Young Men's Christian Association. By the Rev. JOHN CUMMING, D.D., Minister of the Scottish National Church, Crown Court, Covent Garden. London: Aylott and Jones; Shaw, Southampton-row. 12mo. pp. 74.

THIS is a very valuable lecture. To be appreciated, it should be read. It is full of information on an important subject, conveyed in a popular and pleasing style.

The Rev. Dr. observes, with equal judgment and eloquence;—"One striking lesson is to be gathered from all that preceded the Reformation. It is the utter impotence of intellectual, imperial, or military effort, to achieve the triumphs destined to follow on the footsteps of the Monk of Erfurth. The sword of the Cæsars was shivered into splinters as soon as it struck the tiara. Genius, when it arrayed itself against the Popedom, and shot forth its burning shafts, no sooner touched the hierarchy, than it was transformed, contrary to its design, from an aggressor into an ally. It was neither in the camp, nor in the Cabinet, nor in the academy, that the Reformation was to be accomplished. It was in the closet, and in the pulpit, it was by weapons 'not carnal, but mighty,' this holy revolution was to be wrought out. And the instruments set apart in the purposes of God for the high function of wielding these with success, were not princes, nor captains, nor prelates, nor always learned men."—Page 29.

INTELLIGENCE.

THE Rev. Mr. Newman, of Oxford, had an audience with the Pope on the 20th October, and on the following day heard low mass, which his Holiness celebrated in one of the chapels of St. Peter's.

On the 23d, Mr. Buckingham, of the London British and Foreign Institute, had the honour of an audience with the Pope.

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